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THE

TWOFOLD NEW TESTAMENT.

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THE

TWO-FOLD NEW TESTAMENT

*John M. Robertson.*

THE

TWOFOLD NEW TESTAMENT:

BEING

A NEW TRANSLATION

ACCOMPANYING

A NEWLY FORMED TEXT.

IN PARALLEL COLUMNS.

BY THE

REV. THOMAS SHELDON GREEN, M.A.



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TWOHOLD NEW TESTAMENT

A NEW TRANSLATION

A NEWLY FORMED TEXT

REVISED EDITION



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THE NEW TESTAMENT

THE NEW TESTAMENT



## P R E F A C E .

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THE aim of the present work is, in the first place, either to be a help in gaining acquaintance with the New Testament in the original, or to combine with other means in enlarging and strengthening such knowledge as may have been already acquired; and, next, to be of service to those who are altogether dependent on translations.

Since it would have been unreasonable that the translation should represent the Received Text, so called, in all its unsoundness, an independent one is here presented, framed on a fair view of the entire evidence in each case of rival readings, a careful estimate of the value of its several portions, and a reasonable regard to the various influences which must have been ever at work from very early times.



# ΕΤΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΘΘΑΙΟΝ.

## THE GOSPEL OF ST. MATTHEW.

*ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαυεῖδ, υἱοῦ Ἀβραάμ·*

- 2 Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς  
3 ἀδελφοὺς αὐτοῦ, Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρά ἐκ τῆς Θάμαρ, Φαρὲς δὲ ἐγέννησε τὸν Ἐσρώμ, Ἐσρώμ δὲ ἐγέννησε τὸν Ἀράμ, Ἀράμ δὲ  
4 ἐγέννησε τὸν Ἀμειναδάβ, Ἀμειναδάβ δὲ ἐγέννησε τὸν Ναασσών, Ναασσών δὲ ἐγέννησε τὸν Σαλμών,  
5 Σαλμών δὲ ἐγέννησε τὸν Βοὺζ ἐκ τῆς Ραχάβ, Βοὺζ δὲ ἐγέννησε τὸν Ἰωβὴδ ἐκ τῆς Ρούθ, Ἰωβὴδ δὲ ἐγέν-  
6 ησε τὸν Ἰεσσαί, Ἰεσσαί δὲ ἐγέννησε τὸν Δαυεῖδ τὸν βασιλέα.

- Δαυεῖδ δὲ ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ  
7 Οὐρίου, Σολομῶν δὲ ἐγέννησε τὸν Ροβοάμ, Ροβοάμ δὲ ἐγέννησε τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησε τὸν Ἀσά,  
8 Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησε τὸν Ὀζείαν,  
9 Ὀζείας δὲ ἐγέννησε τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ, Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεकीαν, Ἐζε-  
10 κείας δὲ ἐγέννησε τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέννησε τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησε τὸν Ἰωσειαν,  
11 Ἰωσειαν δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

- 12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησε τὸν  
13 Ζοροβάβελ, Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησε τὸν Ἐλιακείμ, Ἐλιακείμ δὲ ἐγέν-  
14 ησε τὸν Ἀζώρ, Ἀζώρ δὲ ἐγέννησε τὸν Σαδώκ, Σαδώκ

A book of generation of Jesus Christ, son of David, son of Abraham.

<sup>2</sup> Abraham begot Isaac: and Isaac begot Jacob: and Jacob begot Judas and his brethren: <sup>3</sup> and Judas begot Phares and Zara of Thamar: and Phares begot Esrom: and Esrom begot Aram: <sup>4</sup> and Aram begot Aminadab: and Aminadab begot Naasson: and Naasson begot Salmon: <sup>5</sup> and Salmon begot Booz of Rachab: and Booz begot Jobed of Ruth: and Jobed begot Jessae: <sup>6</sup> and Jessae begot David the king.

And David begot Solomon of the wife of Urias: <sup>7</sup> and Solomon begot Roboam: and Roboam begot Abia: and Abia begot Asa: <sup>8</sup> and Asa begot Josaphat: and Josaphat begot Joram: and Joram begot Ozias: <sup>9</sup> and Ozias begot Joatham: and Joatham begot Achaz: and Achaz begot Ezechias: <sup>10</sup> and Ezechias begot Manasses: and Manasses begot Amos: and Amos begot Josias: <sup>11</sup> and Josias begot Jechonias and his brethren, at the time of the removal to Babylon.

<sup>12</sup> And after the removal to Babylon, Jechonias begot Salathiel: and Salathiel begot Zorobabel: and Zorobabel begot Abiud: and Abiud begot Eliakim: and Eliakim begot Azor: <sup>14</sup> and Azor begot Sadoc: and Sadoc begot

Achim: and Achim begot Eliud: <sup>15</sup> and Eliud begot Eleazar: and Eleazar begot Matthan: and Matthan begot Jacob: <sup>16</sup> and Jacob begot Joseph, the husband of Mary, of whom was born Jesus who is called Christ.

<sup>17</sup> All the generations, then, are from Abraham to David fourteen generations, and from David to the removal to Babylon fourteen generations, and from the removal to Babylon to Christ fourteen generations.

<sup>18</sup> Now the birth of Christ was thus: for, when his mother Mary had been betrothed to Joseph, before they came together, she was found with child from Holy Spirit: <sup>19</sup> and Joseph her husband, being upright and not choosing to expose her, meant to put her away privately. <sup>20</sup> But as he thought on these things, lo, an angel of the Lord appeared to him by dream, saying, Joseph, son of David, be not afraid to take home Mary thy wife, for that which is begotten in her, is from Holy Spirit: <sup>21</sup> and she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins.

<sup>22</sup> And all this took place, that there might be fulfilled that which was spoken by the Lord through the prophet, saying, <sup>23</sup> Lo, the virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel: that is, when interpreted, God-with-us.

<sup>24</sup> And Joseph, on waking up from his sleep, did as the angel of the Lord commanded him, and took home his wife, <sup>25</sup> and knew her not till she had brought forth a son: and he called his name Jesus.

Now when Jesus had been born in Bethlehem of Judaea, in days of Herod the king, lo, Magians from the East arrived at Jerusalem, <sup>2</sup> saying, Where is the king of the Jews that has been born? for we saw his star in the east country, and came to do him homage. <sup>3</sup> And on hearing this, king Herod was troubled, and all Jerusalem with him, <sup>4</sup> and, having assembled all the chief priests and scribes of the people, he inquired of them where the Christ was to be

δὲ ἐγέννησε τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησε τὸν Ἐλιοῦδ, Ἐλιοῦδ δὲ ἐγέννησε τὸν Ἐλεάζαρ, Ἐλεάζαρ <sup>15</sup> δὲ ἐγέννησε τὸν Μαθθάν, Μαθθάν δὲ ἐγέννησε τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ, τὸν ἄνδρα <sup>16</sup> Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυεὶδ <sup>17</sup> γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

Τοῦ δὲ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθεί- <sup>18</sup> σης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ <sup>19</sup> μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγε- <sup>20</sup> λος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων, Ἰωσήφ, υἱὸς Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου. τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ <sup>21</sup> Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν αὐτῶν.

Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ <sup>22</sup> Κυρίου διὰ τοῦ προφήτου, λέγοντος, Ἰδοὺ, ἡ παρθένος <sup>23</sup> ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ Θεός.

Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν <sup>24</sup> ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ· καὶ οὐκ ἐγίνωσκεν αὐτήν ἕως οὗ <sup>25</sup> ἔτεκεν υἱόν, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

ΤΟΥ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰου- <sup>2</sup> δαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, λέγοντες, <sup>2</sup> Ἰδοὺ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης <sup>3</sup> ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ, καὶ <sup>4</sup> συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεν-

5 νᾶται. οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας·  
 6 οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου, Καὶ σὺ Βηθ-  
 λεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμό-  
 σις, Ἰούδα· ἐκ σοῦ γὰρ ἐξελεῖσεται ἡγούμενος, ὅστις  
 7 ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ. τότε Ἡρώδης,  
 λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν  
 8 τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας  
 αὐτοὺς εἰς Βηθλεὲμ, εἶπε, Πορευθέντες ἐξετάσατε  
 ἀκριβῶς περὶ τοῦ παιδίου· ἐπὶ δὲ εὔρητε, ἀπαγγέ-  
 9 λατέ μοι, ὅπως καγὼ ἐλθὼν προσκυνήσω αὐτῷ. οἱ  
 δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ,  
 ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ, προήγεν αὐτούς, ἕως  
 10 ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον. ἰδόντες δὲ τὸν  
 11 ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα· καὶ ἐλθόν-  
 τες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς  
 μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ,  
 καὶ, ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν, προσήνεγκαν  
 12 αὐτῷ δῶρα, χρυσοὺν καὶ λίβανον καὶ σμύρναν. καὶ  
 χρηματισθέντες κατ' ὄναρ, μὴ ἀνακάμψαι πρὸς  
 Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν  
 αὐτῶν.  
 13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου  
 φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων, Ἐγερθεὶς  
 παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ  
 φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι  
 14 μελλεῖ γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσει  
 αὐτό. ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν  
 15 μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον,  
 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ  
 τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου, λέγοντος, Ἐξ  
 Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.  
 16 Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων,  
 ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλε πάντας τοὺς  
 17 παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὀρίοις  
 αὐτῆς, ἀπὸ διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον  
 18 ὃν ἠκρίβωσε παρὰ τῶν μάγων. τότε ἐπληρώθη τὸ  
 ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγοντος, Φωνὴ  
 ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμὸς πολὺς·  
 Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελε  
 παρακληθῆναι, ὅτι οὐκ εἰσὶ.

born; and they told him, In Bethlehem of Judaea, for thus is it written through the prophet, And thou, Bethlehem, land of Juda, art by no means least among the chiefs of Juda, for from thee shall come forth a chieftain, who shall sway my people Israel. Then Herod, having privately summoned the Magians, ascertained from them exactly the time of the star's appearance, and, sending them to Bethlehem, said, Go and make exact search about the child, and when you shall have found him, report to me, that I too may go and do him homage. On hearing the king they set out; and, lo, the star which they had seen in the east country, went in advance of them, until it came and stopped over the place where the child was. And on seeing the star they rejoiced with very great joy. And on entering the house they saw the child with Mary his mother, and fell down and did him homage, and, opening their coffers, offered gifts to him, gold and frankincense and myrrh: and, on receiving by dream a heavenly bidding not to return to Herod, they went back to their country another way.

But when they were gone back, lo, an angel of the Lord appears by dream to Joseph, saying, Rise, and take the child and his mother, and fly into Egypt, and be there until I tell thee, for Herod is going to search for the child to destroy it. And on rising he took the child and his mother, and withdrew to Egypt, and was there till the death of Herod: that there might be fulfilled that which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

Then Herod, perceiving that he had been deceived by the Magians, was greatly angered, and sent and killed all the male children in Bethlehem and in all its borders, from two years old downwards, in agreement with the time which he had ascertained from the Magians. Then was fulfilled that which was spoken through Jeremias the prophet, saying, A voice was heard in Rama, weeping and much wailing: Rachel weeping for her children, and would not be comforted, because they are not.

<sup>19</sup>But when Herod was dead, lo, an angel of the Lord appears by dream to Joseph in Egypt, <sup>20</sup>saying, Rise and take the child and his mother, and go into the land of Israel, for they are dead that sought the life of the child. <sup>21</sup>And he rose and took the child and his mother, and came into the land of Israel: <sup>22</sup>but hearing that Archelaus was king of Judaea instead of his father Herod, he was afraid to proceed thither; and, on receiving by dream a heavenly bidding, he withdrew into the parts of Galilee, and came and settled in a town called Nazareth: <sup>23</sup>that there might be fulfilled that which was spoken through the prophets, A Nazarene shall he be called.

In those days comes John the Baptist preaching in the wilderness of Judaea, <sup>2</sup>saying, Repent, for the kingdom of heaven is at hand. <sup>3</sup>For this is he that was spoken of through Esaias the prophet, saying, A voice of one crying in the wilderness, Make ready the way of the Lord, make his paths straight. <sup>4</sup>And John himself had his dress of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey. <sup>5</sup>Then were going out to him Jerusalem and Judaea and all the neighbourhood of the Jordan, <sup>6</sup>and were being baptised by him in the Jordan, confessing their sins.

<sup>7</sup>But on seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Brood of vipers, who warned you to fly from the coming wrath? <sup>8</sup>Bring forth then fruit suited to repentance; <sup>9</sup>and think not to say within yourselves, We have Abraham for a father; for I tell you that God is able out of these stones to raise up children to Abraham. <sup>10</sup>And already is the axe lying at the root of the trees; every tree then that brings not forth good fruit, is being hewn down and cast into the fire. <sup>11</sup>I am baptising you with water for repentance; but he that is coming after me is mightier than I, whose sandals I am not fit to carry; he shall baptise you with Holy Spirit and fire: <sup>12</sup>whose winnowing shovel is in his hand, and he will clear out his thresh-

Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος 19 Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ, λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. ὁ δὲ ἐγερ- 21 θεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. ἀκούσας δὲ ὅτι Ἀρχέλαος 22 βασιλευεῖ ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας. καὶ 23 ἔλθων κατόκησεν εἰς πόλιν λεγομένην Ναζαρέθ· ὅπως πληρωθῆ τὸ ρηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

<sup>1</sup>Ἐν ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ 3 βαπτιστῆς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, λέγων, Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. οὗτος γάρ ἐστιν ὁ ῥηθεις διὰ Ἡσαίου τοῦ 3 προφήτου, λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἔτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ 4 ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφίν αὐτοῦ· ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα 5 καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περιχώρος τοῦ Ἰορδάνου, καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ, 6 ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν.

<sup>7</sup>Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων 7 ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ποιήσατε οὖν καρπὸν ἄξιον τῆς 8 μετανοίας· καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα 9 ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ. ἤδη δὲ ἡ ἄξινη πρὸς τὴν ρίζαν τῶν δένδρων κείται 10 πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι 11 εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὐ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ. οὐ 12 τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεὶ τὴν

ἀλωνα αὐτοῦ, καὶ συναΐξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχρον κατακαύσει πυρὶ ἀσβέστω.

- 13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι  
 14 ὑπ' αὐτοῦ. ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων, Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ, ἔρχῃ  
 15 πρὸς με; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν, Ἄφες ἄρτι· οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι  
 16 πᾶσαν δικαιοσύνην. τότε ἀφήσιν αὐτόν. καὶ βαπτισθεὶς ὁ Ἰησοῦς εὐθύς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνεφῆθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ πνεῦμα τοῦ Θεοῦ καταβαῖνον, ὡσεὶ περιστεράν, καὶ ἐρχόμενον ἐπ' αὐτόν. καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

- 4 ΤΟΤΕ Ἰησοῦς ἀνῆχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπέινασε. καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. ὁ δὲ ἀποκριθεὶς εἶπε, Γέγραπται, Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.

- 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ, ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελείται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

- 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πᾶσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ λέγει αὐτῷ, Ταῦτά σοι πάντα δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι. τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὑπάγε, σατανά· γέγραπται γάρ, Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. τότε ἀφήσιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ διεκόνουν αὐτῷ.

ing-floor, and gather his corn into the garner, but the chaff he will burn up with fire unquenchable.

<sup>13</sup>Then Jesus comes from Galilee to the Jordan to John to be baptised by him: <sup>14</sup>but John was checking him, saying, I have need to be baptised by thee, and art thou coming to me? <sup>15</sup>But Jesus in answer said to him, Allow it just for the time; for thus does it become us to fulfil all righteousness. Then he allows him. <sup>16</sup>And on being baptised Jesus went up straight from the water, and, lo, the heavens were opened to him, and he saw the Spirit of God, coming down, as it were a dove, and lighting upon him. <sup>17</sup>And, lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

Then was Jesus led up by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup>And having fasted forty days and forty nights, afterwards he felt hunger: <sup>3</sup>and the tempter approaching him said to him, If thou be God's son, bid that these stones become loaves. <sup>4</sup>But he said in answer, It is written, Not on bread alone shall man live, but by every word issuing from God's mouth.

<sup>5</sup>Then the devil takes him to the holy city, and sets him on the pinnacle of the temple, <sup>6</sup>and says to him, If thou be God's son, throw thyself down; for it is written, that he shall give his angels charge concerning thee, and on their hands shall they bear thee up, lest thou dash thy foot against a stone. <sup>7</sup>Jesus said to him, Again it is written, Thou shalt not put to proof the Lord thy God.

<sup>8</sup>Again, the devil takes him to a very lofty mountain, and shews him all the kingdoms of the world and their glory, <sup>9</sup>and says to him, All these things will I give thee, if thou fall down and do me homage. <sup>10</sup>Then Jesus says to him, Begone, Satan; for it is written, The Lord thy God shalt thou homage, and to him alone shalt thou do worship. <sup>11</sup>Then the devil leaves him, and, lo, angels came and were serving him.

<sup>12</sup>And on hearing that John had been delivered up, he withdrew into Galilee: <sup>13</sup>and, leaving Nazareth, he came and settled at Capernaum by the lake, in the country of Zabulon and Nephtholim: <sup>14</sup>that there might be fulfilled that which was spoken through Esaias the prophet, saying, <sup>15</sup>The land of Zabulon and the land of Nephtholim, by way of the lake, beyond Jordan, Galilee of the nations, <sup>16</sup>the people that was sitting in darkness saw a great light, and to those that were sitting in the realm and shadow of death, light arose to them. <sup>17</sup>From that time began Jesus to preach, and say, Repent, for the kingdom of heaven is at hand.

<sup>18</sup>And while walking by the lake of Galilee he saw two brothers, Simon called Peter, and Andrew his brother, throwing a drag-net into the lake, for they were fishers: <sup>19</sup>and he says to them, Come after me, and I will make you fishers of men: <sup>20</sup>and they at once left their nets and followed him. <sup>21</sup>And going on from thence he saw two other brothers, James the son of Zebedee, and John his brother, in the bark with Zebedee their father, mending their nets, and he called them: <sup>22</sup>and they at once left the bark and their father, and followed him.

<sup>23</sup>And he went round through the whole of Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every sickness among the people. <sup>24</sup>And the report of him spread to the whole of Syria: and they brought to him all that were ill, afflicted with various diseases and sufferings, possessed with demons, and moonstruck, and paralytic; and he healed them. <sup>25</sup>And there followed him many crowds from Galilee and Decapolis and Jerusalem and Judaea and the country beyond the Jordan.

And seeing the crowds he went up the mountain, and when he had sat down, his disciples came to him: <sup>2</sup>and he opened his mouth and taught them, saying, <sup>3</sup>Bless are the poor in spirit, for theirs is the kingdom of heaven: <sup>4</sup>blest are the meek, for they shall in-

<sup>5</sup>Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν <sup>6</sup>εἰς τὴν Γαλιλαίαν. καὶ καταλιπὼν τὴν Ναζαρέθ, <sup>7</sup>ἔλθων κατέκησεν εἰς Καφαρναούμ τὴν παραθαλασσίαν, ἐν ὀρίοις Ζαβουλὸν καὶ Νεφθαλεὶμ ἵνα πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, <sup>8</sup>Γῆ Ζαβουλὸν καὶ γῆ Νεφθαλεὶμ, ὁδὸν θαλάσσης <sup>9</sup>πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς <sup>10</sup>ὁ καθήμενος ἐν σκοτίᾳ φῶς εἶδε μέγα, καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς. <sup>11</sup>Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρῦσσειν, καὶ λέγειν, <sup>12</sup>Μετανοεῖτε ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.

Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας <sup>13</sup>εἶδε δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμβλίβληστρον εἰς τὴν θάλασσαν ἦσαν γὰρ ἀλιεῖς. καὶ <sup>14</sup>ἔλεγεν αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα <sup>15</sup>ἠκολούθησαν αὐτῷ. καὶ προβάς ἐκέθην εἶδεν ἄλλους <sup>16</sup>δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτιζόντας τὰ δίκτυα αὐτῶν καὶ ἐκάλεσεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν, διδάσκων ἐν <sup>2</sup>ταῖς συναγωγαῖς αὐτῶν, καὶ κηρῦσσειν τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πάσαν νόσον καὶ πάσαν μαλακίαν ἐν τῷ λαῷ. καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς <sup>3</sup>ὅλην τὴν Συρίαν καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλας νόσους καὶ βασάνους συνεχομένους, δαιμονιζομένους καὶ σεληνιαζόμενους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

ἸΔΩΝ δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος καὶ <sup>2</sup>ἔκαθισαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτούς, λέγων, <sup>3</sup>Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ <sup>4</sup>βασιλεία τῶν οὐρανῶν. μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ <sup>4</sup>



5 κληρονομήσουσι τὴν γῆν. μακάριοι οἱ πενθοῦντες,  
 6 ὅτι αὐτοὶ παρακληθήσονται. μακάριοι οἱ πεινῶντες  
 καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθή-  
 7 σονται. μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσου-  
 8 ται. μακάριοι οἱ καθαροὶ τῆ καρδίας, ὅτι αὐτοὶ τὸν  
 9 Θεὸν ὄψονται. μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ  
 10 Θεοῦ κληθήσονται. μακάριοι οἱ διδωγμένοι ἕνεκεν  
 δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρα-  
 11 νῶν. μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξω-  
 σι, καὶ εἴπωσι καθ' ὑμῶν πᾶν πονηρὸν ῥῆμα ἕνεκεν  
 12 ἐμοῦ. χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν  
 πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς  
 προφήτας τοὺς πρὸ ὑμῶν.

13 Ὑμεῖς ἐστὲ τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας  
 μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι,  
 εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀν-  
 14 θρώπων. ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου. οὐ δύναται  
 15 πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· οὐδὲ καίουσιν  
 λύχνον καὶ τίθειασιν αὐτὸν ὑπὸ τὸν μῶδιον ἀλλ' ἐπὶ  
 16 τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. οὕτω  
 λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων,  
 ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν  
 πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

17 Μὴ νομίσητε ὅτι ἦλθον καταλύσαι τὸν νόμον ἢ  
 τοὺς προφήτας· οὐκ ἦλθον καταλύσαι ἀλλὰ πληρῶσαι.  
 18 ἀμὴν γὰρ λέγω ὑμῖν, ὥς ἂν παρέλθῃ ὁ οὐρανὸς καὶ  
 ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ  
 19 νόμου, ὥς ἂν πάντα γένηται. ὃς ἐὰν οὖν λύσῃ μίαν  
 τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτω  
 τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ  
 τῶν οὐρανῶν· ὃς δ' ἂν ποιῆσῃ καὶ διδάξῃ, οὗτος μέγας  
 20 κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. λέγω γὰρ  
 ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλείον  
 τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς  
 τὴν βασιλείαν τῶν οὐρανῶν.

21 Ἐκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις, Οὐ φονεύσεις·  
 22 ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. ἐγὼ δὲ λέγω  
 ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος

herit the land: <sup>5</sup>blest are the mourners, for they shall be comforted: <sup>6</sup>blest are those that hunger and thirst for righteousness, for they shall be filled: <sup>7</sup>blest are the merciful, for they shall find mercy: <sup>8</sup>blest are the clean in heart, for they shall see God: <sup>9</sup>blest are the peacemakers, for they shall be called sons of God: <sup>10</sup>blest are those that have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven: <sup>11</sup>blest are you, whenever they may revile and persecute you, and say against you every thing that is bad, for my sake: <sup>12</sup>rejoice and be glad, for your reward is great in heaven; for so did they persecute the prophets that were before you.

<sup>13</sup>You are the salt of the earth; but if the salt have become stale, with what shall it be salted? It is no longer good for any thing, but to be thrown away and trodden under foot by men. <sup>14</sup>You are the light of the world. A town seated on a hill-top cannot be hidden: <sup>15</sup>nor do they light a candle and put it under the bushel-measure, but upon the candlestick, and it shines on all that are in the house. <sup>16</sup>In like manner let your light shine before mankind, that they may see your good works, and glorify your Father who is in heaven.

<sup>17</sup>Do not think that I came to destroy the law or the prophets; I came not to destroy but to bring to the full: <sup>18</sup>for verily I tell you, that, until the heaven and the earth shall have passed away, one iota or one point shall by no means pass away from the law, until every thing shall have come to pass. <sup>19</sup>Whoever then shall make a breach of one of these least commandments and teach men accordingly, shall be called least in the kingdom of heaven; but whoever shall do and teach, this one shall be called great in the kingdom of heaven. <sup>20</sup>For I tell you, that, unless your righteousness surpass that of the scribes and Pharisees, you shall by no means enter into the kingdom of heaven.

<sup>21</sup>You have heard that it was spoken to the ancients, Thou shalt not slay; and, Whoever may slay, shall be liable to the judgment-court: <sup>22</sup>I however tell you, that every one that is angry with his brother, shall be liable

to the judgment-court; and whoever may say to his brother, Raca, shall be liable to the Sanhedrim; and whoever may say, Fool, shall be liable unto the fiery Gehenna. <sup>23</sup>If then thou bring thy gift to the altar, and there remember that thy brother has somewhat against thee, leave there thy gift before the altar and begone; <sup>24</sup>first make reconciliation with thy brother, and then go and offer thy gift. <sup>25</sup>Come quickly to a good understanding with thy opponent in a suit, while thou art still on the road with him; lest the opponent hand thee over to the judge, and the judge to the officer, and thou be thrown into prison. <sup>26</sup>Verily I tell thee, thou shalt by no means come out thence, till thou hast discharged the last farthing.

<sup>27</sup>You have heard that it was spoken, Thou shalt not commit adultery: <sup>28</sup>I however tell you, that every one that looks at a woman to feel lust for her, has already committed adultery with her in his heart. <sup>29</sup>And if thy right eye is stumbling thee, pluck it out and throw it from thee; for it is for thy good, that one of thy members should be lost and not thy whole body be thrown into Gehenna. <sup>30</sup>And if thy right hand is stumbling thee, cut it off and throw it from thee; for it is for thy good; that one of thy members should be lost and not thy whole body go away into Gehenna.

<sup>31</sup>And it was spoken, Whoever may put away his wife, let him give her a bill of divorce: <sup>32</sup>I however tell you, that whoever may put away his wife except on the score of whoredom, makes her commit adultery; and whoever may marry her when put away, commits adultery.

<sup>33</sup>Again, you have heard that it was spoken to the ancients, Thou shalt not forswear, but shalt discharge thy oaths to the Lord: <sup>34</sup>I however tell you not to swear at all, neither by the heaven, because it is God's throne, <sup>35</sup>nor by the earth, because it is a footstool of his feet, nor by Jerusalem, because it is a city of the great king. <sup>36</sup>Neither do thou swear by thy head, because thou canst not make a single hair white or black: <sup>37</sup>but your language shall be, Yea, yea, Nay, nay: and what goes beyond these, is from evil.

ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. ἐὰν οὖν προσ- 23  
φέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, καὶ ἐκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες 24  
ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπάγε· πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν σου. ἴσθι εὐνοῶν τῷ ἀντι- 25  
δίκῳ σου ταχὺ, ἕως οὗτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ· μήποτε σε παραδῶ ὁ ἀντιδικὸς τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπρέτῃ, καὶ εἰς φυλακὴν βληθῆσῃ. ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῶς 26  
τὸν ἔσχατον κοδράντην.

Ἐκούσατε ὅτι ἐρρήθη, Οὐ μοιχεύσεις. ἐγὼ δὲ 27 28  
λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν, ἤδη ἔμοιχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει 29  
29 σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν. καὶ εἰ ἡ δεξιὰ σου χεὶρ 30  
30 σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

Ἐρρήθη δέ, Ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, 31  
31 δότω αὐτῇ ἀποστάσιον. ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν 32  
32 ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτός λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

Πάλιν ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις, Οὐκ 33  
33 ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὄρκους σου. ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐ- 34  
34 ρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· μήτε ἐν τῇ γῇ, ὅτι 35  
35 ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· μήτε 36  
36 ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μελαιναν. ἔσται δὲ ὁ λόγος ὑμῶν 37  
37 ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

38 Ἠκούσατε ὅτι ἐρρήθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ  
39 καὶ ὀδόντα ἀντὶ ὀδόντος. Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντι-  
στήνασθαι τῷ πονηρῷ· ἀλλ' ὅστις σε ράπισει ἐπὶ τὴν  
δεξιάν σου σιαγόνα, στρένον αὐτῷ καὶ τὴν ἄλλην·  
40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου  
41 λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· καὶ ὅστις σε  
42 ἀγγαρεύσει μίλιον ἕν, ἕπαγε μετ' αὐτοῦ δύο. Τῷ  
αἰτοῦντί σε δός, καὶ τὸν θελοντα ἀπὸ σοῦ δανεί-  
σασθαι μὴ ἀποστραφῆς.

43 Ἠκούσατε ὅτι ἐρρήθη, Ἀγαπήσεις τὸν πλησίον  
44 σου, καὶ μισήσεις τὸν ἐχθρόν σου. Ἐγὼ δὲ λέγω ὑμῖν,  
ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καὶ προσεύχεσθε ὑπὲρ  
45 τῶν διωκόντων ὑμᾶς· ὅπως γένησθε υἱοὶ τοῦ πατρὸς  
ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει  
ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ  
46 ἀδίκους. Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς,  
τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποι-  
47 οῦσι; καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον,  
τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ  
48 ποιοῦσιν; Ἔσεσθε οὖν ὑμεῖς τέλειοι ὥσπερ ὁ πατήρ  
ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

6 Προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσ-  
θεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε,  
μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς  
2 οὐρανοῖς. Ὄταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσσης  
ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς  
συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ  
τῶν ἀνθρώπων. Ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν  
3 αὐτῶν. Σοῦ δὲ ποιούτος ἐλεημοσύνην, μὴ γνώτω ἡ  
4 ἄριστερά σου τί ποιῆ ἢ δεξιὰ σου, ὅπως ἡ σου ἢ  
ἐλεημοσύνη ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου ὁ βλέπων  
ἐν τῷ κρυπτῷ αὐτὸς ἀποδώσει σοι.

5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὥσπερ οἱ ὑπο-  
κριταὶ· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς  
γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως  
φανῶσι τοῖς ἀνθρώποις. Ἀμὴν λέγω ὑμῖν, ἀπέχουσι  
6 τὸν μισθὸν αὐτῶν. Σὺ δὲ ὅταν προσεύχη, εἰσελθε  
εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου πρόσ-  
ευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ  
σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

<sup>38</sup>You have heard that it was spoken, Eye for eye, and tooth for tooth. <sup>39</sup>I however tell you not to withstand the ill dealing; but whoever shall strike thee on the right cheek, turn to him the other also; <sup>40</sup>and to him who intends to go to law with thee, and take thy coat, give up thy mantle also; <sup>41</sup>and whoever shall put thee under impressment for one mile, go with him two. <sup>42</sup>To him that asks of thee, give, and turn not thy back on him that wishes to borrow of thee.

<sup>43</sup>You have heard that it was spoken, Thou shalt love thy neighbour, and hate thy enemy. <sup>44</sup>I however tell you, love your enemies, and pray for those that persecute you; <sup>45</sup>that ye may become sons of your Father who is in heaven, because he makes his sun to rise on bad and good, and sends rain upon righteous and unrighteous. <sup>46</sup>For if you love those that love you, what reward have you? do not even the publicans so? <sup>47</sup>And if you greet your brethren only, in what are you outdoing? do not even the heathen the same? <sup>48</sup>You then shall be perfect as your heavenly Father is perfect.

Take heed not to do your righteousness before men to be gazed on by them; otherwise, you have no reward with your Father who is in heaven. <sup>2</sup>Whenever then thou art giving alms, do not trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be glorified by men. Verily I tell you, they have got their reward. <sup>3</sup>But when thou art giving alms, let not thy left hand be aware what thy right hand is doing, that thy alms may be in secret; <sup>4</sup>and thy Father, who sees in secret, shall himself requite thee.

<sup>5</sup>And whenever you are praying, you shall not be like the hypocrites; because they love to pray standing in the synagogues and in the corners of the streets, that they may shew themselves to men. Verily I tell you, they have got their reward. <sup>6</sup>But thou, whenever thou prayest, go into thy closet, and, having shut thy door, pray to thy Father, who is in secret, and thy Father, who sees in secret, shall requite thee.

<sup>7</sup>And when praying, do not babble as do the heathen; for they think that they shall gain a hearing by their many words: <sup>8</sup>do not then make yourselves like them; for your Father knows what things you need, before you ask him. <sup>9</sup>In this manner then do you pray: Our Father, who art in heaven, hallowed be thy name; <sup>10</sup>thy kingdom come; be thy will done, as in heaven, on earth also; <sup>11</sup>our daily bread give us to day; <sup>12</sup>and forgive us our debts, as we too forgive our debtors; <sup>13</sup>and bring us not into temptation, but deliver us from evil. <sup>14</sup>For if you forgive men their trespasses, your heavenly Father will forgive you also; <sup>15</sup>but if you forgive not men, neither will your Father forgive your trespasses.

<sup>16</sup>And whenever you fast, do not put on, as do the hypocrites, a sad visage; for they disfigure their faces, that they may shew themselves to men to be fasting. Verily I tell you, they have got their reward. <sup>17</sup>But do thou, when fasting, anoint thy head and wash thy face; <sup>18</sup>that thou mayest not shew thyself to men to be fasting, but to thy Father, who is in secret; and thy Father, who sees in secret, shall requite thee.

<sup>19</sup>Treasure not for yourselves treasures upon the earth, where moth and rust do mar, and where thieves dig through and steal; <sup>20</sup>but treasure for yourselves treasures in heaven, where moth and rust do not mar, and where thieves do not dig through and steal: <sup>21</sup>for where is your treasure, there will also be your heart.

<sup>22</sup>The candle of the body is the eye: if then thy eye be sound, thy whole body will be enlightened; <sup>23</sup>but if thy eye be distempered, thy whole body will be dark: if then the light that is in thee is darkness, how great the darkness!

<sup>24</sup>No one can be in service to two masters; for either he will hate the one and love the other, or he will cling to one and scorn the other. You cannot be in service to God and Mammon. <sup>25</sup>On this account I tell you, Do

Προσευχόμενοι δὲ μὴ βαττολογήσητε ὡς περ οἱ ἔθνη· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτήσαι αὐτόν. Οὕτως οὖν προσεύχεσθε ὑμεῖς, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφκαμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

Ὅταν δὲ ἠηστεύητε, μὴ γίνεσθε, ὡς περ οἱ ὑποκριταὶ, σκυθρωποὶ· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις ηἰηστεύοντες. Ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ ἡηστεύων ἀλειφαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νύφαι, ὅπως μὴ φανῆς τοῖς ἀνθρώποις ηἰηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπτει διορύσσουσι καὶ κλέπτουσι· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπτει οὐ διορύσσουσιν οὐδὲ κλέπτουσιν· ὅπου γὰρ ἔστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου.

Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. Ἐὰν οὖν ὁ ὀφθαλμός σου ἄπλους ἦ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ἦ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται· εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί, τὸ σκότος πόσον.

Οὐδεὶς δύναται δυοὶ κυρίοις δουλεῖν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξει καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ. Διὰ τοῦτο λέγω ὑμῖν, μὴ

- μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί πίητε, μὴδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε. Οὐχὶ ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;
- 26 Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς
- 27 μᾶλλον διαφέρετε αὐτῶν; Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;
- 28 Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; Καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ
- 29 νήθουσι. Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ
- 30 τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
- 31 Μὴ οὖν μεριμνήσητε, λέγοντες, Τί φάγωμεν ἢ τι
- 32 πῖωμεν ἢ τί περιβαλώμεθα; πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος
- 33 ὅτι χρῆξτε τούτων ἀπάντων. Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ
- 34 ταῦτα πάντα προστεθήσεται ὑμῖν. Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς. Ἄρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.
- 7 2 ΜΗ κρίνετε, ἵνα μὴ κριθῆτε· ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σφῷ ὀφθαλμῷ
- 4 δοκὸν οὐ κατανοεῖς; ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου, καὶ
- 5 ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου. Ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.
- 6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσί, μὴδὲ βάλλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.
- 7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησете·

not concern yourselves for your life, what you are to eat and what you are to drink, nor for your body, what you are to put on. Is not the life more than its food, and the body than its clothing? <sup>26</sup> Look at the birds of the heaven, that they sow not nor reap nor gather into garners, and your heavenly Father feeds them: are not you far better worth than they? <sup>27</sup> And which of you by concern can add to his life a single span? <sup>28</sup> And about clothing why concern yourselves? Mark the lilies of the field, how they grow; they toil not, neither do they spin: <sup>29</sup> but I tell you, that not even Solomon in all his glory arrayed himself like one of these. <sup>30</sup> And if God thus attires the herbage of the field, though to-day it is and to-morrow is thrown into an oven, will he not much more clothe you, you of little faith?

<sup>31</sup> Do not then concern yourselves, saying, What are we to eat, or what are we to drink, or with what are we to array ourselves? <sup>32</sup> for all these things do the nations pursue; for your heavenly Father knows that you need them all: <sup>33</sup> but first seek the kingdom of God and his righteousness, and all these things shall be added for you. <sup>34</sup> Do not then concern yourselves against the morrow; for the morrow shall be concerned for itself: enough for the day is its ill.

Do not judge, that you may not be judged; <sup>2</sup> for with what judgment you judge, you shall be judged, and with what measure you are measuring, shall it be measured to you. <sup>3</sup> And why dost thou desecr the mote in the eye of thy brother, and dost not mark the beam in thy own eye? <sup>4</sup> Or how wilt thou say to thy brother, Let me remove the mote from thy eye, and, lo, the beam in thy own eye. <sup>5</sup> Hypocrite, first remove from thy eye the beam, and then shalt thou see clearly to remove the mote from the eye of thy brother.

<sup>6</sup> Give not that which is holy to the dogs, nor throw your pearls before the swine, lest they trample them under their feet, and turn and tear you.

<sup>7</sup> Ask, and it shall be given you; seek, and you shall find;

knock, and it shall be opened to you: <sup>8</sup> for every asker receives, and he that seeks, finds, and to him that knocks, it shall be opened. <sup>9</sup> Or what man is there of you, of whom if his son ask a loaf, will he give him a stone; <sup>10</sup> or if he ask a fish too, will he give him a serpent? <sup>11</sup> If you then, evil as you are, know how to give good gifts to your children, how much more shall your Father who is in heaven, give good things to those that ask him?

<sup>12</sup> All things, then, whatever you may choose that men should do to you, in like manner do you also to them; for this is the law and the prophets.

<sup>13</sup> Enter through the strait gate; because wide is the gate and broad is the road which leads to destruction, and many are they that enter through it: <sup>14</sup> because strait is the gate and narrow is the road which leads to life, and few are those that find it.

<sup>15</sup> But beware of the false prophets, who come to you in sheeps' clothing, but within are ravenous wolves. <sup>16</sup> From their fruits shall you know them. Do they gather grapes from thorns, or figs from thistles? <sup>17</sup> Thus every good tree bears fine fruit, but the unsound tree bears bad fruit: <sup>18</sup> a good tree cannot bear bad fruit, nor an unsound tree fine fruit. <sup>19</sup> Every tree that bears not fine fruit, is cut down and thrown into the fire. <sup>20</sup> So then from their fruits shall you know them. <sup>21</sup> Not every one that says to me, Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of my Father who is in heaven. <sup>22</sup> Many will say to me in that day, Lord, Lord, did we not prophesy in thy name, and in thy name cast out demons, and in thy name do many miracles? <sup>23</sup> And then will I avow to them, I never knew you: depart from me, workers of wickedness.

<sup>24</sup> Every one then that hears these sayings of mine and does them, I will liken him to a wise man who built his house upon the rock. <sup>25</sup> And the rain came down, and the floods came, and

κρουετε, και ανοιγησεται υμιν· πας γαρ ο αιτων λαμ- 8  
βανει, και ο ζητων ευρισκει, και τω κρουοντι ανοι-  
γησεται. <sup>9</sup> Η τις εστιν εξ υμων ανθρωπος, ον εαν 9  
αιτηση ο υιος αυτου αρτον, μη λιθον επιδωσει αυτω;  
η και εαν ιχθυον αιτηση, μη οφιν επιδωσει αυτω; 10  
ει ουν υμεις πονηροι οντες οιδετε δοματα αγαθα 11  
διδουαι τοις τεκνοις υμων, ποσω μαλλον ο πατηρ  
υμων ο εν τοις ουρανοις δωσει αγαθα τοις αιτουσιν  
αυτον.

Παντα ουν οσα αν θελητε ινα ποιωσιν υμιν οι 12  
ανθρωποι, ουτω και υμεις ποιειτε αυτοις· ουτος γαρ  
εστιν ο νομος και οι προφηται.

Εισελθετε δια της στενης πυλης· οτι πλατεια η 13  
πυλη και ευρυχωρος η οδος η απαγουσα εις την απω-  
λειαν, και πολλοι εισιν οι εισερχομενοι δι αυτης· οτι 14  
στενη η πυλη και τεθλιμμενη η οδος η απαγουσα εις  
την ζωην, και ολιγοι εισιν οι ευρισκοντες αυτην.

Προσεχετε δε απο των ψευδοπροφητων, οτινες 15  
ερχονται προς υμας εν ενδυμασι προβατων, εσθωθεν δε  
εισι λυκοι αρπαγες. <sup>16</sup> Απο των καρπων αυτων επιγνω- 16  
σεσθε αυτοις. Μητι συλλεγουσιν απο ακανθων στα-  
φυλην η απο τριβολων συκα; Ουτω παν δενδρον 17  
αγαθον καρπους καλους ποιει, το δε σαπρον δενδρον  
καρπους πονηρους ποιει. Ου δυναται δενδρον αγαθον 18  
καρπους πονηρους ποιειν, ουδε δενδρον σαπρον καρπους  
καλους ποιειν. <sup>19</sup> Παν δενδρον μη ποιουν καρπον καλον 19  
εκκοπτεται και εις πυρ βαλλεται. <sup>20</sup> Αραγε απο των 20  
καρπων αυτων επιγνωσεσθε αυτοις. Ου πας ο λεγων 21  
μοι, Κυριε κυριε, εισελευσεται εις την βασιλειαν των  
ουρανων, αλλ' ο ποιων το θελημα του πατρος μου του  
εν ουρανοις. <sup>22</sup> Πολλοι ερουσι μοι εν εκεινη τη ημερα, 22  
Κυριε κυριε, ου τω σφι ονοματι επροφητευσαμεν, και  
τω σφι ονοματι δαιμονια εξεβαλομεν, και τω σφι ονο-  
ματι δυναμεις πολλας εποιησαμεν; και τοτε ομολο- 23  
γησω αυτοις, οτι ουδεποτε ζνων υμας· αποχωρειτε απ'  
εμου οι εργαζομενοι την ανομιαν.

Πας ουν οστις ακουει μου τους λογους τουτους και 24  
ποιει αυτους, ομοιωσω αυτον ανδρι φρονιμω, οστις  
οικοδομησεν αυτου την οικιαν επι την πετραν. Και 25  
κατεβη η βροχη και ηλθον οι ποταμοι και επνευσαν

οὐκ ἄνεμοι καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ  
 26 ἔπεσε· τεθεμελιώτο γὰρ ἐπὶ τὴν πέτραν. Καὶ πᾶς ὁ  
 ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς  
 ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησεν αὐτοῦ  
 27 τὴν οἰκίαν ἐπὶ τὴν ἄμμον. Καὶ κατέβη ἡ βροχὴ καὶ  
 ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσ-  
 ἔκοψαν τὴν οἰκίαν ἐκείνην, καὶ ἔπεσε, καὶ ἦν ἡ πτώσις  
 αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους  
 τούτους, ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδασκίᾳ αὐτοῦ·  
 29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ  
 ὡς οἱ γραμματεῖς αὐτῶν.

8 ΚΑΤΑΒΑΝΤΙ δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολού-  
 2 θησαν αὐτῷ ὄχλοι πολλοί. Καὶ ἰδὼν, λεπρὸς προσελ-  
 θὼν προσεκύνη αὐτῷ, λέγων, Κύριε, ἐὰν θέλῃς, δύ-  
 3 νασαί με καθαρίσαι. Καὶ ἐκτείνας τὴν χεῖρα ἤψατο  
 αὐτοῦ, λέγων, Θελω, καθαρίσθητι. Καὶ εὐθέως ἔκα-  
 4 θαρίσθη αὐτοῦ ἡ λέπρα. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς,  
 "Ορα μηδεὶ εἴπῃς, ἀλλὰ ὑπαγε, σεαυτὸν δεῖξον τῷ  
 ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσέταξε Μωϋσῆς  
 εἰς μαρτύριον αὐτοῖς.

5 Εἰσελθόντι δὲ αὐτῷ εἰς Καφαρναούμ, προσῆλθεν  
 6 αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν, καὶ λέγων,  
 Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυ-  
 7 τικός, δεινῶς βασανιζόμενος. Λέγει αὐτῷ, Ἐγὼ ἐλθὼν  
 8 θεραπεύσω αὐτόν. Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη,  
 Κύριε, οὐκ εἰμὶ ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσελ-  
 9 θῆς· ἀλλὰ μόνον εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.  
 9 Καὶ γὰρ ἐγὼ ἀνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ'  
 ἑμαντὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι· καὶ  
 πορεύεται, καὶ ἄλλῳ, Ἔρχου· καὶ ἔρχεται, καὶ τῷ  
 10 δούλῳ μου, Ποίησον τοῦτο· καὶ ποιεῖ. Ἀκούσας δὲ ὁ  
 Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν, Ἀμὴν  
 λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον.  
 11 Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν  
 ἦξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ  
 12 καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ  
 τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτε-  
 13 ρον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόν-  
 των. Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη, Ὑπαγε,

the winds blew, and they fell upon that house, and it fell not, because it was founded on the rock. <sup>26</sup> And every one that hears these sayings of mine and does them not, shall be likened to a foolish man who built his house on the sand. <sup>27</sup> And the rain came down, and the floods came, and the winds blew, and they battered on that house, and it fell, and great was its downfall.

<sup>28</sup> And it came to pass, when Jesus had ended these sayings, that the crowds were astonished at his teaching; <sup>29</sup> for he was teaching them as having authority, and not as their scribes.

And on his coming down from the mountain, many crowds followed him. <sup>2</sup> And, lo, a leper approached and did obeisance to him, saying, Lord, if thou wilt, thou canst cleanse me. <sup>3</sup> And he stretched out his hand and touched him, saying, I will; be cleansed. And immediately his leprosy was cleansed. <sup>4</sup> And Jesus says to him, Mind, tell no one; but go, shew thyself to the priest, and offer the gift that Moses commanded for a testimony to them.

<sup>5</sup> And on his entering into Capernaum there approached him a centurion, beseeching him, <sup>6</sup> and saying, Sir, my servant is lying in the house paralytic, sorely racked. <sup>7</sup> He says to him, I will come and heal him. <sup>8</sup> And the centurion in answer said, Sir, I am not fit to have thee come under my roof; but only bid with a word, and my servant will be cured: <sup>9</sup> for I am a man under authority, having soldiers under me, and I say to this one, Go: and he goes, and to another, Come: and he comes, and to my servant, Do this: and he does it. <sup>10</sup> And on hearing it Jesus wondered, and said to those who were following, Verily I tell you, Not even in Israel have I met with faith so great. <sup>11</sup> And I tell you that many shall arrive from east and west, and take places at table with Abraham, and Isaac, and Jacob, in the kingdom of heaven; <sup>12</sup> but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth. <sup>13</sup> And Jesus said to the centurion, Go,

and as thou didst believe, be it done for thee. And his servant was cured in that hour.

<sup>14</sup>And Jesus, on coming to Peter's house, saw his wife's mother lying in a fever: <sup>15</sup>and he touched her hand, and the fever left her, and she rose and waited on him.

<sup>16</sup>And when evening came, they brought to him many possessed with demons; and he cast out the spirits with a word, and healed all the sick: <sup>17</sup>that there might be fulfilled that which was spoken through Esaias the prophet, saying, Himself took our sicknesses, and carried our diseases.

<sup>18</sup>And Jesus, seeing many crowds about him, bade depart to the other side. <sup>19</sup>And a scribe approaching said to him, Master, I will follow thee, wherever thou mayest go. <sup>20</sup>And Jesus says to him, The foxes have holes, and the birds of the heaven have nests, but the Son of Man has not where to lay his head. <sup>21</sup>And another of his disciples said to him, Lord, Allow me first to go and bury my father. <sup>22</sup>But Jesus says to him, Follow me, and leave the dead to bury their own dead.

<sup>23</sup>And on his going on board the bark, his disciples followed him: <sup>24</sup>and, lo, a great storm arose on the lake, so that the bark was being covered with the waves; but he was sleeping. <sup>25</sup>And they came and woke him, saying, Lord, save, we perish: <sup>26</sup>and he says to them, Why are you fearful, you of little faith? Then he rose and rebuked the winds and the water, and there was a great calm. <sup>27</sup>And the men wondered, saying, What sort of man is this, that the winds and the water obey him?

<sup>28</sup>And on his coming to the other side, to the country of the Gergesenes, there met him two men possessed with demons, coming out of the tombs, very fierce, so that one was not able to pass along by that road. <sup>29</sup>And, lo, they cried out, saying, What hast thou to do with us, Son of God? hast thou come hither before the season to torment us? <sup>30</sup>And there was far

καὶ ὡς ἐπίστευσας, γενηθήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρον, εἶδε <sup>14</sup> τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν. Καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφήκεν αὐτὴν ὁ <sup>15</sup> πυρετός· καὶ ἠγέρθη, καὶ διηκόνει αὐτῷ.

Ἐφίας δὲ γενομένης, προσήνεγκαν αὐτῷ δαιμονι- <sup>16</sup> ζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν. Ὅπως πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγου- <sup>17</sup> τος, Ἄυτὸς τὰς ἀσθεναίας ἡμῶν ἔλαβε καὶ τὰς νόσους ἐβάστασεν.

Ἰδὼν δὲ ὁ Ἰησοῦς πολλούς ὄχλους περὶ αὐτὸν, <sup>18</sup> ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. Καὶ προσελθὼν <sup>19</sup> εἰς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρῃ. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Δι <sup>20</sup> ἀλώπεκες φωλεοὺς ἔχουσι καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει πῶ τὴν κεφαλὴν κλίνῃ. Ἐτερος δὲ τῶν μαθητῶν εἶπεν <sup>21</sup> αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. Ὁ δὲ Ἰησοῦς λέγει αὐτῷ, <sup>22</sup> Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ <sup>23</sup> οἱ μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ, σεισμός μέγας ἐγένετο ἐν <sup>24</sup> τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. Καὶ προσελθόντες οἱ <sup>25</sup> μαθηταὶ ἤγειραν αὐτὸν, λέγοντες, Κύριε, σώσων, ἀπολλύμεθα. Καὶ λέγει αὐτοῖς, Τί δειλοί ἐστε, ὀλι- <sup>26</sup> γόπιστοι; Τότε ἐγερθεὶς ἐπέτιμησε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη. Οἱ δὲ ἄν- <sup>27</sup> θρωποι ἐθαύμασαν, λέγοντες, Ποταπός ἐστιν ὁδοῦ, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν, εἰς τὴν χώραν τῶν <sup>28</sup> Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινα παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. Καὶ <sup>29</sup> ἰδοὺ, ἔκραξαν λέγοντες, Τί ἡμῖν καὶ σοί, υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; Ἦν δὲ <sup>30</sup> μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.



31 Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες, *Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.* Καὶ εἶπεν αὐτοῖς, *Υπάγετε. Οἱ δὲ ἐξελθόντες ἀπήλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. Καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῆ ἀπὸ τῶν ὁρίων αὐτῶν.*

9 *ΚΑΙ* ἐμβὰς εἰς τὸ πλοῖον διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. Καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνῃς βεβλημένον. Καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ, *Θάρσει, τὸ τέκνον· ἀφέωνταί σου αἱ ἁμαρτίαι.* Καὶ ἰδοὺ, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, *Οὗτος βλασφημεῖ.* 4 Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν, *Ἰνα τί ὑμεῖς ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; τί γὰρ ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγειρε καὶ περιπάτει; ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, τότε λέγει τῷ παραλυτικῷ, Ἐγερθεὶς ἄρον σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου. Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.* 8 Ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν, καὶ ἐδόξασαν τὸν Θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. 9 Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τῷ τελωνίῳ, *Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ ἀναστὰς ἦκολούθησεν αὐτῷ.* Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. Καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, *Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;* Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν, *Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες· πορευθέντες δὲ μάθετε τί ἐστίν, Ἐλεος θέλω καὶ οὐ θυσίαν.* οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς.

from them a herd of many swine feeding. <sup>31</sup> And the demons besought him, saying, If thou art casting us out, send us into the herd of swine. <sup>32</sup> And he said out to them, Go. And they came out and went into the swine; and, lo, the whole herd of swine dashed down the steep into the lake, and died in the waters. <sup>33</sup> And their feeders fled, and went into the town, and reported every thing, and the matter of the possessed with demons. <sup>34</sup> And, lo, the whole town came out to meet Jesus, and on seeing him besought him to leave their country.

And going on board the bark he crossed over, and came to his own town. <sup>2</sup> And, lo, they were bringing to him a paralytic, lying on a bed; and Jesus, on seeing their faith, said to the paralytic, Take courage, my son; thy sins are forgiven thee. <sup>3</sup> And, lo, some of the scribes said in themselves, This man is blaspheming. <sup>4</sup> And Jesus aware of their thoughts, said, Why are you harbouring wicked thoughts in your hearts; <sup>5</sup> for which is easier, to say, Thy sins are forgiven thee, or to say, Rise and walk? <sup>6</sup> But that you may know that the Son of Man has power on earth to forgive sins—then he says to the paralytic—Rise, take up thy bed, and go to thy house. <sup>7</sup> And he rose and went away to his house. <sup>8</sup> And, on seeing it, the crowds were struck with fear, and glorified God, who had bestowed such power on men.

<sup>9</sup> And passing on from thence Jesus saw a man seated at the toll-house, Matthew by name, and says to him, Follow me: and he rose and followed him. <sup>10</sup> And it came to pass that, as he was at table in the house, lo, many publicans and sinners came and took places at table with Jesus and his disciples. <sup>11</sup> And the Pharisees, on seeing it, said to his disciples, Why does your master eat with the publicans and sinners? <sup>12</sup> But, on hearing it, Jesus said, The hale have no need of a physician, but the sick; <sup>13</sup> but go and learn what this means, Mercy do I choose and not sacrifice: for I came to call not righteous men, but sinners.

<sup>14</sup>Then there come to him the disciples of John, saying, Why do we and the Pharisees fast often, while thy disciples fast not? <sup>15</sup>And Jesus said to them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but there shall come days when the bridegroom shall be withdrawn from them, and then they shall fast. <sup>16</sup>And no one puts a patch of unfilled cloth on an old mantle, for the piece that fills in, brings away from the mantle, and a worse rent ensues. <sup>17</sup>Nor do they put new wine into old skins; otherwise, the skins burst, and the wine is spilt, and the skins will be lost; but they put new wine into fresh skins, and both are kept safe.

<sup>18</sup>While he was saying these things to them, lo, a ruler came in and did obeisance to him, saying, My daughter has just died: but come and lay thy hand upon her, and she will come to life. <sup>19</sup>And Jesus rose up and followed him, and also his disciples. <sup>20</sup>And, lo, a woman who had for twelve years had a flux of blood, came up behind and touched the fringe of his mantle; for she said in herself, <sup>21</sup>If I should only touch his mantle, I shall be healed. <sup>22</sup>And Jesus turned, and seeing her, said, Take courage, daughter; thy faith has healed thee: and the woman was healed from that hour. <sup>23</sup>And Jesus, on coming to the ruler's house, and seeing the minstrels, and the crowd making a noise, <sup>24</sup>said, Withdraw, for the girl is not dead but sleeping. And they jeered him. <sup>25</sup>But when the crowd had been turned out, he went in and grasped her hand, and the girl rose up. <sup>26</sup>And the report of this spread over the whole of that country.

<sup>27</sup>And as Jesus was passing along from thence, there followed him two blind men, crying out and saying, Pity us, Son of David. <sup>28</sup>And when he had come to the house, the blind men approached him; and Jesus says to them, Do you believe that I am able to do this? They say to him, Yes, Lord. <sup>29</sup>Then he touched their eyes, saying, According to your faith, be it done to you: <sup>30</sup>and their eyes were opened. And Jesus strongly

Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέ- 14  
γοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν  
πολλά, οἱ δὲ μαθηταὶ σοῦ οὐ νηστεύουσιν; Καὶ εἶπεν 15  
αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος  
πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύ-  
σονται δὲ ἡμέραι ὅταν ἀπαρθῆ ἀπ' αὐτῶν ὁ νυμφίος,  
καὶ τότε νηστεύουσιν. Οὐδεὶς δὲ ἐπιβάλλει ἐπί- 16  
βλημα ῥάκουσ ἀνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ  
τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα  
γίνεται. Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς 17  
παλαιούς· εἰ δὲ μῆγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος  
ἐκχέεται καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ βάλλουσιν  
οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότεροι συντη-  
ροῦνται.

Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων εἰσελ- 18  
θὼν προσεκύνει αὐτῷ, λέγων, ὅτι ἡ θυγάτηρ μου ἄρτι  
ἔτελευτησεν· ἀλλὰ ἔλθων ἐπίθες τὴν χειρά σου ἐπ'  
αὐτήν, καὶ ζήσεται. Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολού- 19  
θησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ, γυνὴ 20  
αἰμορροῦσα δώδεκα ἔτη προσελθούσα ὀπισθεν ἤψατο  
τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· ἔλεγε γὰρ ἐν ἑαυτῇ, 21  
Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι.  
Ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτήν, εἶπε, Θάρσει, 22  
θυγάτηρ· ἡ πίστις σου σέσωκέν σε. Καὶ ἐσώθη ἡ  
γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. Καὶ ἐλθὼν ὁ Ἰησοῦς 23  
εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς  
καὶ τὸν ὄχλον θορυβούμενον, ἔλεγεν, Ἀναχωρεῖτε 24  
οὐ γὰρ ἀπέθανε τὸ κοράσιον ἀλλὰ καθεύδει. Καὶ  
κατεγέλωσιν αὐτοῦ. Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελ- 25  
θὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κορά-  
σιον. Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν 26  
ἐκείνην.

Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ, ἠκολούθησαν 27  
αὐτῷ δύο τυφλοὶ, κρίζοντες καὶ λέγοντες, Ἐλέησον  
ἡμᾶς, υἱὸς Δαυεὶδ. Ἐλθόντι δὲ εἰς τὴν οἰκίαν προ- 28  
σῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς,  
Πιστεῦτε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ,  
Ναί, κύριε. Τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν, 29  
λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. Καὶ 30  
ἀνέφθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήθη

- αὐτοῖς ὁ Ἰησοῦς, λέγων, Ὁρᾶτε, μηδεὶς γινωσκέτω.
- 31 Οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῆ ἐκείνῃ.
- 32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ
- 33 ἄνθρωπον κωφὸν δαιμονιζόμενον. Καὶ ἐκβληθεὶς τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ
- 34 Ἰσραὴλ. Οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
- 35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι, ὡσεὶ πρόβατα μὴ ἔχοντα
- 37 ποιμένα. Τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν
- 38 θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δείθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.
- 10 ΚΑΙ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβαλλεῖν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.
- 2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ
- 3 Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ
- 4 τοῦ Ἀλφαίου καὶ Λεββαῖος, Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.
- 5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε,
- 6 καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε· πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ·
- 7 ἢ πορευόμενοι δὲ κηρύσσετε, λέγοντες, ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. Ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, μηδὲ πήραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδους·

charged them, saying, Mind, let no one know it. <sup>31</sup> But they went out, and spread the report of him in the whole of that country.

<sup>32</sup> And as they were going out, lo, they brought to him a dumb man, possessed with a demon. <sup>33</sup> And when the demon had been cast out, the dumb man spoke; and the crowds wondered, saying, Never was it to be seen in this fashion in Israel. <sup>34</sup> But the Pharisees said, Empowered by the prince of the demons casts he out the demons.

<sup>35</sup> And Jesus was making a circuit of all the towns and the villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every disease and every sickness. <sup>36</sup> And on seeing the crowds, he yearned with pity about them, because they were harassed and all abroad, as sheep without a shepherd. <sup>37</sup> Then he says to his disciples, The harvest is large, but the labourers are few: <sup>38</sup> beg then the master of the harvest to send out labourers for his harvest.

And having called to him his twelve disciples, he gave them power over unclean spirits, so as to cast them out, and to heal every disease and every sickness.

<sup>2</sup> And of the twelve apostles these are the names: first Simon, named Peter, and Andrew his brother; James the son of Zebedee, and John his brother; <sup>3</sup> Philip and Bartholomew; Thomas and Matthew the publican; James the son of Alphaeus, and Lebbaeus; <sup>4</sup> Simon the Cananaean, and Judas Iscariot, who also delivered him up.

<sup>5</sup> These twelve Jesus sent out, after having given them a charge, saying, Go not away to Gentiles, and into a town of Samaritans enter not, <sup>6</sup> but take your way rather to the lost sheep of the house of Israel: <sup>7</sup> and as you go, preach, saying, The kingdom of heaven is at hand. <sup>8</sup> Heal sick folk, cleanse lepers, cast out demons: freely you received, freely give. <sup>9</sup> Do not get gold or silver or brass for your purses, <sup>10</sup> nor scrip for travel, nor two coats or sandals or staves; for worthily is the

workman of his food. <sup>11</sup> And into whatever town or village you enter, ascertain who in it is worthy, and there stay until you leave the place. <sup>12</sup> And as you enter the house, greet it: <sup>13</sup> and if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you. <sup>14</sup> And whoever may not receive you, nor hear your words, as you leave that house or town, shake off the dust of your feet. <sup>15</sup> Verily I tell you, it shall be more endurable for the land of Sodom and Gomorrhah at day of doom, than for that town.

<sup>16</sup> Lo, I am sending you out as sheep in the midst of wolves: become then wise as the serpents, and harmless as the doves. <sup>17</sup> But beware of mankind; for they shall deliver you up to council-courts, and in their synagogues shall they scourge you; <sup>18</sup> and before governors too, and kings, shall you be brought for my sake, for a testimony to them and the Gentiles. <sup>19</sup> But whenever they deliver you up, do not concern yourselves, how or what you are to speak, for there shall be granted you in that hour what to speak; <sup>20</sup> for you are not the speakers, but the Spirit of your Father that speaks in you. <sup>21</sup> And brother shall deliver up brother to death, and father deliver up child, and children shall rise against parents and put them to death: <sup>22</sup> and you shall be hated by all on account of my name; but whoever shall have endured throughout, this one shall be saved. <sup>23</sup> And whenever they persecute you in this town, fly to the other; for verily I tell you, you will not have gone through the towns of Israel, till the Son of Man shall have come.

<sup>24</sup> There is no disciple above his teacher, nor bond-servant above his master: <sup>25</sup> enough is it for the disciple to become as his teacher, and the bond-servant as his master. If they sur-named the householder Beelzebub, how much more those of his household? <sup>26</sup> Do not then fear them, for there is nothing covert that shall not be disclosed, and secret that shall not be known. <sup>27</sup> What I am telling you in the dark, speak in the light; and what you are

ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. *Eis* ἦν δ' <sup>11</sup> ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κακεὶ μείνατε ἕως ἂν ἐξέλθητε. *Ei*σερ- <sup>12</sup> χόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν· καὶ <sup>13</sup> εἰάν μὲν ἦ ἡ οἰκία ἄξια, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· εἰάν δὲ μὴ ἦ ἄξια, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. Καὶ ὅς ἐάν μὴ δεξήται ὑμᾶς, μηδὲ <sup>14</sup> ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται <sup>15</sup> γῆ Σοδόμων καὶ Γομόρρας ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.

Ἴδου, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ <sup>16</sup> λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περὶστεραί. Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· <sup>17</sup> παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ ἡγε- <sup>18</sup>μόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. Ὅταν δὲ παρα- <sup>19</sup>διδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε· οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ <sup>20</sup> πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. Παραδώσει δὲ <sup>21</sup> ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς· καὶ ἐσεσθε μισοῦμενοι ὑπὸ πάντων διὰ τὸ <sup>22</sup> ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε <sup>23</sup> εἰς τὴν ἄλλην· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελήσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦ- <sup>24</sup>λος ὑπὲρ τὸν κύριον αὐτοῦ· ἀρκετὸν τῷ μαθητῇ <sup>25</sup> εἶνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ. Μὴ <sup>26</sup> οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἐστί κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται. Ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ <sup>27</sup> φωτί· καὶ ὃ εἰς τὸ οὐδ' ἀκούετε, κηρύξατε ἐπὶ τῶν

28 δωμάτων. Καὶ μὴ φοβείσθε ἀπὸ τῶν ἀποκτεινόντων  
τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν  
φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ  
29 σῶμα ἀπολέσαι ἐν γέεννῃ. Οὐχὶ δύο στρουθία ἀσσε-  
ρίου πωλεῖται· καὶ ἐν ἑξῆς αὐτῶν οὐ πεσεῖται ἐπὶ τὴν  
30 γῆν ἄνευ τοῦ πατρὸς ὑμῶν. Ὑμῶν δὲ καὶ αἱ τρίχες  
31 τῆς κεφαλῆς πᾶσαι ἠριθμημένοι εἰσὶ. Μὴ οὖν φο-  
32 βείσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. Πᾶς  
οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώ-  
πων, ὁμολογήσω καγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς  
33 μου τοῦ ἐν οὐρανοῖς· ὅστις δ' ἂν ἀρνήσῃται με  
ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καγὼ  
ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν  
γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν.  
35 ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς  
αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ  
36 νόμφην κατὰ τῆς πενθερᾶς αὐτῆς, καὶ ἐχθροὶ τοῦ  
37 ἀνθρώπου οἱ οικιακοὶ αὐτοῦ. Ὁ φιλῶν πατέρα ἢ  
μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν  
38 υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ  
ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ  
39 ὀπίσω μου, οὐκ ἔστι μου ἄξιος. Ὁ εὐρῶν τὴν ψυχὴν  
αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν  
αὐτοῦ ἔνεκεν ἐμοῦ εὕρησει αὐτήν.

40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχό-  
41 μενος δέχεται τὸν ἀποστείλαντά με. Ὁ δεχόμενος  
προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου  
λήψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου  
42 μισθὸν δικαίου λήψεται. Καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν  
μικρῶν τούτων ποτήριον ψυχροῦ ὕδατος εἰς ὄνομα  
μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισ-  
θὸν αὐτοῦ.

11 ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσω  
τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ  
διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ  
ἔργα τοῦ Χριστοῦ, πέμψας διὰ τῶν μαθητῶν αὐτοῦ,  
3 εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶ-

hearing dropped in the ear, pub-  
lish on the housetops. <sup>28</sup> And be  
not afraid of those that kill the  
body, but are unable to kill the  
soul; but rather fear him who  
is able to destroy both soul and  
body in Gehenna. <sup>29</sup> Are not two  
sparrows sold for a farthing? and  
not one of them shall fall on the  
ground without your Father.  
<sup>30</sup> But as for you, even the hairs  
of your head are all numbered.  
<sup>31</sup> Fear not then: better worth  
are you than many sparrows.  
<sup>32</sup> Every one then that shall avow  
me before men, I too will avow  
him before my Father who is in  
heaven; <sup>33</sup> and whoever may deny  
me before men, I too will deny  
him before my Father who is in  
heaven.

<sup>34</sup> Think not that I came to  
send peace on the earth: I came  
not to send peace, but a sword.  
<sup>35</sup> For I came to make a breach  
between a man and his father,  
between a daughter and her mo-  
ther, between a daughter in law  
and her mother in law; <sup>36</sup> and the  
man's foes shall be those of his  
household. <sup>37</sup> He that loves fa-  
ther or mother beyond me, is  
not worthy of me, and he that  
loves son or daughter beyond  
me, is not worthy of me; <sup>38</sup> and  
he that does not take his cross  
and follow in my train, is not  
worthy of me. <sup>39</sup> He that shall  
have found his life, shall lose it,  
and he that shall have lost his  
life for my sake, shall find it.

<sup>40</sup> He that receives you, receives  
me, and he that receives me, re-  
ceives him that sent me. <sup>41</sup> He  
that receives a prophet in a  
prophet's name, shall get a  
prophet's reward, and he that  
receives a righteous man in a  
righteous man's name, shall get  
a righteous man's reward. <sup>42</sup> And  
whoever shall give to drink to  
one of these little ones a cup of  
cold water only in a disciple's  
name, shall by no means lose his  
reward.

And it came to pass that when  
Jesus had finished charging his  
twelve disciples, he departed  
thence to teach and preach in  
their towns.

<sup>2</sup> And John, having heard in  
the prison of the works of Christ,  
sent word through his disciples,  
<sup>3</sup> and said to him, Art thou he  
that is coming, or are we to look

for another? <sup>4</sup> And Jesus in answer said to them, Go and report to John the things which you see and hear: <sup>5</sup> blind folk regain sight and lame ones walk, lepers are cleansed and deaf ones hear, dead ones are raised, and poor folk are addressed with good tidings: <sup>6</sup> and blest is he whoever is not stumbled in me.

<sup>7</sup> And as these were going away, Jesus began to say to the crowds about John, What went you out into the wilderness to gaze on? A reed waving in the wind? <sup>8</sup> But what went you out to see? A man attired in soft clothing? Lo, those that wear the soft clothing, are in kings' houses. <sup>9</sup> But what went you out to see? A prophet? Yes, I tell you, and something surpassing a prophet. <sup>10</sup> This is he about whom it is written, Lo, I send my messenger before thy face, and he shall prepare thy way before thee. <sup>11</sup> Verily I tell you, there has not arisen among the born of women a greater than John the Baptist; but he that is least in the kingdom of heaven, is greater than he. <sup>12</sup> And from the days of John the Baptist till now, the kingdom of heaven is being forced, and men of force are seizing on it. <sup>13</sup> For all the prophets and the Law until John prophesied: <sup>14</sup> and, if you are willing to receive it, he is indeed the Elias that was to come. <sup>15</sup> He that has ears, let him hear.

<sup>16</sup> But to what shall I liken this generation? It is like to children sitting in market places, that calling to their comrades <sup>17</sup> say, We piped to you, and you did not dance: we sang a sad strain, and you did not wail. <sup>18</sup> For there came John the Baptist neither eating nor drinking, and they say, He has a demon. <sup>19</sup> There came the Son of Man eating and drinking, and they say, Lo, a glutton and a wine-bibber, friend of publicans and sinners. And justified was wisdom by her children.

<sup>20</sup> Then began he to upbraid the towns in which most of his miracles had been done, because they repented not. <sup>21</sup> Woe to thee, Chorazin, Woe to thee, Bethsaida, because, had there been done in Tyre and Sidon

μεν; Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευ- 4  
θέντες ἀπαγγέilate Ἰωάννη ἃ ἀκούετε καὶ βλέπετε·  
τυφλοὶ ἀναβλέπουσι καὶ χωλοὶ περιπατοῦσι, λεπροὶ 5  
καθαρίζονται καὶ κωφοὶ ἀκούουσι, καὶ νεκροὶ ἐγεί-  
ρονται καὶ πτωχοὶ εὐαγγελίζονται· καὶ μακάριός ἐστιν 6  
ὁς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν 7  
τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἐξήλθετε εἰς τὴν ἔρημον  
θεάσασθαι; κάλαμον ὑπὸ ἀέμου σαλευόμενος; ἀλλὰ 8  
τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιε-  
σμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις  
τῶν βασιλέων εἰσὶν. Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προ- 9  
φήτην; καὶ λέγω ὑμῖν, καὶ περισσώτερον προφήτου.  
Οὗτός ἐστι περὶ οὗ γέγραπται, Ἴδου ἐγὼ ἀποστέλλω 10  
τὸν ἄγγελόν μου πρὸ προσώπου σου, καὶ κατα-  
σκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου. Ἀμὴν λέγω 11  
ὑμῖν, οὐκ ἐγήγερατ ἐν γεννητοῖς γυναικῶν μείζων  
Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ  
βασιλείᾳ τῶν οὐρανῶν μείζων ἐστὶν αὐτοῦ. Ἀπὸ 12  
δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ  
βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπά-  
ζουσιν αὐτήν. Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος 13  
ἕως Ἰωάννου ἐπροφήτευσαν· καὶ εἰ θέλετε δεῖξασθαι, 14  
αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. Ὁ ἔχων 15  
ὦτα ἀκούετω.

Τινὶ δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ 16  
παιδίους καθήμενοις ἐν ἀγοραῖς, ἃ προσφωνοῦντα τοῖς  
εταίροις λέγουσιν, Ἠυλόησαμεν ὑμῖν, καὶ οὐκ ὠρχή- 17  
σασθε· ἐθρηνησαμεν, καὶ οὐκ ἐκόψασθε. Ἦλθε γὰρ 18  
Ἰωάννης μῆτε ἐσθίων μῆτε πίνων, καὶ λέγουσι, Δαι-  
μόνιον ἔχει. Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ 19  
πίνων, καὶ λέγουσιν, Ἴδου, ἄνθρωπος φάγος καὶ οἰνο-  
πότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη  
ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.

Τότε ἤρξατο ὀνειδίξειν τὰς πόλεις ἐν αἷς ἐγένοντο 20  
αἱ πλείεσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. Οὐαὶ 21  
σοι, Χοραζὶν, οὐαὶ σοι, Βηθσαϊδάν· ὅτι εἰ ἐν Τύρρ  
καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενομένηαι ἐν ὑμῖν,

22 *πάλα ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. Πλὴν λέγω ὑμῖν, Τύρω καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. Καὶ σὺ Καφαρναούμ, ἣ ἕως οὐρανοῦ ὑψώθης, ἕως ἄδου καταβήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, 24 ἔμειναν ἂν μέχρι τῆς σήμερον. Πλὴν λέγω ὑμῖν, ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.*

25 *Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαι σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυσας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, 26 καὶ ἀπέκαλυψας αὐτὰ νηπίοις. Ναί, ὁ πατήρ, ὅτι 27 οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς, καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.*

28 *Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. Ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπανσιν ταῖς ψυχαῖς ὑμῶν· ὁ γὰρ ζυγός μου χρηστὸς, καὶ τὸ φορτίον μου ελαφρόν ἐστιν.*

12 *Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέινασαν, καὶ ἤρξαντο τίλλειν στάχνας καὶ ἐσθίειν. 2 Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, Ἴδου, οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησε Δαυεὶδ, 4 ὅτε ἐπέινασε καὶ οἱ μετ' αὐτοῦ; πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, ὃ οὐκ ἔξον ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασι οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι καὶ ἀναίτιοί εἰσι; Λέγω δὲ ὑμῖν, 7 ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε. Εἰ δὲ ἐγνώκετε τί ἐστὶν, Ἐλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικά-*

the miracles done in you, long ago would they have repented in sackcloth and ashes. <sup>22</sup>But I tell you, it shall be more endurable for Tyre and Sidon at day of doom than for you. <sup>23</sup>And thou, Capernaum, that wast uplifted to heaven, shalt go down to hell; because, had there been done in Sodom the miracles done in thee, it would have remained unto this day. <sup>24</sup>But I tell you that it shall be more endurable for the land of Sodom at day of doom than for thee.

<sup>25</sup>At that season Jesus said in answer, I give praise to thee, Father, Lord of heaven and earth, because thou didst hide these things from sages and men of understanding, and didst reveal them to babes. <sup>26</sup>Even so, Father, because thus was it good pleasure with thee. <sup>27</sup>All things were delivered to me by my Father; and no one becomes acquainted with the Son except the Father, nor does any one become acquainted with the Father except the Son, and him to whomsoever the Son may choose to reveal him.

<sup>28</sup>Come to me all that are toiled and burdened, and I will give you rest. <sup>29</sup>Take my yoke upon you, and learn from me, because I am meek and lowly in heart, and you shall find rest for your souls; <sup>30</sup>for my yoke is gentle and my burden light.

At that season Jesus went on the sabbath through the corn fields, and his disciples were hungry, and began to pluck ears of corn and eat them. <sup>2</sup>But the Pharisees on seeing it said to him, Lo, thy disciples are doing what it is not allowed to do on the sabbath. <sup>3</sup>And he said to them, Have you not read what David did and those who were with him? <sup>4</sup>how he entered the house of God and ate the shew-bread, which it was not allowable for him to eat, nor for those who were with him, but for the priests only. <sup>5</sup>Or have you not read in the law, that on the sabbath the priests in the temple profane the sabbath and are blameless? <sup>6</sup>But I tell you that something greater than the temple is here. <sup>7</sup>And had you come to know

what this means, I choose mercy and not sacrifice, you would not have condemned the blameless.<sup>8</sup> For the Son of Man is lord of the Sabbath.

<sup>9</sup>And departing thence he came to their synagogue; <sup>10</sup>and lo, a man having a withered hand; and they asked him, saying, Is it allowed to heal on the sabbath? that they might accuse him. <sup>11</sup>But he said to them, Which man of you who shall have one sheep, if this fall on the sabbath into a pit, will not seize it and lift it out? <sup>12</sup>How much better worth is a man than a sheep? So then it is allowed to do well on the sabbath. <sup>13</sup>Then he says to the man, Stretch out thy hand. And he stretched it out, and it was restored sound as the other.

<sup>14</sup>But the Pharisees went out, and concerted how they might destroy him. <sup>15</sup>And Jesus, being aware of it, withdrew from thence. And many crowds followed him; and he healed them all, <sup>16</sup>and laid a charge on them that they should not discover him: <sup>17</sup>that there might be fulfilled that which was spoken through Esaias the prophet, saying, <sup>18</sup>Lo, my servant whom I chose, my beloved in whom my soul is well pleased; I will put my spirit upon him, and he shall declare judgment to the nations: <sup>19</sup>he shall not wrangle nor make outcry, nor shall one hear his voice in the streets: <sup>20</sup>a bruised reed shall he not break, and smoking flax shall he not quench, until he send forth the judgment to victory: <sup>21</sup>and on his name shall nations hope.

<sup>22</sup>Then was brought to him one possessed with a demon, blind and dumb; and he healed him, so that the dumb man spoke and saw. <sup>23</sup>And all the crowds were amazed, and said, Is this the Son of David? <sup>24</sup>But the Pharisees, on hearing it, said, This man does not cast out the demons except by means of Beelzebub, prince of the demons. <sup>25</sup>But, knowing their thoughts, he said to them, Every kingdom divided against itself becomes waste, and every town or house divided against itself shall not stand. <sup>26</sup>And if Satan is casting out Satan, he has been divided against himself: how then shall his kingdom stand? <sup>27</sup>And if I by Beelzebub am casting out the

σατε τοὺς ἀναιτίους. Κύριος γάρ ἐστι τοῦ σαββά- 8 του ὁ υἱὸς τοῦ ἀνθρώπου.

Καὶ μεταβάς ἐκείθεν ἦλθεν εἰς τὴν συναγωγὴν 9 αὐτῶν· καὶ ἰδὼν, ἄνθρωπος χεῖρα ἔχων ξηράν· καὶ 10 ἐπρώτησαν αὐτὸν λέγοντες, Ἐἰ ἔξεστι τοῖς σάββασι θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. Ὁ δὲ εἶπεν 11 αὐτοῖς, Τίς ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἐν, καὶ ἂν ἐμπέσῃ τοῦτο τοῖς σάββασι εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; πόσω οὖν διαφέρει 12 ἄνθρωπος προβάτου· ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν. Τότε λέγει τῷ ἀνθρώπῳ, Ἔκτεινόν σου τὴν 13 χεῖρα. Καὶ ἔξέτεινε, καὶ ἀποκατεστάθη ὑγιής ὡς ἡ ἄλλη.

Ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον 14 κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν. Ὁ δὲ Ἰησοῦς 15 γνοὺς ἀνεχώρησεν ἐκείθεν. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, καὶ 16 ἐπέτιμήσεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, 17 λέγοντος, Ἴδου, ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός 18 μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ· οὐκ ἐρίσει οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς 19 πλατείαις τὴν φωνὴν αὐτοῦ· κάλαμον συντετριμ- 20 μένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν· καὶ τῷ ὄνό- 21 ματι αὐτοῦ ἔθνη ἐλπιούσι.

Τότε προσημέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ 22 κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν. Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ 23 ἔλεγον, Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ; Οἱ δὲ 24 Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων. Εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, 25 Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημῶται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. Καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, 26 ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν τὸ σταθήσεται ἡ βασιλεία αὐτοῦ; Καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαι- 27



- μόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο  
 28 αὐτοὶ κριταὶ ἔσονται ὑμῶν. Εἰ δὲ ἐν πνεύματι Θεοῦ  
 ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ  
 29 βασιλεία τοῦ Θεοῦ. Ἡ πῶς δύναται τις εἰσελθεῖν εἰς  
 τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι,  
 ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρὸν, καὶ τότε τὴν οἰκίαν  
 30 αὐτοῦ ἀρπάσει. Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστί,  
 καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.  
 31 Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἀμαρτία καὶ βλασ-  
 φημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύ-  
 ματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις.  
 32 Καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου,  
 ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος  
 τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ  
 αἰῶνι οὔτε ἐν τῷ μελλόντι.  
 33 Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν  
 αὐτοῦ καλόν, ἡ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν  
 καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον  
 34 γινώσκεται. Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ  
 λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς  
 35 καρδίας τὸ στόμα λαλεῖ. Ὁ ἀγαθὸς ἄνθρωπος ἐκ  
 τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ, καὶ ὁ πονηρὸς  
 ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.  
 36 Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλήσουσιν οἱ  
 ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ  
 37 κρίσεως· ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ  
 ἐκ τῶν λόγων σου καταδικασθήσῃ.  
 38 Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων καὶ  
 Φαρισαίων, λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ  
 39 σημεῖον ἰδεῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ  
 πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον  
 οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προ-  
 40 φήτου· ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ  
 κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ  
 υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας  
 καὶ τρεῖς νύκτας.  
 41 Ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει  
 μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν·  
 ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ, πλείων  
 42 Ἰωνᾶ ὧδε. Βασίλισσα νότου ἐγεθήσεται ἐν τῇ

demons, your sons, by whom do they cast them out? Wherefore they shall be judges of you.<sup>28</sup> But if by Spirit of God I am casting out the demons, then has the kingdom of God overtaken you.<sup>29</sup> Or, how can one enter into the house of the strong man and pillage his chattels, unless he first bind the strong man; and then he will pillage his house.<sup>30</sup> He that is not with me, is against me, and he that is not gathering with me, is scattering.<sup>31</sup> Wherefore I tell you, Every sin and blasphemy shall be forgiven to men, but the blasphemy against the Spirit shall not be forgiven to men.<sup>32</sup> And whoever may speak a word against the Son of Man, it shall be forgiven him; but whoever may speak against the Holy Spirit, it shall not be forgiven him, either in this age or in that which is to come.

<sup>33</sup> Either make the tree good and its fruit good, or make the tree unsound and its fruit unsound; for from the fruit the tree becomes known.<sup>34</sup> Brood of vipers, how can you speak good things, evil as you are? for from the overflow of the heart the mouth speaks.<sup>35</sup> The good man from the good store issues good things, and the evil man from the evil store issues evil things.<sup>36</sup> And I tell you that every idle word that men shall speak, they shall render account about it at day of doom;<sup>37</sup> for from thy words shalt thou be justified, and from thy words shalt thou be condemned.

<sup>38</sup> Then some of the Scribes and Pharisees answered him, saying, Master, we wish to see a sign from thee.<sup>39</sup> And he said to them in answer, An evil and adulterous generation is looking for a sign; and a sign shall not be given it, except the sign of Jonas the prophet;<sup>40</sup> for, as Jonas was in the belly of the sea-monster three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights.

<sup>41</sup> Men of Nineveh shall stand up at the judgment with this generation and shall condemn it; because they repented at the preaching of Jonas, and, lo, something more than Jonas is here.<sup>42</sup> A queen of the South

shall rise up at the judgment with this generation and shall condemn it; because she came from the bounds of the earth to hear the wisdom of Solomon; and, lo, something more than Solomon is here.

<sup>43</sup>And, whenever the unclean spirit has gone out of the man, it traverses waterless places seeking rest, and finds none. <sup>44</sup>Then it says, To my house will I return, whence I came out: and on coming finds it empty, swept, and trim. <sup>45</sup>Then it goes and takes with it seven other spirits more wicked than itself, and they enter and settle there: and the last stage of that man becomes worse than the first. Thus shall it be also with this wicked generation.

<sup>46</sup>While he was still speaking to the crowds, lo, his mother and his brethren were standing outside, endeavouring to speak to him. <sup>47</sup>And one said to him, Lo, thy mother and thy brethren are standing outside, endeavouring to speak to thee. <sup>48</sup>But he said in answer to him that told him, Who is my mother, and who are my brethren? <sup>49</sup>And, stretching out his hand over his disciples, he said, Lo, my mother and my brethren: <sup>50</sup>for whoever may do the will of my Father who is in heaven, he is my brother and sister and mother.

On that day Jesus went out of the house and was sitting by the lake. <sup>2</sup>And there gathered to him many crowds, so that he went on board the bark, and sat there, and all the crowd was standing on the beach. <sup>3</sup>And he spoke to them many things in parables, saying, Lo, there went out the sower to sow: <sup>4</sup>and while he sowed, some seeds fell beside the pathway, and the birds came and ate them up. <sup>5</sup>And others fell upon the rocky ground, where they had not much soil, and they forthwith shot up, because they had no depth of soil: <sup>6</sup>and when the sun was up, they were scorched, and because they had no root, they withered. <sup>7</sup>And others fell upon the thorns, and the thorns grew up and choked them. <sup>8</sup>And others fell on the good ground, and were yielding a crop, one a hundred fold, another sixty, another thirty. <sup>9</sup>He that has ears, let him hear.

κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ, πλεῖον Σολομῶνος ὤδε.

<sup>43</sup>Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὕρισκει. Τότε λέγει, Εἰς τὸν οἶκόν μου ἐπιστρέψω, ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὕρισκε σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον. Τότε πορευέται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

<sup>46</sup>Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰσθήκισαν ἕξω ζητοῦντες αὐτῷ λαλήσαι. Εἶπε δέ τις αὐτῷ, Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἕξω ἐστήκασιν ζητοῦντές σοι λαλήσαι. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ, Τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου· ὅστις γὰρ ἂν ποιῇ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

<sup>13</sup>Ἐν δὲ τῇ ἡμέρᾳ ἐκεῖνη ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν. Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἶς τὸ πλοῖον ἐμβάνατα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰσθήκει. Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἰδοὺ, ἐξῆλθεν ὁ σπεῖρων τοῦ σπεῖρειν· καὶ ἐν τῷ σπεῖρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά. Ἄλλα δὲ ἔπεσαν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν, καὶ εὐθέως ἐξανέτειλε διὰ τὸ μὴ ἔχειν βάθος γῆς· ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. Ἄλλα δὲ ἔπεσαν ἐπὶ τὰς ἀκανθὰς, καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἀπέπνιξαν αὐτά. Ἄλλα δὲ ἔπεσαν ἐπὶ τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπόν, ὃ μὲν ἑκάτον, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. Ὁ ἔχων ὄρα ἀκούετω. 9

10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διὰ τι  
 11 ἐν παραβολαῖς λαλεῖς αὐτοῖς; Ὁ δὲ ἀποκριθεὶς εἶπεν  
 αὐτοῖς, Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς  
 12 βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται ὅστις  
 γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται ὅστις  
 13 δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. Διὰ  
 τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ  
 βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιού-  
 14 σι. Καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαίου  
 ἢ λέγουσα, Ἀκοῆ ἀκούετε καὶ οὐ μὴ συνῆτε, καὶ  
 15 βλέποντες βλέφετε καὶ οὐ μὴ ἴδητε· ἐπαχύνθη γὰρ  
 ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως  
 ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν μῆ-  
 ποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι,  
 καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἴασο-  
 μαὶ αὐτούς.

16 Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσι, καὶ  
 17 τὰ ὄρα ὑμῶν ὅτι ἀκούουσιν ἄμην γὰρ λέγω ὑμῖν,  
 ὅτι πολλοὶ προφήται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ  
 βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκούσαι ἃ ἀκούετε, καὶ  
 18 οὐκ ἤκουσαν. Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν  
 τοῦ σπείροντος.

19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ  
 συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρ-  
 μένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν  
 20 ὁδὸν σπαρεῖς. Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός  
 ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθύς μετὰ χαρᾶς λαμ-  
 21 βάνων αὐτόν· οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ ἀλλὰ πρόσ-  
 καιρὸς ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ  
 22 τὸν λόγον, εὐθύς σκανδαλίζεται. Ὁ δὲ εἰς τὰς ἀκάν-  
 θας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ  
 μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλοῦτου συμπι-  
 23 γει τὸν λόγον, καὶ ἄκαρπος γίνεται. Ὁ δὲ ἐπὶ τὴν  
 καλὴν γῆν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων  
 καὶ συνιείς, ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὃ μὲν ἑκατόν,  
 ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων,

<sup>10</sup> And his disciples came to him and said, Why speakest thou to them in parables? <sup>11</sup> And he said in answer to them, Because to you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted: <sup>12</sup> For whoever has, there shall be given to him, and he shall be in plenty; but whoever has not, even what he has, shall be taken from him. <sup>13</sup> On this account I speak to them in parables, because seeing they see not, and hearing they hear not, nor do they understand. <sup>14</sup> And there is being fulfilled for them the prophecy of Esaias, which says, With hearing shall you hear, and by no means understand, and seeing you shall see and by no means perceive: <sup>15</sup> For the heart of this people became gross, and with their ears they heard dully, and their eyes they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and return, and I should heal them.

<sup>16</sup> But as for you, blest are your eyes, because they see, and your ears, because they hear: <sup>17</sup> For verily I tell you, that many prophets and righteous men desired to see the things that you see, and did not see them, and to hear the things that you hear, and did not hear them. <sup>18</sup> Do you then hear the parable of the sower.

<sup>19</sup> Whenever any one hears the word of the kingdom and understands not, there comes the evil one, and catches away that which had been sown in his heart: this man is what was sown by the pathway. <sup>20</sup> And what was sown on the rocky ground, this is he that hears the word, and forthwith receives it with joy, <sup>21</sup> yet has no root in himself, and lasts but for a time; and when distress arises or persecution on account of the word, he is forthwith stumbled. <sup>22</sup> And what was sown on the thorns, this is he that hears the word, and the concern of life and the beguilement of wealth stifle the word, and it becomes unfruitful. <sup>23</sup> And what was sown on the good ground, this is he that hears the word and understands, who is indeed fruitful, and bears, one seed a hundred fold, one sixty, another thirty.

<sup>24</sup> Another parable he laid before them, saying, The kingdom

of heaven is likened to a man sowing good seed in his field.  
<sup>25</sup> But while the men were sleeping, there came his enemy, and sowed darnel amidst the wheat, and went away. <sup>26</sup> But when the blade had grown and bore a crop, then came in view the darnel also. <sup>27</sup> And the householder's servants came to him and said, Sir, didst thou not sow good seed in thy field? whence then has it darnel? <sup>28</sup> And he said to them, An enemy did this. And they say to him, Wilt thou then have us go and gather it? <sup>29</sup> but he says, No, lest in gathering the darnel you root up the wheat with it. <sup>30</sup> Leave them to grow together till the harvest; and at harvest-season I will say to the reapers, Gather first the darnel, and tie it in bundles for burning, but the wheat gather into my garner.

<sup>31</sup> Another parable he laid before them, saying, The kingdom of heaven is like a grain of mustard, which a man took and sowed in his field: <sup>32</sup> which is the least of all the seeds, but when it has grown, is greater than the herbs, and becomes a tree, so that the birds of the heaven come and roost among its branches.

<sup>33</sup> Another parable he spoke to them. The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till it was all leavened.

<sup>34</sup> All these things spoke Jesus in parables to the crowds, and did not speak anything to them without a parable: <sup>35</sup> that there might be fulfilled that which was spoken through the prophet, saying, I will open my mouth in parables, I will give utterance to things hidden from the founding of the world.

<sup>36</sup> Then he left the crowds and came to the house. And his disciples came to him and said, Explain to us the parable of the darnel of the field. <sup>37</sup> And he said in answer, He that sows the good seed, is the Son of Man, <sup>38</sup> and the field is the world; and the good seed, these are the sons of the kingdom, but the darnel the sons of the evil one; <sup>39</sup> and

Ῥμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. Ἐν δὲ τῷ <sup>25</sup> καθέδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν. Ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησε, <sup>26</sup> τότε ἐφάνη καὶ τὰ ζιζάνια. Προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἐσπείρες ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; Ὁ δὲ ἐφῆ αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο <sup>28</sup> ἐποίησεν. Οἱ δὲ αὐτῷ λέγουσιν, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; ὁ δὲ φησὶν, Οὐ, μήποτε <sup>29</sup> συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. Ἀφετε συναρξάνεσθαι ἀμφοτέρα μέχρι τοῦ <sup>30</sup> θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρώτων τὰ ζιζάνια, καὶ δήσατε αὐτὰ δεσμάς πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοία <sup>31</sup> ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἐσπείρει ἐν τῷ ἀγρῷ αὐτοῦ· ὁ <sup>32</sup> μικρότερον μὲν ἐστὶ πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ, μείζον τῶν λαχάνων ἐστὶ καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς. Ὁμοία ἐστὶν <sup>33</sup> ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς <sup>34</sup> τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, <sup>35</sup> Ἄνοιξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεῦξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

Τότε ἀφῆκε τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. Καὶ <sup>36</sup> προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. Ὁ δὲ <sup>37</sup> ἀποκριθεὶς εἶπεν, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου, ὁ δὲ ἀγρὸς ἐστὶν ὁ κόσμος· τὸ <sup>38</sup> δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, ὁ δὲ ἐχθρὸς <sup>39</sup>

- ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν, οἱ δὲ θερισταὶ ἄγγελοι εἰσιν.
- 40 Ὡσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται,
- 41 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος. Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγελους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα,
- 42 καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούετω.
- 44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἀνθρώπου ἐκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πωλεῖ πάντα ὅσα ἔχει, καὶ ἀγοράζει τὸν ἀγρὸν ἐκείνον.
- 45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· εὐρὼν δὲ ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν, καὶ ἠγόρασεν αὐτόν.
- 47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούσῃ· ἦν, ὅτε ἐπληρώθη, ἀναβιβάσαντες αὐτὴν ἐπὶ τὸν αἰγιαλὸν, καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον.
- 49 Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναί. Ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδεσπότη, ὅστις ἐκβαλεῖ ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.
- 53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκείθεν· καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς, καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων

the enemy that sowed them, is the devil, and the harvest is a close of an age, and the reapers are angels. <sup>40</sup>As then the darnel is gathered and burnt with fire, so shall it be at the close of the age. <sup>41</sup>The Son of Man shall dispatch his angels, and they shall gather out of his kingdom all stumbling-blocks and those that do wickedness, <sup>42</sup>and shall throw them into the fiery furnace: there shall be the weeping and the gnashing of teeth. <sup>43</sup>Then shall the righteous shine out as the sun in the kingdom of their Father. Who has ears, let him hear.

<sup>44</sup>The kingdom of heaven is like a treasure hidden in the field, which a man, on finding it, hid, and for joy of it goes and sells all that that he has, and buys that field.

<sup>45</sup>Again, the kingdom of heaven is like a merchant in search for fine pearls; <sup>46</sup>and, having met with one pearl of great value, he went away and sold all that he had, and bought it.

<sup>47</sup>Again, the kingdom of heaven is like a drag-net, thrown into the lake and bringing together fish of every sort; <sup>48</sup>which, when it was full, they drew up on the beach, and sitting down gathered the good into vessels, and threw the bad away. <sup>49</sup>So shall it be at the close of the age: the angels shall come forth and sever the wicked from amid the righteous, <sup>50</sup>and shall throw them into the fiery furnace: there shall be the weeping and the gnashing of teeth. <sup>51</sup>Have you understood all these things? They say to him, Yes. <sup>52</sup>And he said to them, On this account every scribe schooled for the kingdom of heaven is like a householder, who brings out from his store new things and old.

<sup>53</sup>And it came to pass that, when Jesus had ended these parables, he departed thence; <sup>54</sup>and, coming to his own country, he was teaching them in their synagogue, so that they were astonished, and said, Whence come to this man this wisdom and the miracles? <sup>55</sup>Is not this the carpenter's son, and is not his mother called Mary, and his brothers James and Joseph and

Simon and Judas? <sup>56</sup> And his sisters are they not all with us? Whence then come to this man all these things? <sup>57</sup> And they were stumbled in him. But Jesus said to them, A prophet is not un-honoured except in his own country and in his own household. <sup>58</sup> And he did not many miracles there on account of their want of faith.

At that season Herod the tetrarch heard the report of Jesus, <sup>2</sup> and said to his servants, This is John the Baptist; he has been raised from the dead, and therefore the Powers are at work in him. <sup>3</sup> For Herod, having seized John, had put him in chains and imprisoned him, on account of Herodias his brother's wife; <sup>4</sup> for John said to him, It is not lawful for thee to have her. <sup>5</sup> And while wishing to put him to death he feared the populace, because they held him to be a prophet. <sup>6</sup> But when Herod's birthday feast was kept, the daughter of Herodias danced before them and pleased Herod; <sup>7</sup> wherefore he engaged with an oath to give her whatever she might ask. <sup>8</sup> And she, taught by her mother, Give me here, says she, on a charger the head of John the Baptist. <sup>9</sup> And, though grieved, the king on account of his oaths and his guests bade it be given, <sup>10</sup> and he sent and be-headed John in the prison: <sup>11</sup> and his head was brought on a charger and given to the girl, and she brought it to her mother. <sup>12</sup> And his disciples came up, and took away the body and buried it; and they came and brought word to Jesus. <sup>13</sup> And Jesus on hearing it withdrew from thence in a bark to a lone place apart; and the crowds on hearing it followed by land from the towns.

<sup>14</sup> And on landing he saw a great crowd, and he yearned with pity for them, and healed such of them as were sick. <sup>15</sup> But when evening was come the disciples came to him, saying, The place is lone, and the best of the day is past; send then the crowds away, that they may go to the villages and buy themselves victuals. <sup>16</sup> But Jesus said, They have no need to go away: do you give them food. <sup>17</sup> But they say to him, We have nothing here but

καὶ Ἰουδας; καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσὶ; πόθεν οὖν τούτῳ πάντα ταῦτα; Καὶ ὅτι ἔσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστι προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραρχῆς τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπε τοῖς παισὶν αὐτοῦ, 2 Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Ὁ γὰρ Ἡρώδης, κρατήσας τὸν Ἰωάννην, 3 ἔδησεν αὐτὸν καὶ ἔθετο ἐν τῇ φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ· ἔλεγε γὰρ αὐτῷ 4 ὁ Ἰωάννης, Οὐκ ἔξεστί σοι ἔχειν αὐτήν. Καὶ θέλων 5 αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. Γενεσίους δὲ γενομένοις τοῦ Ἡρώδου 6 ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρρεσεν τῷ Ἡρώδῃ· ὅθεν μεθ' ὄρκου ὡμολόγησεν 7 αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται. Ἡ δὲ προβιβασθεῖσα 8 ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. Καὶ λυπηθεὶς 9 ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι, καὶ πέμψας ἀπεκεφάλισεν Ἰωάννην 10 ἐν τῇ φυλακῇ· καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ 11 πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦσαν τὸ 12 σῶμα καὶ ἔθαψαν αὐτό, καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. Καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκείθεν 13 ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ περὶ ἀπὸ τῶν πόλεων.

Καὶ ἐξελθὼν εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη 14 ἐπ' αὐτοῖς, καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. Ὀψίας δὲ γενομένης, προσήλθον αὐτῷ οἱ μαθηταὶ 15 λέγοντες, Ἐρημὸς ἐστὶν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον οὖν τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. Ὁ δὲ 16 Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ λέγουσιν αὐτῷ, 17 Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.

18 19 Ὁ δὲ εἶπε, Φέρετέ μοι αὐτοὺς ὧδε. Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβέβησας εἰς τὸν οὐρανὸν ἠλόγησε, καὶ κλάσας ἔδωκε τοῖς μαθηταῖς  
20 τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. Καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεῦον τῶν  
21 κλασμάτων δώδεκα κοφίνους πλήρεις. Οἱ δὲ ἐσθίωντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.

22 Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ  
23 ἀπολύσει τοὺς ὄχλους. Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι ὀψίας  
24 δὲ γενομένης, μόνος ἦν ἐκεῖ. Τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν, βασιανίζομενον ὑπὸ τῶν κυμάτων·  
25 ἦν γὰρ ἐναντίος ὁ ἄνεμος. Τετάρτη δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς, περιπατῶν ἐπὶ τὴν θάλασσαν.  
26 Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν, λέγοντες, ὅτι φάντασμα ἔστι, καὶ ἀπὸ τοῦ φόβου ἔκραξαν. Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, Θαρσύνετε, ἐγὼ εἰμὶ μὴ φοβεῖσθε. Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε, Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σε  
29 ἐπὶ τὰ ὕδατα· ὁ δὲ εἶπεν, Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα,  
30 καὶ ἦλθε πρὸς τὸν Ἰησοῦν· βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι  
31 ἔκραξε, λέγων, Κύριε, σώσον με. Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ,  
32 Ὀλιγόπιστε, εἰς τί ἐδίστασας; Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος. Οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες, Ἀληθῶς Θεοῦ υἱὸς εἶ.

34 Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέθ.  
35 Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

15 ΤΟΤΕ προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱερο-

five loaves and two fishes. <sup>18</sup>And he said, Bring them hither to me. <sup>19</sup>And, bidding the crowds lie down on the grass, he took the five loaves and the two fishes, and looking up to heaven he blessed, and having broken the loaves gave them to the disciples, and the disciples to the crowds. <sup>20</sup>And they all ate and were well fed; and they took up what was over of the broken pieces, twelve baskets full. <sup>21</sup>And those that ate were about five thousand men, besides women and children.

<sup>22</sup>And forthwith he forced the disciples to go on board the bark, and to cross over before him, until he should have sent away the crowds. <sup>23</sup>And when he had sent away the crowds, he went up to the mountain apart to pray; and when even came, he was there alone. <sup>24</sup>But the bark was now midway in the lake, hard tossed by the waves, for the wind was contrary. <sup>25</sup>And at the fourth watch of the night he went off to them, walking on the lake. <sup>26</sup>And the disciples, seeing him walking on the lake, were troubled, saying, It is a phantom: and they cried out for fear. <sup>27</sup>And forthwith Jesus spoke to them, saying, Take courage: it is I: be not afraid. <sup>28</sup>And Peter in answer said to him, Lord, if it is thou, bid me come to thee on the waters: and he said, Come. <sup>29</sup>And Peter stepped down from the bark and walked on the waters, and came to Jesus: <sup>30</sup>but seeing the wind boisterous he was afraid, and beginning to sink, cried out, saying, Lord save me. <sup>31</sup>And forthwith Jesus stretched out his hand and laid hold on him, and says to him, Thou of little faith, why didst thou doubt? <sup>32</sup>And when they stepped on board the bark, the wind lulled. <sup>33</sup>And those in the bark came and did obeisance to him, saying, Thou art truly Son of God.

<sup>34</sup>And they crossed over and came to the country of Genesareth. <sup>35</sup>And on learning who he was, the men of that place sent off to the whole of that neighbourhood, and brought to him all that were ill, <sup>36</sup>and besought him that they might only touch the fringe of his mantle: and as many as touched, were quite healed.

Then there come to Jesus the

scribes from Jerusalem and Pharisees, saying, <sup>2</sup>Why do thy disciples transgress the tradition of the elders? for they wash not their hands whenever they eat bread. <sup>3</sup>And he said to them in answer, Why do you too transgress the commandment of God for the sake of your tradition? <sup>4</sup>For God gave commandment, saying, Honour thy father and thy mother: and, He that reviles father or mother, let him without fail be put to death: <sup>5</sup>but you say, Whoever shall have said to his father or mother, Be it Gift, whatever thou mayest get in aid from me,—<sup>6</sup>and he shall by no means honour his father or his mother: and you have made void the law of God for the sake of your tradition. <sup>7</sup>Hypocrites, well did Esaias prophesy about you, saying, <sup>8</sup>This people honours me with their lips, but their heart is far off from me: <sup>9</sup>and in vain do they worship me, while teaching as doctrines things of men's commanding. <sup>10</sup>And calling to him the crowd, he said to them, Hear and understand: <sup>11</sup>not that which goes into the mouth defiles the man, but what issues from the mouth, this defiles the man. <sup>12</sup>Then come to him the disciples and say, Knowest thou that the Pharisees were stumbled, when they heard the saying? <sup>13</sup>And he said in answer, Every plant that my heavenly Father did not plant, shall be rooted up. <sup>14</sup>Let them alone: they are blind guides of the blind; and if a blind man be guide to a blind man, both will fall into a pit. <sup>15</sup>And Peter said to him in answer, Explain to us this parable. <sup>16</sup>And he said, Are you too even still without understanding? <sup>17</sup>Are you not aware that every thing that enters into the mouth, passes into the belly, and is voided into a draught: <sup>18</sup>but the things which issue from the mouth, come out of the heart, and these defile the man. <sup>19</sup>For out of the heart there come evil thoughts, murders, adulteries, whoredoms, thefts, false testimonies, revilings. <sup>20</sup>These are the things which defile the man; but to eat with hands unwashed does not defile the man.

<sup>21</sup>And departing thence Jesus withdrew to the parts of Tyre and Sidon. <sup>22</sup>And, lo, a Canaan-

σολύμων γραμματεῖς καὶ Φαρισαῖοι, λέγοντες, Διὰ τί 2 οἱ μαθηταὶ σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ ὑπνούνται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, 3 Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; Ὁ γὰρ Θεὸς ἐνετείλατο, 4 λέγων, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτω τελευτάτω· ὑμεῖς 5 δὲ λέγετε, Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς—καὶ οὐ μὴ τιμῆσει τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· καὶ ἠκρῶσατε τὸν νόμον 6 τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. Ὑποκριταί, καλῶς 7 ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας, λέγων, Ὁ λαὸς οὗτος 8 τῶν χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονταί με, διδάσκοντες διδασ- 9 καλίας ἐντάλματα ἀνθρώπων. Καὶ προσκαλεσάμενος 10 τὸν ὄχλον, εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε· οὐ τὸ 11 εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον. Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν 12 αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; Ὁ δὲ ἀποκριθεὶς εἶπε, Πᾶσα φυτεία 13 ἣν οὐκ ἐφύτευσεν ὁ πατὴρ μου ὁ οὐράνιος, ἐκρίζωθήσεται. Ἀφετε αὐτοὺς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν 14 τυφλὸς δὲ τυφλὸν εἰς ὁδηγῆ, ἀμφοτέροι εἰς βόθυνον περσούνται. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, 15 Φράσον ἡμῖν τὴν παραβολὴν ταύτην. Ὁ δὲ εἶπεν, 16 Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε, ὅτι πᾶν 17 τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; τὰ δὲ ἐκπορευόμενα ἐκ 18 τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεῖνα κοινοῖ τὸν ἄνθρωπον. Ἐκ γὰρ τῆς καρδίας ἐξέρχονται δια- 19 λογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. Ταῦτά ἐστι τὰ κοι- 20 νοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτους χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

Καὶ ἐξελθὼν ἐκέθην ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ 21 μέρη Τύρου καὶ Σιδῶνος. Καὶ ἰδοὺ, γυνὴ Χαναanaία, 22



ἀπὸ τῶν ὀρίων ἐκείνων ἐξεληθούσα, ἐκραύγασεν αὐτῷ, λέγουσα, Ἐλέησόν με, Κύριε, υἱὸς Δαυεὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται. Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν, λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὄπισθεν ἡμῶν. Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ, λέγουσα, Κύριε, βοήθει μοι. Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔξεστι λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. Ἡ δὲ εἶπε, Ναί, Κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὡ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

Καὶ μεταβὰς ἐκείθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἐτέρους πολλοὺς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς· ὥστε τὸν ὄχλον θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, καὶ χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ.

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι· καὶ ἀπολύσαι αὐτοὺς νήστεις οὐ θελω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. Καὶ λέγουσιν αὐτῷ οἱ μαθηταί, Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον; Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον, Ἐπτὰ, καὶ ὀλίγα ἰχθύδια. Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύδας, εὐχαριστήσας ἔκλασε καὶ ἔδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. Καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῖον τῶν κλασμάτων ἦσαν ἑπτὰ σφυρίδας πλήρεις. Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων. Καὶ

itō woman came out from those quarters and cried to him, saying, Pity me, Lord, Son of David: my daughter is sorely possessed with a demon. <sup>23</sup> But he did not answer her a word. And his disciples came and asked him, saying, Send her away, for she cries after us. <sup>24</sup> But he said in answer, I was sent to none but the lost sheep of the house of Israel. <sup>25</sup> And she came and did obeisance to him, saying, Lord, help me. <sup>26</sup> But he said in answer, It is not allowed to take the children's bread and to throw it to the dogs. <sup>27</sup> And she said, Good, Lord: for the dogs eat of the crumbs which fall from the table of their masters. <sup>28</sup> Then said Jesus in answer to her, Woman, great is thy faith: be it done to thee as thou wilt. And her daughter was cured from that hour.

<sup>29</sup> And removing thence Jesus came beside the lake of Galilee; and having gone up the mountain was sitting there. <sup>30</sup> And there came to him many crowds, having with them lame folk, blind, dumb, crippled, and many others, and laid them down at his feet, and he healed them; <sup>31</sup> so that the crowd wondered when they saw dumb folk speaking, cripples sound, and lame ones walking; and they glorified the God of Israel.

<sup>32</sup> And Jesus, calling to him his disciples, said, I yearn with pity towards the crowd, because three days have they already stayed with me, and have nothing to eat; and I am unwilling to send them away, lest they should faint on the road. <sup>33</sup> And the disciples say to him, Whence should we have in a lone place loaves enough to feed so great a crowd? <sup>34</sup> And Jesus says to them, How many loaves have you? and they said, Seven, and a few small fishes. <sup>35</sup> And he bade the crowds lay themselves down on the ground; <sup>36</sup> and, taking the seven loaves and the fishes, he gave thanks, and broke, and gave to the disciples, and the disciples to the crowds. <sup>37</sup> And they all ate and were well fed, and they took up what was over of the broken pieces, seven hand-baskets full. <sup>38</sup> And those that ate were four thousand men beside women and children. <sup>39</sup> And,

having sent away the crowds, he went on board the bark, and came to the borders of Magdala.

And the Pharisees and Sadducees approached, and, to try him, asked him to shew them a sign from heaven. <sup>2</sup>And he said in answer to them, When even is come, you say, Fair weather, for the sky is red: <sup>3</sup>and at early morn, Foul weather to day, for the sky is red and lowering. The look of the sky you know how to distinguish, but the signs of the times you cannot. <sup>4</sup>An evil and adulterous generation is looking for a sign, and a sign shall not be given it except the sign of Jonas. And he left them and went away.

<sup>5</sup>And the disciples on coming to the other side had forgotten to take loaves. <sup>6</sup>And Jesus said to them, Mind, and beware of the leaven of the Pharisees and Sadducees. <sup>7</sup>And they were debating among themselves, saying, It is because we took no loaves. <sup>8</sup>But Jesus, aware of it, said, Why are you debating among yourselves, you of little faith, because you took no loaves? <sup>9</sup>Do you not yet perceive, nor even remember the five loaves of the five thousand, and how many baskets you took, <sup>10</sup>nor the seven loaves of the four thousand, and how many hand-baskets you took? <sup>11</sup>How is it that you do not perceive, that it was not about loaves that I spoke to you? but beware of the leaven of the Pharisees and Sadducees. <sup>12</sup>Then they understood that he told them not to beware of the leaven, but of the teaching of the Pharisees and Sadducees.

<sup>13</sup>And Jesus, on coming to the parts of Cæsarea Philippi, asked his disciples, saying, Who do people say that the Son of Man is? <sup>14</sup>And they said, Some say, John the Baptist, others Elias, and others Jeremias, or one of the prophets. <sup>15</sup>He says to them, But you, who say you that I am? <sup>16</sup>And Simon Peter said in answer, Thou art the Christ, the Son of the living God. <sup>17</sup>And Jesus said in answer to him, Blest art thou, Simon son of Jonas, because flesh and blood did not reveal it to thee, but my Father who is in heaven. <sup>18</sup>And I too tell thee, that thou art Rock: and upon this rock will I build my church, and gates

ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλάν.

ΚΑΙ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι <sup>16</sup>πειράζοντες ἐπρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, <sup>2</sup>Ὅψιας γενομένης, λέγετε, Εὐδία, πυρράζει γὰρ ὁ οὐρανός· καὶ πρῶι, Σήμερον χειμών, πυρράζει γὰρ <sup>3</sup>στουγάζων ὁ οὐρανός. Τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε. Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, <sup>4</sup>καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. Καὶ καταλιπὼν αὐτοὺς ἀπῆλθε.

Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο <sup>5</sup>ἄρτους λαβεῖν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε <sup>6</sup>καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγον- <sup>7</sup>τες, ὅτι ἄρτους οὐκ ἐλάβομεν. Γνοὺς δὲ ὁ Ἰησοῦς <sup>8</sup>εἶπε, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; οὐῶν νοεῖτε, οὐδὲ μνημονεύετε <sup>9</sup>τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε; οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρα- <sup>10</sup>κισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε; πῶς οὐ <sup>11</sup>νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. Τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης <sup>12</sup>ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς <sup>13</sup>Φιλιππου ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; Οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ <sup>14</sup>Ἴησαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν. Λέγει <sup>15</sup>αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ <sup>16</sup>Σίμων Πέτρος εἶπε, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, <sup>17</sup>Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατὴρ μου ὁ ἐν τοῖς οὐρανοῖς. Κἀγὼ δὲ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ <sup>18</sup>ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν,

- 19 καὶ πύλαι ἄδου οὐ κατισχύουσιν αὐτῆς. Καὶ δώσω σοι τὰς κλείς τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. Τότε διεστείλατο τοῖς μαθηταῖς, ἵνα μηδεὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός.
- 21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων, Ἰλωὺς σοι, Κύριε· οὐ μὴ ἔσται σοι τοῦτο. Ὁ δὲ στραφείς εἶπε τῷ Πέτρῳ, Ὑπάγε ὀπίσω μου, σατανᾶ· σκάνδαλον μου εἶ, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.
- 24 Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι· ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὐρήσει αὐτήν. Τί γὰρ ὠφεληθήσεται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; Μελλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες ὧδε ἐστῶτες, οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.
- 17 ΚΑΙ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰακώβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἰμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. Καὶ ἰδοὺ, ὥφθη αὐτοῖς Μωϋσῆς καὶ Ἡλίας μετ' αὐτοῦ συλλαλοῦντες. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ, Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς

of hell shall not overpower it. <sup>19</sup>And I will give thee the keys of the kingdom of heaven; and whatever thou mayest bind on earth, shall be bound in heaven, and whatever thou mayest loose on earth, shall be loosed in heaven. <sup>20</sup>Then he charged his disciples, that they should tell no one that he was the Christ.

<sup>21</sup>From that time began Jesus to point out to his disciples, that he must go to Jerusalem, and suffer much at the hands of the elders and chief priests and scribes, and be put to death, and the third day rise again. <sup>22</sup>And Peter, drawing him to him, began to chide him, saying, Far be it from thee, Lord: this shall never befall thee. <sup>23</sup>But he turned and said to Peter, Begone behind me, Satan: thou art a stumblingblock to me, for thy mind is not on the things of God, but those of men.

<sup>24</sup>Then Jesus said to his disciples, If any one chooses to come in my train, let him deny himself, and take up his cross, and follow me; <sup>25</sup>for whoever may choose to save his life, shall lose it, and whoever may lose his life for my sake, shall find it.

<sup>26</sup>For what will a man be advantaged, if he gain the whole world and forfeit his life; or what shall a man give as an exchange for his life? <sup>27</sup>For the Son of Man is to come arrayed in his Father's glory with his angels, and then shall he requite every one according to his doing. <sup>28</sup>Verily I tell you, there are some standing here who shall by no means taste death, until they shall have seen the Son of Man coming in his kingdom.

And after six days Jesus takes with him Peter and John and James his brother, and brings them up to a high mountain apart; and he was transfigured before them, and his face shone as the sun, and his garments became white as the light. <sup>2</sup>And, lo, there appeared to them Moses and Elias talking with him. <sup>4</sup>And Peter said in answer to Jesus, Lord, it is well that we are here: if thou art willing, I will make here three booths, one for thee, and one for Moses, and

one for Elias. <sup>5</sup> While he was still speaking, lo, a bright cloud overshadowed them, and, lo, a voice from the cloud, saying, This is my beloved Son, in whom I am well pleased: hear him. <sup>6</sup> And the disciples on hearing it fell on their faces, and were greatly afraid. <sup>7</sup> And Jesus approached and touched them, and said, Rise and be not afraid. <sup>8</sup> And on raising their eyes they saw no one but Jesus only. <sup>9</sup> And as they were coming down from the mountain, Jesus charged them, saying, Tell no one the vision, until the Son of Man shall have risen from the dead. <sup>10</sup> And the disciples asked him, saying, Why then say the scribes that Elias must come first? <sup>11</sup> And he said in answer, Elias is coming and shall bring all things to a right frame: <sup>12</sup> but I tell you that Elias has already come, and they did not recognise him, but did with regard to him whatever they pleased. So is the Son of Man too to suffer at their hands. <sup>13</sup> Then understood the disciples that he spoke to them about John the Baptist.

<sup>14</sup> And when they came to the crowd, when they approached him a man, bending the knee to him and saying, <sup>15</sup> Lord, pity my son, because he is moon-struck and in sad suffering; for he often falls into the fire and often into the water: <sup>16</sup> and I brought him to thy disciples, and they were unable to heal him. <sup>17</sup> And Jesus said in answer, Faithless and crooked generation, how long shall I be with you, how long shall I bear with you? bring him hither to me. <sup>18</sup> And Jesus rebuked him, and the demon came out of him, and the boy was healed from that hour. <sup>19</sup> Then the disciples, coming to Jesus apart, said, Why were we unable to cast it out? <sup>20</sup> And he says to them, On account of your want of faith: for verily I tell you, if you have faith as a grain of mustard, you will say to this mountain, Remove hence yonder, and it shall remove; and nothing shall be impossible for you. <sup>21</sup> But this kind is not dislodged unless by prayer and fasting.

<sup>22</sup> And while they were making a stay in Galilee, Jesus said to them, The Son of Man is going

σκηνάς, σοὶ μίαν καὶ Μωϋσῆϊ μίαν καὶ Ἡλίᾳ μίαν. <sup>5</sup> Ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα ἀκούετε αὐτοῦ. Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα. Καὶ <sup>7</sup> προσελθὼν ὁ Ἰησοῦς ἥψατο αὐτῶν, καὶ εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε. Ἐπάραντες δὲ τοὺς ὀφθαλμούς <sup>8</sup> αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον. Καὶ <sup>9</sup> καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδεὶν εἶπητε τὸ ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῆ. Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταί, λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον; Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν ὅτι Ἡλίας ἤδη ἦλθε, καὶ οὐκ <sup>12</sup> ἐπέγνωσαν αὐτόν, ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν. Οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπὲρ αὐτῶν. Τότε συνήκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν <sup>14</sup> αὐτῷ ἄνθρωπος γονυπετῶν αὐτόν, καὶ λέγων, Κύριε, <sup>15</sup> ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιαζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ· καὶ προσήνεγκα αὐτόν τοῖς μαθηταῖς <sup>16</sup> σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. Ἀπο- <sup>17</sup> κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. Καὶ ἐπετίμη- <sup>18</sup> σεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν <sup>19</sup> εἶπον, Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; Ὁ δὲ λέγει αὐτοῖς, Διὰ τὴν ἀπιστίαν ὑμῶν· ἀμὴν γὰρ <sup>20</sup> λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν. Τούτο δὲ τὸ γένος <sup>21</sup> οὐκ ἐκπορεύεται· εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

Ἀναστρεφόμενον δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν <sup>22</sup> αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παρα-

23 δίδοσθαι εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. Καὶ ἐλυπήθησαν σφόδρα.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοῦμ, προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον, 25 Ὁ διδάσκαλος ἡμῶν οὐ τελεῖ τὰ δίδραχμα; λέγει, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, πρόφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων; 26 Λέγει αὐτῷ, Ἀπὸ τῶν ἀλλοτρίων. Ἔφη αὐτῷ ὁ 27 Ἰησοῦς, Ἄραγε ἐλεύθεροὶ εἰσιν οἱ υἱοί. Ἴνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκείνου λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

18 ἘΝ ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφήτε καὶ γένησθε ὡς τὰ παῖδια, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Καὶ ὃς ἐὰν δέξηται ἐν παιδίῳ τοιοῦτον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. ὃς δ' ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος οὐκὸς εἰς τὸν θράχλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. Ὁρατε μὴ καταφρονήσητε

to be delivered up into men's hands; <sup>23</sup> and they shall put him to death, and the third day he shall rise. And they were greatly grieved.

<sup>24</sup> And when they arrived at Capernaum, the receivers of the half-shekel came to Peter and said, Your Master, does he not pay the half-shekel? <sup>25</sup> He says, Yes. And when he had come into the house, Jesus forestalled him, saying, What thinkest thou, Simon? the kings of the earth, of whom do they take toll or tax? of their sons or of strangers? <sup>26</sup> He says to him, Of strangers. Jesus said to him, Well then, the sons are free. <sup>27</sup> But that we may not stumble them, go to the lake and throw a hook, and the fish that comes up first, take and open its mouth, and thou shalt find a stater: that take and give them for me and thee.

At that time the disciples came to Jesus, saying, Who then is greatest in the kingdom of heaven? <sup>2</sup> And Jesus, calling a child to him, set him in the midst of them, <sup>3</sup> and said, Verily I tell you, unless you be turned and become as the children, you shall by no means enter into the kingdom of heaven. <sup>4</sup> Whoever therefore shall humble himself as this child, this one is the greatest in the kingdom of heaven. <sup>5</sup> And whoever may receive one such child in my name, receives me: <sup>6</sup> but whoever may stumble one of these little ones that believe in me, it is for his good that a millstone be hung on his neck, and he whelmed in the deep of the lake. <sup>7</sup> Woe to the world from the stumbling-blocks, for it must be that the stumbling-blocks come; but woe to that man through whom the stumbling-block comes. <sup>8</sup> And if thy hand or thy foot is stumbling thee, cut it off and throw it from thee: it is well for thee to enter into life lame or crippled, rather than having two hands or two feet to be thrown into the everlasting fire. <sup>9</sup> And if thy eye is stumbling thee, pluck it out and throw it from thee: it is well for thee to enter one-eyed into life, rather than having two eyes to be thrown into the fiery Gehenna. <sup>10</sup> Mind that you scorn not one of these little ones; for I tell you, that

their angels in heaven are ever beholding the face of my Father who is in heaven. <sup>11</sup>For the Son of Man came to save that which is lost. <sup>12</sup>What think you? if a man have a hundred sheep and one of them stray, does he not leave the ninety-nine on the mountains, and go seek the strayed one? <sup>13</sup>And if it should happen that he finds it, verily I tell you, that he rejoices over it more than over the ninety-nine that did not stray. <sup>14</sup>Thus is it no pleasure with your Father who is in heaven, that one of these little ones should be lost.

<sup>15</sup>And if thy brother sin against thee, go reprove him between thyself and him alone. If he listen to thee, thou hast won thy brother: <sup>16</sup>but should he not listen, take with thee one or two besides, that by mouth of two witnesses or three every matter may be warranted. <sup>17</sup>And should he not heed them, tell it to the assembly; and should he not heed the assembly too, let him be to thee as the heathen and the publican. <sup>18</sup>Verily I tell you, whatever things you may bind on earth, shall be bound in heaven, and whatever things you may loose on earth, shall be loosed in heaven. <sup>19</sup>Again I tell you, that, if two of you agree upon earth about whatever thing they may ask, it shall come to pass for them from my Father who is in heaven: <sup>20</sup>for where there are two or three assembled in my name, there I am in the midst of them.

<sup>21</sup>Then Peter came to him and said, Lord, how often shall my brother sin against me and I forgive him? as often as seven times? <sup>22</sup>Jesus says to him, I do not tell thee as often as seven times, but as often as seventy times seven. <sup>23</sup>On this account the kingdom of heaven is likened to a king, who was pleased to make a reckoning with his bond-servants. <sup>24</sup>And on his beginning to reckon, there was brought to him one debtor for ten thousand talents: <sup>25</sup>but since he had no means of paying, his master bade him be sold, and his wife and children and all that he had, and payment to be made. <sup>26</sup>That servant then fell down and did obeisance to him, saying, For-

ἐνὸς τῶν μικρῶν τούτων λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουνσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>11</sup> Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολλόμενον. <sup>12</sup> Τί ὑμῖν 12 δοκεῖ; ἐὰν γένηται τιμὴ ἀνθρώπου ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἑξ αὐτῶν, οὐχὶ ἀφείς τὰ ἐνεήκοντα ἐννέα ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; <sup>13</sup> Καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι 13 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνεήκοντα ἐννέα τοῖς μὴ πεπλανημένοις. <sup>14</sup> Οὕτως οὐκ ἔστι θέλημα 14 ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται ἐν τῶν μικρῶν τούτων.

Ἐὰν δὲ ἀμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὑπάγε 15 ἔλεγεσον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνοῦ. Ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου· ἐὰν δὲ μὴ 16 ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα. Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπέ τῇ ἐκκλησίᾳ· ἐὰν δὲ 17 καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἐθνικός καὶ ὁ τελώνης. Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν 18 δῆσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ, καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. <sup>19</sup> Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν 19 συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὐδ' ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς· οὐ γὰρ εἰσι δύο ἢ τρεῖς συνηγ- 20 μένοι εἰς τὸ ἓν ὄνομα, ἐκεῖ ἐμὶ ἐν μέσῳ αὐτῶν.

Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, Κύριε, 21 ποσάκις ἀμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω 22 σοι ἕως ἑπτάκις, ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτὰ. <sup>23</sup> Διὰ 23 τοῦτο ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἤθελησε συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ. Ἀρξαμένου δὲ αὐτοῦ συναῖρειν, προσήχη 24 αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων μὴ ἔχοντος 25 δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος πρᾶθῃναι καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει, καὶ ἀποδοθῆναι. <sup>26</sup> Περσὼν οὖν ὁ δούλος 26 ἐκέκρινεν προσεκύνην αὐτῷ, λέγων, Μακροθύμησον ἐπ'

- 27 ἔμοί, καὶ πάντα ἀποδώσω. Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον
- 28 ἀφήκεν αὐτῷ. Ἐξελθὼν δὲ ὁ δούλος ἐκείνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ ὃς ὄφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπυγε, λέγων, Ἀπόδος
- 29 εἴ τι ὀφείλεις. Πεισὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτόν, λέγων, Μακροθύ-
- 30 μισον ἐπ' ἐμοί, καὶ ἀποδώσω σοι· ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ
- 31 ἀποδῶ τὸ ὀφειλόμενον. Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γινόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γινόμενα.
- 32 Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δούλε ποιηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην
- 33 ἀφήκᾳ σοι, ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλέησαι τὸν σύνδουλόν σου, ὡς καγὼ σὲ ἠλέησα;
- 34 Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ.
- 35 Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.
- 19 **ΚΑΙ** ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ
- 2 ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.
- 3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες, Εἰ ἔξειστιν ἀνθρώπῳ ἀπολῦσαι τὴν
- 4 γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀγέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν
- 5 καὶ θήλυ ἐποίησεν αὐτούς; καὶ εἶπεν, Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο
- 6 εἰς σάρκα μίαν. Ὡστε οὐκέτι εἰσὶ δύο ἀλλὰ σὰρξ μία. Ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρι-
- 7 ζέτω. Λέγουσιν αὐτῷ, Τί οὖν Μωϋσῆς ἐνετείλατο
- 8 δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι; Λέγει αὐτοῖς, Ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν ἀπ'
- 9 ἀρχῆς δὲ οὐ γέγονεν οὕτω. Λέγω δὲ ὑμῖν, ὃς ἂν

bear with me, and I will pay the whole. <sup>27</sup>And moved with pity, the master of that servant set him free, and forgave him the debt. <sup>28</sup>But that servant on going out met with one of his fellow-servants, who owed him a hundred pence; and he seized him and was grasping his throat, saying, Pay what thou owest. <sup>29</sup>His fellow-servant then fell down at his feet and besought him, saying, Forbear with me, and I will pay thee: <sup>30</sup>and he would not, but went away and threw him into prison, until he should have paid what was owing. <sup>31</sup>But his fellow-servants, on seeing what was being done, were greatly grieved, and went and made known to their master all that had been done. <sup>32</sup>Then his master, having summoned him, says to him, Wicked servant, all that due I forgave thee, since thou didst beseech me: <sup>33</sup>oughtest not thou also to have pitied thy fellow-servant, as even I pitied thee? <sup>34</sup>And his master in anger delivered him over to the jailers, until he should have paid what was owing to him. <sup>35</sup>Father do to you, if you forgive not each one his brother from your hearts.

And it came to pass that, when Jesus had ended these sayings, he removed from Galilee, and came from the borders of Judea beyond the Jordan: <sup>2</sup>and many crowds followed him, and he healed them there.

<sup>2</sup>And there came to him the Pharisees, trying him and saying, Is it allowed for a man to put away his wife on every plea? <sup>4</sup>And he said in answer, Have you not read, that He who made them from the first, made them a male and a female, <sup>5</sup>and said, For this reason shall a man leave his father and his mother, and shall attach himself to his wife, and the two shall be one flesh? <sup>6</sup>So they are no longer two, but one flesh. What then God coupled, let not man sunder. <sup>7</sup>They say to him, Why then did Moses command to give a bill of divorce and put her away? <sup>8</sup>He says to them, Moses in regard to your hard-heartedness left you free to put away your wives, but from the first it was not so. <sup>9</sup>And I tell

you, that whoever may put away his wife, not on the ground of whoredom, and marry another, commits adultery; and he that has married her when put away, commits adultery. <sup>10</sup>The disciples say to him, If thus stands the man's plea with his wife, it is not for his good to marry. <sup>11</sup>But he said to them, All do not entertain this saying, but those to whom it has been granted. <sup>12</sup>For there are eunuchs who from their mother's womb were born so, and there are eunuchs who were made eunuchs by mankind, and there are eunuchs who made themselves eunuchs on account of the kingdom of heaven. He that is able to entertain it, let him entertain it.

<sup>13</sup>Then were brought to him children, that he might lay his hands on them and pray; and the disciples chid them: <sup>14</sup>but Jesus said, Let the children alone, and hinder them not from coming to me; for to such as they are, belongs the kingdom of heaven. <sup>15</sup>And having laid his hands on them he departed thence.

<sup>16</sup>And, lo, one approached him and said, Master, what good thing shall I do that I may have everlasting life? <sup>17</sup>And he said to him, Why dost thou ask me about that which is good? The good Being is one: but if thou wishest to enter into life, keep the commandments. <sup>18</sup>He says to him, Which? And Jesus said, Thou shalt not slay, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, <sup>19</sup>Honour thy father and thy mother, and, Thou shalt love thy neighbour as thyself. <sup>20</sup>The young man says to him, All these have I kept: in what do I still come short? <sup>21</sup>Jesus said to him, If thou wishest to be perfect, go sell all that belongs to thee, and give to the poor, and thou shalt have a treasure in heaven, and come follow me. <sup>22</sup>But the young man on hearing the saying went away grieved; for he had great wealth.

<sup>23</sup>And Jesus said to his disciples, Verily I tell you, that a rich man will enter hardly into the kingdom of heaven. <sup>24</sup>Again I tell you, it is easier for a camel to pass through a needle's eye, than a rich man into the kingdom of heaven. <sup>25</sup>And on hearing it the disciples were greatly

ἀπολύση τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην, μοιχᾶται, καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται. Λέγουσιν αὐτῷ οἱ μαθηταί, Εἰ οὕτως ἐστὶν <sup>10</sup> ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος, οὐ συμφέροι γαμήσαι. Ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσι <sup>11</sup> τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται. Εἰσὶ γὰρ <sup>12</sup> εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγενήθησαν οὕτω, καὶ εἰσὶν εὐνοῦχοι οἵτινες ἐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες ἐνουχίσαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν χωρεῖτω.

Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας <sup>13</sup> ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταί ἐπετίμησαν αὐτοῖς· ὁ δὲ Ἰησοῦς εἶπεν, Ἀφετε τὰ παιδία <sup>14</sup> καὶ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Καὶ ἐπιθεῖς τὰς <sup>15</sup> χεῖρας αὐτοῖς ἐπορεύθη ἐκείθεν.

Καὶ ἰδὼν, εἰς προσελθὼν αὐτῷ εἶπε, Διδάσκαλε, <sup>16</sup> τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; ὁ δὲ εἶπεν <sup>17</sup> αὐτῷ, Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός· εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρει τὰς ἐντολάς. Λέγει αὐτῷ, Ποίας; ὁ δὲ Ἰησοῦς εἶπε, <sup>18</sup> Τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ <sup>19</sup> ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. Λέγει αὐτῷ <sup>20</sup> ὁ νεανίσκος, Πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ; Ἐφη αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις τέλειος εἶναι, ἕπαγε <sup>21</sup> πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς τοῖς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπήλθε λυπού- <sup>22</sup> μενος· ἦν γὰρ ἔχων κτήματα πολλὰ.

Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν <sup>23</sup> λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. Πάλιν δὲ λέγω ὑμῖν, <sup>24</sup> εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ραφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ἀκούσαντες δὲ οἱ μαθηταί ἐξεπλήσισοντο σφόδρα, <sup>25</sup>



26 λέγοντες, Τίς ἄρα δύναται σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατον ἐστὶ, παρὰ δὲ Θεοῦ πάντα δυνατά.

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἐστὶ ἡμῖν; ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσατέ μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνον δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. Καὶ πᾶς ὅστις ἀφήκεν ἀδελφοῦς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἢ οἰκίας ἔνεκεν τοῦ ὀνόματός μου, πολλαπλασίονα λήψεται, καὶ ζῶν αἰώνιον κληρονομήσει. Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

20 ὍΜΟΙΑ γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότη, ὅστις ἐξῆλθεν ἅμα πρῶτὸ μισθῶσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. Καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργοῦς, κἀκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἕν ἢ δίκαιον, δώσω ὑμῖν οἱ δὲ ἀπήλθον. Πάλιν δὲ ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως. Περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν εἶδεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθῶσατο. λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. Ὁψίας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχατῶν ἕως τῶν πρώτων. Καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. Καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλείον λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότη, λέγοντες, Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασιν τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε·

astonished, saying, Who then is able to be saved? <sup>26</sup>But Jesus casting a glance on them said, With men this is impossible, but with God all things are possible.

<sup>27</sup>Then said Peter in answer, Lo, we have left all and followed thee: what then shall come to us? <sup>28</sup>And Jesus said to them, Verily I tell you, that you who have followed me, in the regeneration when the Son of Man shall seat himself on his throne of glory, you too shall be seated on twelve thrones, judging the twelve tribes of Israel. <sup>29</sup>And every one that has left brothers or sisters or father or mother or children or lands or houses, for my name's sake, shall receive manifold, and inherit everlasting life. <sup>30</sup>But many first ones shall be last, and last ones first.

For the kingdom of heaven is like a householder who went out with the dawn to hire labourers for his vineyard. <sup>2</sup>And having made agreement with the labourers at the rate of a penny the day, he dispatched them to his vineyard. <sup>3</sup>And on going out about the third hour he saw others standing in the marketplace unemployed, <sup>4</sup>and said to them too, Go you also into the vineyard, and whatever may be right, I will give you: and they went. <sup>5</sup>And going out again about the sixth and ninth hour he did the same. <sup>6</sup>But going out about the eleventh hour he found others standing, and says to them, Why are you standing here all the day unemployed? <sup>7</sup>They say to him, Because no one hired us. He says to them, Go you too into the vineyard. <sup>8</sup>And when even came, the master of the vineyard says to his bailiff, Call the labourers, and pay the wages, beginning from the last on to the first. <sup>9</sup>And when those came that were hired about the eleventh hour, they received each a penny. <sup>10</sup>And when the first came, they deemed that they should receive more, and they too received each a penny. <sup>11</sup>And when they had received it, they murmured against the householder, <sup>12</sup>saying, These last comers spent but one hour, and thou hast made them equal with us, who bore the burden of the day and the scorching heat. <sup>13</sup>But he said in answer to one

of them, Friend, I am not wronging thee: didst not thou agree with me for a penny? <sup>14</sup>take thy due and begone; but I choose to give to this last comer as even to thee. <sup>15</sup>What, am I not free to do as I choose in my own matters? Is thy eye evil, because I am good? <sup>16</sup>Thus shall the last be first and the first last: for many are called ones, but few chosen.

<sup>17</sup>And Jesus, while going up to Jerusalem, took aside the twelve disciples, and on the road said to them, <sup>18</sup>Lo, we are going up to Jerusalem, and the Son of Man shall be delivered up to the chief priests and scribes, and they shall condemn him to death, <sup>19</sup>and deliver him up to the Gentiles to mock and scourge and crucify; and the third day he shall rise.

<sup>20</sup>Then there approached him the mother of Zebedee's sons, with her sons, doing obeisance, and asking something of him. <sup>21</sup>And he said to her, What is thy wish? She says to him, Bid that these my two sons may be seated, one on thy right hand and one on thy left, in thy kingdom. <sup>22</sup>And Jesus said in answer, You know not what you are asking: Are you able to drink the cup which I am going to drink? They say to him, We are able. <sup>23</sup>He says to them, My cup you shall drink; but to take seat on my right hand and on my left, this is not mine to give unless to those for whom it has been made ready by my Father. <sup>24</sup>And the ten on hearing it were aggrieved about the two brothers. <sup>25</sup>But Jesus, calling them to him, said, You know that the rulers of the nations lord it over them, and their great men have mastery of them. <sup>26</sup>Not so is it among you: but whoever may choose to be great among you, shall be your attendant, <sup>27</sup>and whoever may choose to be first among you, shall be your bond-servant; <sup>28</sup>just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.

<sup>29</sup>And as they were going out of Jericho, a great crowd followed him. <sup>30</sup>And, lo, two blind men seated by the road side, hearing that Jesus was passing, cried out, saying, Lord, pity us, Son of David. <sup>31</sup>And the crowd

οὐχὶ δηναρίου συνεφώνησάς μοι; ἄρον τὸ σὸν καὶ 14 ὑπάγε· θέλω δὲ τούτῳ τῷ ἔσχατῳ δοῦναι ὡς καὶ σοί. <sup>15</sup>Ἡ οὐκ ἔξεστί μοι ὁ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; 15 εἰ ὁ ὀφθαλμὸς σου πονηρὸς ἐστίν, ὅτι ἐγὼ ἀγαθὸς εἰμι; Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι 16 ἔσχατοι· πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβε 17 τοὺς δώδεκα μαθητὰς κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς, Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς 18 τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι, καὶ κατακρινούσιν αὐτὸν θανάτῳ, καὶ παρα- 19 δώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαίξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβε- 20 δαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνούσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ. Ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; Λέγει 21 αὐτῷ, Εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοὶ μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἶδατε τί 22 αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; Λέγουσιν αὐτῷ, Δυνάμεθα. Λέγει αὐτοῖς, Τὸ 23 μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων, οὐκ ἔστιν ἐμὸν τοῦτο δοῦναι, ἀλλ' οἷς ἠτοίμασται ὑπὸ τοῦ πατρὸς μου. Ἀκούσαντες δὲ 24 οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. Ὁ δὲ 25 Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. Οὐχ οὕτως ἔσται 26 ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔσται ὑμῶν διάκονος, καὶ ὃς ἐὰν θελῇ ἐν ὑμῖν εἶναι 27 πρῶτος, ἔσται ὑμῶν δούλος· ὥσπερ ὁ υἱὸς τοῦ ἀν- 28 θρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ, ἠκολού- 29 θησεν αὐτῷ ὄχλος πολὺς. Καὶ ἰδοὺ, δύο τυφλοὶ 30 καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν, λέγοντες, Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυεὶδ. Ὁ δὲ ὄχλος ἐπέτιμησεν αὐτοῖς ἵνα 31

σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραζον, λέγοντες, Κύριε, 32 ἔλεησον ἡμᾶς, υἱὸς Δαυεὶδ. Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε, Τί θέλετε ποιήσω ὑμῖν; 33 Λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοὶ αὐτῶν, καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.

21 ΚΑΙ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθθαγὰν εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε Ἰησοῦς 2 ἀπέστειλε δύο μαθητὰς, λέγων αὐτοῖς, Πορευθήτε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες 3 ἀγάγετέ μοι· καὶ εἴαν τις ὑμῖν εἴπῃ τι, εῖρεῖτε ὅτι ὁ Κύριος αὐτῶν χρειάν ἔχει· εὐθέως δὲ ἀποστελεῖ 4 αὐτούς. Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ 5 ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, Εἶπατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται σοι πρᾶς, ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑπόζυγιου. 6 Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς 7 συνέταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, 8 καὶ ἐπέκαθισεν ἐπάνω αὐτῶν. Ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ 9 τῇ ὁδῷ· οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαυεὶδ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, 10 ὡσαννὰ ἐν τοῖς ὑψίστοις. Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα, Τίς 11 ἐστὶν οὗτος; Οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης ὁ ἀπὸ Ναζαρεθ τῆς Γαλιλαίας.

12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστέ- 13 ρας, καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ποιεῖτε σπή- 14 λαιον ληστών. Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ 15 χλωοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ

chid them, bidding them be still: but they cried out the more, saying, Lord, pity us, Son of David. <sup>32</sup>And Jesus stopped and called them, and said, What would you have me do for you? <sup>33</sup>They say to him, Lord, that our eyes may be opened. <sup>34</sup>And moved with pity Jesus touched their eyes; and forthwith their eyes recovered sight, and they followed him.

And when they drew near Jerusalem, and came to Bethphage to the Mount of Olives, then Jesus sent two disciples, <sup>2</sup>saying to them, Go to the village over against you, and you will forthwith find a she-ass tied up, and a colt with her: loose and bring them to me: <sup>3</sup>and if any one say aught to you, you shall tell him that the Lord has need of them, and he will forthwith send them. <sup>4</sup>But all this took place, that there might be fulfilled that which was spoken through the prophet, saying, <sup>5</sup>Tell the daughter of Sion, Lo, thy king is coming to thee, meek, mounted on an ass, and a colt, foal of a burden-ass. <sup>6</sup>And the disciples, having gone and done as Jesus had appointed for them, <sup>7</sup>brought the she-ass and the colt, and laid on them their mantles, and he seated himself on them. <sup>8</sup>And the very great crowd spread their own mantles on the road, and others were cutting branches from the trees and strewing them on the road; <sup>9</sup>and the crowds in advance of him, and those that followed, were crying out, saying, Hosanna to the Son of David; blessed is he that comes in the name of the Lord: Hosanna in the highest realms. <sup>10</sup>And when he entered Jerusalem, the entire city was startled, saying, Who is this? <sup>11</sup>And the crowds said, This is Jesus, the prophet from Nazareth of Galilee.

<sup>12</sup>And Jesus went into the temple of God, and turned out all that were selling and buying in the temple, and overturned the money-changers' tables, and the seats of those that sold the doves: <sup>13</sup>and he says to them, It is written, My house shall be called a house of prayer; while you are making it a robbers' den. <sup>14</sup>And there came to him blind and lame folk in the temple, and he healed them. <sup>15</sup>But the chief priests and the scribes, on seeing the marvels which he

did, and the children that were crying out in the temple, and saying, Hosanna to the Son of David, were aggrieved, <sup>16</sup> and said to him, Hearest thou what these are saying? And Jesus says to them, Yes: did you never read, Out of the mouth of babes and sucklings didst thou frame praise? <sup>17</sup> And he left them, and went out of the city to Bethany, and passed the night there.

<sup>18</sup> And at dawn returning to the city he became hungry, <sup>19</sup> and seeing one fig tree by the road, he went up to it, and found nothing on it but leaves only; and he says to it, No longer shall there be fruit from thee for ever. And the fig tree shortly withered. <sup>20</sup> And the disciples on seeing it wondered, saying, How has the fig tree shortly withered. <sup>21</sup> But Jesus in answer said to them, Verily I tell you, that, if you have faith and misdoubt not, not only shall you do what is done to the fig tree, but even should you say to this mountain, Be upraised and thrown into the sea, it shall come to pass: <sup>22</sup> and all things whatever you may ask in prayer believing, you shall receive.

<sup>23</sup> And when he had reached the temple, there came to him while teaching, the chief priests and the elders of the people, saying, By what authority art thou doing these things, and who gave thee this authority? <sup>24</sup> And Jesus in answer said to them, I too will put one question to you; and if you answer me it, I also will tell you by what authority I am doing these things. <sup>25</sup> The baptism of John, whence was it, from heaven, or from man? And they reasoned with themselves, saying, If we say from heaven, he will say to us, Why then did you not believe him: <sup>26</sup> but if we say, from man, we fear the populace, for all regard John as a prophet. <sup>27</sup> And they said in answer to Jesus, We do not know. And he on his part also said to them, Neither do I tell you by what authority I am doing these things.

<sup>28</sup> But what think you? A man had two sons, and coming to the first he said, Son, go work to-day in the vineyard. <sup>29</sup> And he said in answer, I do not choose; but afterwards he was struck with regret and went. <sup>30</sup> And

εποίησε, καὶ τοὺς παῖδας τοὺς κρᾶζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαυεὶδ, ἠγανάκτησαν, καὶ εἶπον αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ ἐκ Ἰησοῦς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς τὴν Βηθανίαν, καὶ ἠυλίσθη ἐκεῖ.

Πρωίας δὲ ἐπαναγαγὼν εἰς τὴν πόλιν ἐπέειπεν· 18 καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, 19 καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. Καὶ ἰδόντες οἱ 20 μαθηταὶ ἐθαύμασαν, λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, 21 Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἰπῆτε, Ἀρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· καὶ πάντα ὅσα ἐὰν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες, λήψεσθε.

Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν, προσῆλθον αὐτῷ 23 διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην; Ἀποκριθεὶς ὁ Ἰησοῦς 24 εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς καγὼ λόγον ἕνα, ὃν ἐὰν εἰπητέ μοι, καγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· τὸ βάπτισμα τὸ Ἰωάννου ποθεν ἦν; ἐξ οὐρα- 25 νοῦ ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ὡς προφήτην ἔχουσι τὸν Ἰωάννην· Καὶ ἀποκριθέντες τῷ 27 Ἰησοῦ εἶπον, Οὐκ οἶδαμεν. Ἔφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο· προσ- 28 ἐλθὼν τῷ πρώτῳ εἶπε, Τέκνον, ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι. Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ 29 θέλω, ὕστερον δὲ μεταμεληθεὶς ἀπήλθεν. Προσελθὼν 30

- δὲ τῷ ἑτέρῳ εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν,  
 31 Ἐγὼ κύριε· καὶ οὐκ ἀπήλθεν. Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; Λέγουσιν, Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν  
 32 τοῦ Θεοῦ· ἦλθε γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδοῦ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.  
 33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὠρυξεν ἐν αὐτῷ ληνόν, καὶ ὤκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.  
 34 Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ· καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. Πάλιν ἀπέστειλεν ἄλλους δούλους πλείους τῶν πρῶτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.  
 35 Ὑστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου.  
 36 Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ. Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.  
 37 Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαναμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἄρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ καὶ δοθήσεται ἔθνει ποιούντι τοὺς καρποὺς αὐτῆς. Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.  
 45 Καὶ ἀκούσαντες οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐτῶν λέγει

coming to the other he spoke likewise. And he said in answer, I go, sir; and went not. <sup>31</sup>Which of the two did the will of his father? They say, The first. Jesus says to them, Verily I tell you that the publicans and the harlots are in advance of you to the kingdom of God: <sup>32</sup>for there came John to you in a way of righteousness, and you did not believe him; but the publicans and the harlots believed him; and you on seeing it regretted not afterwards so as to believe him.

<sup>33</sup>Hear another parable. There was a householder who planted a vineyard, and surrounded it with a fence, and dug a winepress, and built a tower, and let it to husbandmen, and went abroad. <sup>34</sup>And when the season of the crop was near, he sent his servants to the husbandmen to receive his crop; <sup>35</sup>and the husbandmen took his servants, and beat one, and killed one, and stoned another. <sup>36</sup>Again he sent more servants than the first, and they dealt with them in the same way. <sup>37</sup>But afterward he sent to them his son, saying, They will be abashed at my son. <sup>38</sup>But the husbandmen, on seeing the son, said among themselves, This is the heir: come let us kill him, and get his inheritance. <sup>39</sup>And they took him, and cast him out of the vineyard, and killed him. <sup>40</sup>When then the master of the vineyard shall come, how will he deal with those husbandmen? <sup>41</sup>They say to him, He will destroy the wretched men wretchedly, and let the vineyard to other husbandmen, who will pay him the crop in its season. <sup>42</sup>Jesus says to them, Did you never read in the Scriptures, The stone which the builders disallowed, this became a head of a corner: from the Lord did this come, and it is marvellous in our eyes? <sup>43</sup>On this account I tell you, that the kingdom of God shall be taken away from you, and given to a nation bearing its crop. <sup>44</sup>And he that shall have fallen on this stone, shall be shattered; but on whomsoever it may fall, it will scatter him to dust.

<sup>45</sup>And the chief priests and Pharisees, on hearing his parables, became aware that he was speaking about themselves:

<sup>46</sup> and while endeavouring to seize him, they feared the populace, since they regarded him as a prophet.

And Jesus in answer again spoke to them in parables, saying, <sup>2</sup>The kingdom of heaven is likened to a king who made a wedding feast for his son, <sup>3</sup>and sent his servants to summon to the wedding feast those that had been bidden, and they refused to come. <sup>4</sup>Again he sent other servants, saying, Tell those that have been bidden, Lo, my dinner have I made ready; my bulls and my fatlings have been slaughtered, and all is ready: come to the feast. <sup>5</sup>But they slighted it, and went away, one to his own farm, another to his traffic; <sup>6</sup>and the rest seized his servants and outraged and killed them. <sup>7</sup>And that king, on hearing of it, was angered, and sending his troops destroyed those murderers and fired their city. <sup>8</sup>Then he says to his servants, The feast is ready, but those that were bidden were not worthy: <sup>9</sup>go then to the outlets of the roads, and as many as you may meet with, bid to the feast. <sup>10</sup>And those servants went out to the roads, and assembled as many as they met with, both bad and good, and the feast was fully furnished with guests. <sup>11</sup>And the king on going in to view the guests, saw there a man not attired in a wedding garment; <sup>12</sup>and he says to him, Friend, how didst thou come in here without a wedding garment? but he was struck dumb. <sup>13</sup>Then said the king to the attendants, Bind his hands and feet, and take and cast him into the outer darkness: there shall be the weeping and the gnashing of teeth. <sup>14</sup>For many are called ones but few chosen.

<sup>15</sup>Then the Pharisees went and consulted how they might entrap him in speech. <sup>16</sup>And they send out to him their disciples with the Herodians, saying, Master, we know that thou art truthful, and teachest the way of God truthfully, and thou carest for no one, for thou lookest not on the face of men: <sup>17</sup>tell us then, what thou thinkest. Is it allowable to pay tax to Cæsar or not? <sup>18</sup>But Jesus aware of their vil-

καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶδὴ εἰς προφήτην αὐτὸν εἶχον.

ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς, λέγων, Ὡμοιωθῆ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ, καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλεῖσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἔλθειν. Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων, Ἐῴπατε τοῖς κεκλημένοις, Ἴδου, τὸ ἀριστόν μου ἡτοίμακα, οἱ ταῦρόι μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα δεῦτε εἰς τοὺς γάμους. Οἱ δὲ ἀμελήσαντες ἀπήλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. Καὶ ἰακούσας ὁ βασιλεὺς ἐκείνος ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπόλωσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἑτοιμὸς ἐστίν, οἱ δὲ κεκλημενοὶ οὐκ ἦσαν ἄξιοι· πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὑρήτε, καλέσατε εἰς τοὺς γάμους. Καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εἶρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἀνθρωπον οὐκ ἐνδεδυμένον ἐνδυμα γάμου· καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἐνδυμα γάμου; ὁ δὲ ἐφίμωθη. Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγγμὸς τῶν ὀδόντων. Πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον, ὅπως αὐτὸν παγιδέωσιν ἐν λόγῳ. Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπου· εἰπέ οὖν ἡμῖν, τί σοι δοκεῖ ἔξεστι δούνααι τὴν κῆνσον Καίσαρι ἢ οὐ; Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονη-

19 ρίαν αὐτῶν εἶπε, *Τί με πειράζετε, ὑποκριταί; ἐπιδεί-*  
*ξατέ μοι τὸ νόμισμα τοῦ κήψου. Οἱ δὲ προσήνεγ-*  
 20 *καν αὐτῷ δηάριον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Τίνος*  
 21 *ἡ εἰκὼν καὶ ἡ ἐπιγραφή αὐτῆς; Λέγουσιν αὐτῷ, Καί-*  
*σαρος. Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος*  
 22 *Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Καὶ ἀκούσαντες*  
*ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπήλθον.*  
 23 *Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι,*  
*οἱ λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν*  
 24 *αὐτὸν, λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐάν*  
*τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς*  
 25 *αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ*  
*ἀδελφῷ αὐτοῦ. Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί,*  
 26 *καὶ ὁ πρῶτος γήμας ἐτελεύτησε, καὶ μὴ ἔχων σπέρμα*  
 27 *ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. Ὁμοίως*  
 28 *καὶ ὁ δευτέρος καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ ὑστερον*  
 29 *αὐτῆν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλα-*  
*νάσθε, μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ*  
 30 *Θεοῦ· ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε*  
 31 *ἐγαμιζονται, ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν τῷ οὐρα-*  
 32 *νῷ εἰσὶ. Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ*  
 33 *ἀνέγνωτε τὸ ρηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος,*  
 34 *Ἐγὼ εἰμι ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ*  
 35 *Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν ἀλλὰ*  
 36 *ζώντων. Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσισοντο ἐπὶ*  
 37 *τῇ διδαχῇ αὐτοῦ.*  
 38 *Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς*  
 39 *Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό, καὶ ἐπηρώ-*  
 40 *τησεν εἰς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν καὶ*  
 41 *λέγων, Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;*  
 42 *Ὁ δὲ ἐφῆ αὐτῷ, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν*  
 43 *ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν*  
 44 *ὅλῃ τῇ διανοίᾳ σου· αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη*  
 45 *ἐντολή. Δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν*  
 46 *πλησίον σου ὡς σεαυτόν. Ἐν ταύταις ταῖς δυσὶν*  
 47 *ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.*  
 48 *Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς*  
 49 *ὁ Ἰησοῦς, λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ;*

lany said, Why are you trying me, hypocrites? shew me the tax money. <sup>19</sup>And they brought him a penny, <sup>20</sup>Jesus says to them, Whose is this likeness and legend? <sup>21</sup>They say to him, Caesar's. Then says he to them, Pay then the things of Caesar to Caesar, and the things of God to God. <sup>22</sup>And on hearing it they wondered, and went away and left him.

<sup>23</sup>On that day there came to him Sadducees, who say that there is no resurrection; and they asked him, <sup>24</sup>saying, Master, Moses said, If one die without children, his brother shall wed his wife, and raise seed for his brother. <sup>25</sup>Now there were with us seven brothers, and the first married and deceased, and having no seed left his wife to his brother. <sup>26</sup>In like manner both the second and the third, on to the seven; <sup>27</sup>and last of all died the woman too. <sup>28</sup>In the resurrection then, of which of the seven will she be wife? for they all had her. <sup>29</sup>But Jesus said in answer to them, You are misguided, not knowing the Scriptures nor the power of God: <sup>30</sup>for in the resurrection they neither marry nor are given in marriage, but are as angels of God in heaven. <sup>31</sup>And about the resurrection of the dead, did you never read what was spoken to you by God, saying, <sup>32</sup>I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not God of dead but of living ones. <sup>33</sup>And on hearing it, the crowds were astonished at his teaching.

<sup>34</sup>But the Pharisees, hearing that he had silenced the Sadducees, assembled together: <sup>35</sup>and one of them, a lawyer, to try him, asked him, saying, <sup>36</sup>Master, which commandment is great in the law? <sup>37</sup>And he said to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: <sup>38</sup>this is the great and first commandment. <sup>39</sup>And the second is like it: Thou shalt love thy neighbour as thyself. <sup>40</sup>On these two commandments does the whole law hang, and the prophets.

<sup>41</sup>And when the Pharisees were assembled, Jesus asked them, <sup>42</sup>saying, What do you think about the Christ? whose son is

he? They say to him, David's.  
<sup>43</sup>He says to them, How is it then that David in Spirit calls him lord, saying, <sup>44</sup>The Lord said to my lord, Sit on my right hand, until I shall have put thy foes beneath thy feet? <sup>45</sup>If then David calls him lord, how is he his son? <sup>46</sup>And no one was able to answer him a word; nor did any one venture from that day to question him any longer.

Then Jesus addressed the crowds and his disciples, <sup>2</sup>saying, On the chair of Moses did the scribes and the Pharisees seat themselves. <sup>3</sup>All things then, whatever they may bid you, do and keep; but let not your doing be according to their works, for they say and do not. <sup>4</sup>And they bind burdens heavy and hard to carry, and lay them on men's shoulders, but so much as with their finger are they unwilling to stir them. <sup>5</sup>But all their works they do to be gazed on by mankind; and they widen their phylacteries, and enlarge their fringes, <sup>6</sup>and love the first place at meals, and the chief seats in the synagogues, <sup>7</sup>and the greetings in the market places, and to be called by people, Rabbi, Rabbi. <sup>8</sup>But do not you be called Rabbi, for one is your master, and you are all brethren. <sup>9</sup>And call no one your father on earth, for one is your father, the heavenly one. <sup>10</sup>And do not be called leaders, for you have one leader, the Christ; <sup>11</sup>and the greatest of you shall be your attendant. <sup>12</sup>And whoever shall uplift himself, shall be brought low, and whoever shall lower himself, shall be uplifted.

<sup>13</sup>But woe to you, scribes and Pharisees, hypocrites, because you shut the kingdom of heaven in the face of mankind; for yourselves do not enter, and those that are entering, you do not allow to gain entrance. <sup>14</sup>Woe to you, scribes and Pharisees, hypocrites, because you take a circuit of sea and land, to make one proselyte, and when he has become so, you make him a son of Gehenna twice as much as yourselves. <sup>15</sup>Woe to you, blind guides, that say, Whoever may swear by the temple, it is naught, but whoever may swear by the gold of the temple, is bound. <sup>17</sup>Fools and blind, for which is

τινος υἱός ἐσ· ἰ; Λέγουσιν αὐτῷ, Τοῦ Δαυεὶδ. Λέγει 43  
 αὐτοῖς, Πῶς οὖν Δαυεὶδ ἐν πνεύματι κύριον αὐτὸν  
 καλεῖ, λέγων, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου 44  
 ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω  
 τῶν ποδῶν σου. Εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν κύριον, 45  
 πῶς υἱὸς αὐτοῦ ἐστί; Καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι 46  
 αὐτῷ λόγον, οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας  
 ἐπερωτῆσαι αὐτὸν οὐκέτι.

ΤΟΤΕ Ἰησοῦς ἐλάλησέ τοῖς ὄχλοις καὶ τοῖς 23  
 μαθηταῖς αὐτοῦ, λέγων, Ἐπὶ τῆς Μωϋσέως καθέδρας 2  
 ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. Πάντα οὖν 3  
 ὅσα ἐὰν εἴπωσιν ὑμῖν, ποιήσατε καὶ τηρεῖτε, κατὰ δὲ  
 τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ καὶ οὐ ποιοῦσι.  
 Δεσμεύουσι δὲ φορτία βαρέα καὶ δυσβάστακτα, καὶ 4  
 ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, τῷ δὲ δακ-  
 τύλῳ αὐτῶν οὐ θέλουσι κινήσαι αὐτά. Πάντα δὲ τὰ 5  
 ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις·  
 πλατύνουσι δὲ τὰ φυλακῆρια αὐτῶν καὶ μεγαλύνουσι  
 τὰ κράσπεδα, φιλοῦσι δὲ τὴν πρωτοκλισίαν ἐν τοῖς 6  
 δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς  
 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ 7  
 τῶν ἀνθρώπων, ῥαββί, ῥαββί. Ὑμεῖς δὲ μὴ κληθῆτε 8  
 ῥαββί· εἷς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ  
 ὑμεῖς ἀδελφοί ἐστε. Καὶ πατέρα μὴ καλέσητε ὑμῶν 9  
 ἐπὶ τῆς γῆς· εἷς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·  
 Μὴδὲ κληθῆτε καθηγηταί, ὅτι καθηγητῆς ὑμῶν ἐστὶν 10  
 εἷς, ὁ Χριστός· ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διά- 11  
 κος. Ὅστις δὲ ὑψώσῃ ἐάντων, ταπεινωθήσεται, 12  
 καὶ ὅστις ταπεινώσῃ ἐαυτὸν, ὑψωθήσεται.

Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, 13  
 ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν  
 τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσερχοσθε, οὐδὲ τοὺς  
 εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν, γραμ- 15  
 ματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιεγάτε τὴν  
 θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον,  
 καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλό-  
 τερον ὑμῶν. Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ οἱ λέγοντες, 16  
<sup>4</sup>Ὅς ἂν ὀμώσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· ὅς δ' ἂν  
 ὀμώσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. Μωροὶ καὶ 17



τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ  
 18 ἀγιάσας τὸν χρυσόν; Καὶ, ὁ ὅς ἐστιν ἐν ὁμοίᾳ ἐν τῷ  
 θυσιαστηρίῳ, οὐδὲν ἐστίν· ὁ δὲ ἐν ὁμοίᾳ ἐν τῷ  
 19 δῶρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. Τυφλοί, τί γὰρ  
 μείζων, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ  
 20 δῶρον; Ὁ οὖν ὁμοίσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν  
 21 αὐτῷ καὶ ἐν πάσιν τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὁμοίσας  
 ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικήσαντι  
 22 αὐτόν· καὶ ὁ ὁμοίσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ  
 θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.  
 23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι  
 ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμ-  
 νον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν  
 καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι  
 24 κἀκεῖνα μὴ ἀφείναι. Ὁδηγοὶ τυφλοί, οἱ διῦλλίζοντες  
 25 τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες. Οὐαὶ  
 ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθα-  
 ρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος,  
 26 ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας. Φαρι-  
 σαῖε τυφλέ, καθάρισον πρῶτον τὸ ἔντος τοῦ ποτηρίου,  
 27 ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν. Οὐαὶ ὑμῖν,  
 γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιά-  
 ζετε τάφοις κεκοιμημένοι, οἵτινες ἔξωθεν μὲν φαίνον-  
 28 ται ὠραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ  
 πάσης ἀκαθαρσίας· οὕτω καὶ ὑμεῖς ἔξωθεν μὲν  
 φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε  
 29 μεστοὶ ὑποκρίσεως καὶ ἀνομίας. Οὐαὶ ὑμῖν, γραμ-  
 ματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς  
 τάφοις τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν  
 30 δικαίων, καὶ λέγετε, Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν  
 πατέρων ἡμῶν, οὐκ ἂν ἡμεθα αὐτῶν κοινωνοὶ ἐν τῷ  
 31 αἵματι τῶν προφητῶν. Ὡστε μαρτυρεῖτε ἑαυτοῖς,  
 32 ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας. Καὶ  
 ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.  
 33 Ὁφείψετε, γεννηματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς  
 34 κρίσεως τῆς γενένης; Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω  
 πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ  
 αὐτῶν ἀποκτενεῖτε καὶ σταυρώσατε, καὶ ἐξ αὐτῶν  
 μαστιγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε  
 35 ἀπὸ πόλεως εἰς πόλιν· ὅπως ἐλθῇ ἐφ' ὑμᾶς πᾶν

greater, the gold, or the temple  
 that hallowed the gold? <sup>18</sup>And,  
 Whoever may swear by the altar,  
 it is naught, but whoever may  
 swear by the gift upon it, is  
 bound. <sup>19</sup>Blind ones, for which  
 is greater, the gift or the altar  
 that hallows the gift? <sup>20</sup>He  
 then that swore by the altar,  
 swears by it and by all things  
 upon it; <sup>21</sup>and he that swore  
 by the temple, swears by it  
 and by him that took up his  
 abode in it; <sup>22</sup>and he that swore  
 by the heaven, swears by the  
 throne of God and by him that  
 sits thereon. <sup>23</sup>Woe to you,  
 scribes and Pharisees, hypocrites,  
 because you tithe the mint and  
 the dill and the cummin, but have  
 let pass the weightier matters of  
 the law, judgment, mercy, and  
 faithfulness: but these ought you  
 to have done and those not  
 have let pass. <sup>24</sup>Blind guides,  
 who strain out the gnat, and  
 drink down the camel. <sup>25</sup>Woe  
 to you, scribes and Pharisees,  
 hypocrites, because you cleanse  
 the outside of the cup and the  
 dish, but within they are full  
 of robbery and greed. <sup>26</sup>Blind  
 Pharisee, cleanse first the inside  
 of the cup, that the outside may  
 be clean also. <sup>27</sup>Woe to you,  
 scribes and Pharisees, hypocrites,  
 because you are like whitewash-  
 ed sepulchres, which outwardly  
 seem beautiful, but within are  
 full of dead bones and every un-  
 cleanness: <sup>28</sup>thus do you too out-  
 wardly seem to mankind right-  
 eous, but within are rife with  
 hypocrisy and lawlessness. <sup>29</sup>Woe  
 to you, scribes and Pharisees,  
 hypocrites, because you build the  
 sepulchres of the prophets and  
 garnish the tombs of the right-  
 eous, <sup>30</sup>and say, Had we been in  
 the days of our fathers, we would  
 not have been sharers with them  
 in the blood of the prophets.  
<sup>31</sup>So then you are your own wit-  
 nesses, that you are sons of those  
 that slew the prophets. <sup>32</sup>Do you  
 too fill up the measure of your  
 fathers. <sup>33</sup>Serpents, brood of  
 vipers, how are you to escape  
 the doom of Gehenna? <sup>34</sup>Where-  
 fore, lo, I am sending to you pro-  
 phets and wise men and scribes:  
 some of them shall you kill  
 and crucify, and some of them  
 shall you scourge in your syna-  
 gogues, and persecute them from  
 town to town: <sup>35</sup>that there may  
 come upon you all righteous

blood shed on earth, from the blood of Abel the righteous, to the blood of Zacharias son of Barachias, whom you slew between the temple and the altar.<sup>36</sup> Verily I tell you, all these things shall come on this generation.<sup>37</sup> Jerusalem, Jerusalem, that killest the prophets, and stonest those that are sent to thee, how often did I wish to gather thy children, as a hen gathers her chicks under her wings, and you would not.<sup>38</sup> Lo, your house is being left to you lone; <sup>39</sup>for I tell you, you shall by no means see me henceforth, until you say, Blessed is he that comes in the name of the Lord.

And Jesus went out and was leaving the temple, and the disciples came to him to point out to him the buildings of the temple. <sup>2</sup>But he said to them in answer, Do you not see all this? Verily I tell you, there shall not be left here stone upon stone that shall not be thrown down. <sup>3</sup>And as he sat on the Mount of Olives, the disciples came to him privately, saying, Tell us when these things shall be, and what shall be the sign of thy coming, and of the close of the age. <sup>4</sup>And Jesus said to them in answer, Take heed lest any one mislead you; <sup>2</sup>for many shall come in my name, saying, I am the Christ, and shall mislead many. <sup>6</sup>And you are going to hear of wars and reports of wars: mind, be not troubled, for it must be that all come to pass: but the end is not yet. <sup>7</sup>For there shall rise up nation against nation, and kingdom against kingdom, and there shall be dearths and plagues and earthquakes in several places: <sup>8</sup>but all these things are a beginning of birth-throes. <sup>9</sup>Then shall they deliver you up to distress, and shall kill you, and you shall be hated by all the nations on account of my name. <sup>10</sup>And then shall many be stumbled, and shall deliver up and hate each other. <sup>11</sup>And many false prophets shall rise up and mislead many. <sup>12</sup>And on account of the growth of lawlessness, the love of the many shall be chilled: <sup>13</sup>but he that shall have endured throughout, this one shall be saved. <sup>14</sup>And this gospel of the kingdom shall be published in the

αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Ἀμὴν λέγω ὑμῖν, ἥξει πάντα ταῦτα <sup>36</sup> ἐπὶ τὴν γενεὰν ταύτην. Ἰερουσαλὴμ, Ἰερουσαλὴμ, <sup>37</sup> ἣ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας αὐτῆς, καὶ οὐκ ἠθελήσατε. Ἴδου ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρη <sup>38</sup> ἕως λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ' ἄρτι <sup>39</sup> ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ, <sup>24</sup> καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, <sup>2</sup> Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, <sup>3</sup> προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἴδιαν, λέγοντες, Εἰπέ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος; Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσι. Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοῦς πολέμων ὀρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι, ἀλλ' οὐπω ἐστὶ τὸ τέλος. Ἐγερθήσεται γὰρ <sup>7</sup> ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους· πάντα <sup>8</sup> δὲ ταῦτα ἀρχὴ ὧδίνων. Τότε παραδώσουσιν ὑμᾶς εἰς <sup>9</sup> θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. Καὶ τότε <sup>10</sup> σκανδαλισθήσονται πολλοί, καὶ ἀλλήλους παραδώσουσι καὶ μισήσουσιν ἀλλήλους. Καὶ πολλοὶ ψευδοπροφήται <sup>11</sup> ἐγερθήσονται καὶ πλανήσουσι πολλοὺς. Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ <sup>12</sup> ἀγάπη τῶν πολλῶν· ὁ δὲ ὑπομέναιος εἰς τέλος, <sup>13</sup> οὗτος σωθήσεται. Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον <sup>14</sup>

γέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι, καὶ τότε ἦξει τὸ τέλος.

- 15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δαυὶλ τοῦ προφήτου, ἑστὸς ἐν τόπῳ ἁγίῳ,  
 16 ὁ ἀναγινώσκων νοείτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευ-  
 17 γέτωσαν ἐπὶ τὰ ὄρη, ὁ ἐπὶ τοῦ δώματος μὴ κατα-  
 18 βαίνετω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, καὶ ὁ ἐν τῷ  
 19 ἀγρῷ μὴ ἐπιστρεψάτω ὅπισω ἄραι τὰ ἱμάτια αὐτοῦ.  
 19 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζού-  
 20 σαις ἐν ἐκείναις ταῖς ἡμέραις. Προσεύχεσθε δὲ ἵνα  
 21 μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτω·  
 21 ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ’  
 22 ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ’ οὐ μὴ γένηται. Καὶ  
 23 εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη  
 24 πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται  
 25 αἱ ἡμέραι ἐκείναι. Τότε εἰάν τις ὑμῖν εἴπῃ, Ἰδοῦ,  
 26 ὧδε ὁ Χριστός, ἢ ὧδε, μὴ πιστεύσητε· ἐγερθή-  
 27 σονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφήται, καὶ  
 28 δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι,  
 29 εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. Ἰδοῦ, προεῖρηκα  
 30 ὑμῖν. Ἐὰν οὖν εἴπωσιν ὑμῖν, Ἰδοῦ, ἐν τῇ ἐρήμῳ  
 31 ἐστί, μὴ ἐξέλθητε. Ἰδοῦ, ἐν τοῖς ταμείοις, μὴ πιστευ-  
 32 σιτε· ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνα-  
 33 τολῶν καὶ φαίνεται ἕως δυσμοῦν, οὕτως ἔσται ἡ παρου-  
 34 σία τοῦ υἱοῦ τοῦ ἀνθρώπου· ὅπου γὰρ εἴαν ἢ τὸ  
 35 πτόμα, ἐκεῖ συναχθήσονται οἱ αἰετοί.  
 36 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων  
 37 ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήμη οὐ δώσει τὸ  
 38 φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ  
 39 οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.  
 40 Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώ-  
 41 που ἐν τῷ οὐρανῷ, καὶ τότε κίψονται πᾶσαι αἱ φυλαὶ  
 42 τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμε-  
 43 νον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ  
 44 δόξης πολλῆς. Καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ  
 45 μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυναξέουσι  
 46 τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ’  
 47 ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.  
 48 Ἀπὸ δὲ τῆς σικκῆς μάθετε τὴν παραβολήν. Ὅταν  
 49 ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς, καὶ τὰ φύλλα

whole world for a testimony to all the nations, and then shall come the end.

<sup>15</sup> Whenever then you shall see the abomination of desolation, spoken of through Daniel the prophet, standing on a holy spot, <sup>16</sup>—let the reader understand—then let those in Judea fly to the mountains; <sup>17</sup> let not him that is on the house-top, go down to take away what belongs to his house, <sup>18</sup> and let not him that is in the open field, turn back to take away his clothes. <sup>19</sup> And woe to the women with child, and that shall be suckling in those days. <sup>20</sup> And pray that your flight may not be in winter time, nor on a sabbath; <sup>21</sup> for there shall then be great distress, such as has not been from the beginning of the world, no, nor shall ever be. <sup>22</sup> And had not those days been cut short, no flesh would be saved; but on account of the chosen ones those days shall be cut short. <sup>23</sup> Then if any one say to you, Lo, here is the Christ, or there, believe him not; <sup>24</sup> for there shall rise up false Christs and false prophets, and shall shew signs and marvels so as to mislead, if possible, even the chosen ones. <sup>25</sup> Lo, I have foretold it you. <sup>26</sup> If then they say to you, Lo, he is in the wilderness, go not out; Lo, he is in the close chambers, believe it not; <sup>27</sup> for as the lightning issues from the east and shines to the west, so shall be the coming of the Son of Man: <sup>28</sup> for wherever be the carcase, there will the eagles gather.

<sup>29</sup> But forthwith after the distress of those days shall the sun be darkened and the moon not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. <sup>30</sup> And then shall appear the sign of the Son of Man in the heaven; and then shall all the tribes of the land wail, and shall see the Son of Man coming on the clouds of heaven with power and great glory. <sup>31</sup> And he shall send out his angels with a trumpet of great sound, and they shall gather his chosen ones from the four winds, from one end of heaven to the other.

<sup>32</sup> And from the fig tree learn its parable. When its branch has now become tender, and the leaves are shooting, you know

that the summer is near: <sup>33</sup> so you too, whenever you shall see all these things, know that it is near, by the doors. <sup>34</sup> Verily I tell you, this generation shall by no means have passed away, till all these things shall have come to pass. <sup>35</sup> The heaven and the earth shall pass away, but my words shall by no means pass away.

<sup>36</sup> But about that day and hour no one knows, not even the angels of heaven, but my Father only. <sup>37</sup> But as were the days of Noah, so shall be the coming of the Son of Man. <sup>38</sup> For as in the days of the flood they were eating and drinking, marrying and giving in marriage, to the day when Noah entered the ark, <sup>39</sup> and were not aware till the flood came and took them all away; so shall be the coming of the Son of Man. <sup>40</sup> Then shall two be in the open field, one is fetched away and one is left; <sup>41</sup> two women grinding at the mill, one is fetched away and one is left. <sup>42</sup> Keep watch then, because you know not on what day your Lord is coming. <sup>43</sup> But of this be assured, that, had the householder known at what watch the thief was coming, he would have kept watch, and not have allowed his house to be dug through. <sup>44</sup> On this account be you also ready, because in an hour when you think not, the Son of Man is coming.

<sup>45</sup> Who then is the trusty and wise servant whom his master placed in charge of his household, to give them their food in season? <sup>46</sup> Blest is that servant whom his master when coming shall find so doing. <sup>47</sup> Verily I tell you, that he will place him in charge of all his substance. <sup>48</sup> But if that bad servant say in his heart, My master is delaying to come, <sup>49</sup> and begin to eat his fellow-servants, and eat and drink with the drunkards; <sup>50</sup> the master of that servant will come on a day when he is not looking for him, and at an hour that he knows not, <sup>51</sup> and will cut him asunder, and set his lot with the hypocrites: there shall be the weeping and the gnashing of teeth.

Then shall the kingdom of heaven be likened to ten virgins that took their own lamps and went out to meet the bridegroom;

ἐκφύη, γινώσχετε ὅτι ἐγγὺς τὸ θέρος· οὕτω καὶ ὑμεῖς <sup>33</sup> ὅταν ἴδητε πάντα ταῦτα, γινώσχετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. Ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ <sup>34</sup> γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, <sup>36</sup> οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. Ὡσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται <sup>37</sup> ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὡς γὰρ ἦσαν <sup>38</sup> ἐν ταῖς ἡμέραις τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ οὐκ ἔγνωσαν ἕως <sup>39</sup> ἦλθεν ὁ κατακλυσμός καὶ ἤρην ἅπαντας, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Τότε δύο ἕσονται <sup>40</sup> ἐν τῷ ἀγρῷ, εἰς παραλαμβάνεται καὶ εἰς ἀφίεται· δύο ἀληθυσται ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ <sup>41</sup> μία ἀφίεται. Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα <sup>42</sup> ἡμέρα ὁ Κύριος ὑμῶν ἔρχεται. Ἐκεῖνο δὲ γινώσχετε, <sup>43</sup> ὅτι εἰ ἴδῃς ὁ οἰκοδεσπότης ποῖα φυλακῆ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε <sup>44</sup> ἔτοιμοι, ὅτι ἡ οὐ δοκεῖτε ὥρα, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν <sup>45</sup> κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς οἰκειείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; Μακάριος ὁ <sup>46</sup> δούλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτω ποιούντα. Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς <sup>47</sup> ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἶπῃ <sup>48</sup> ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζε μου ὁ κύριος ἐλθεῖν, καὶ ἀρξῆται τύπειν τοὺς συν- <sup>49</sup> δούλους, ἐσθίη δὲ καὶ πίνη μετὰ τῶν μεθυσάντων ἤξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡ ἔρα ἢ οὐ <sup>50</sup> προσδοκᾷ καὶ ἐν ὥρα ἢ οὐ γινώσκει, καὶ διχοτομήσει <sup>51</sup> αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν <sup>25</sup> δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἐάν-

2 τῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου· πέντε δὲ  
 3 ἦσαν ἐξ αὐτῶν φρόνιμοι καὶ αἱ πέντε μωραί. Αἴτινες  
 4 μωραί, λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον  
 5 ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν.  
 6 Χρονίζοντας δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ  
 7 ἐκάθευδον. Μῆσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἴδού  
 8 ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. Τότε  
 9 ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν  
 10 τὰς λαμπάδας ἑαυτῶν. Αἱ δὲ μωραὶ ταῖς φρονίμοις  
 11 εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμ-  
 12 πάδες ἡμῶν σβέννυνται. Ἀπεκρίθησαν δὲ αἱ φρόνι-  
 13 μοι, λέγουσαι, Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν  
 14 πορευέσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγο-  
 15 ράσατε ἑαυταῖς. Ἀπερχομένοι δὲ αὐτῶν ἀγοράσαι,  
 16 ἦλθεν ὁ νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ  
 17 εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. Ὑστερον δὲ  
 18 ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε,  
 19 κύριε, ἄνοιξον ἡμῖν ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν  
 20 λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ  
 14 τὴν ὥραν. Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε  
 15 τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρ-  
 16 χοντα αὐτοῦ, καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ  
 17 δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ  
 18 ἀπεδήμησεν εὐθέως. Πορευθεὶς δὲ ὁ τὰ πέντε τάλ-  
 19 λαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα  
 20 πέντε· ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε καὶ αὐτὸς  
 21 ἄλλα δύο· ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὠρυξεν ἐν  
 22 τῇ γῆ, καὶ ἐκρύψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.  
 23 Μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων  
 24 ἐκεῖνων καὶ συναίρει λόγον μετ' αὐτῶν. Καὶ προσελ-  
 25 θὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήγγεικε ἄλλα  
 26 πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι  
 27 παρέδωκας, ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ'  
 28 αὐτοῖς. Ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ  
 29 καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε κατα-  
 30 στήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσε-  
 31 λθὼν δὲ καὶ ὁ τὰ δύο τάλαντα εἶπε, Κύριε, δύο

<sup>2</sup>and five of them were wise, and five foolish. <sup>3</sup>Those that were foolish, on taking their lamps, took with them no oil; <sup>4</sup>but the wise took oil in their vessels with their lamps. <sup>5</sup>And while the bridegroom delayed, they all sunk in slumber and were sleeping. <sup>6</sup>But at midnight there was a cry, Lo, the bridegroom: go out to meet him. <sup>7</sup>Then woke up all those virgins and trimmed their own lamps. <sup>8</sup>And the foolish said to the wise, Give us some of your oil, for our lamps are going out. <sup>9</sup>But the wise answered, saying, It may be there will not be enough for us and you; but rather go to the sellers and buy for yourselves. <sup>10</sup>And while they were going away to buy, the bridegroom came, and those that were ready, went in with him to the wedding, and the door was shut. <sup>11</sup>And afterwards there come the other virgins also, saying, Lord, lord, open to us: <sup>12</sup>but he said in answer, Verily, I tell you, I know you not.

<sup>13</sup>Keep watch then, because you know not either the day or the hour. <sup>14</sup>For it shall be as a man, when going abroad, summoned his own servants and entrusted to them his property: <sup>15</sup>and to one he gave five talents, to another two, and to another one, to each according his ability, and went abroad forthwith. <sup>16</sup>And he that had received the five talents, went and traded with them, and made five besides: <sup>17</sup>in like manner also he that had received the two, himself also gained two besides: <sup>18</sup>but he that had received the one talent, went away and dug in the ground, and hid his master's money. <sup>19</sup>But after a long time the master of those servants comes and reckons with them. <sup>20</sup>And he that had received the five talents, came up and brought five talents besides, saying, Master, thou entrustedst to me five talents; see, I have gained five talents besides them. <sup>21</sup>His master said to him, Well done, good and trusty servant; thou wast trusty as far as a few matters. I will place thee in control of many; enter the joy of thy master. <sup>22</sup>And he too that had received the two talents, came up and said, Master, thou entrust-

edst to me two talents; see; I have gained two talents besides them. <sup>23</sup> His master said to him, Well done, good and trusty servant; thou wast trusty as far as a few matters; I will place thee in control of many; enter the joy of thy master. <sup>24</sup> But he that had received the one talent, came up and said, Master, I marked thee that thou art a harsh man, reaping where thou didst not sow, and gathering where thou didst not scatter; <sup>25</sup> and in fear I went and hid thy talent in the ground; see, thou hast thy own. <sup>26</sup> But his master said in answer to him, Wicked and slothful servant, thou knewest that I reap where I did not sow, and gather where I did not scatter: <sup>27</sup> it was fit then that thou shouldst hand my money to the bankers, and on my coming I should have received my own with interest. <sup>28</sup> Take then the talent from him, and give it to him that has the ten talents; <sup>29</sup> for to every one that has, there shall be given and he shall be placed in abundance; but from him that has not, there shall be taken away even what he has. <sup>30</sup> And cast out the thriftless servant into the outer darkness; there shall bethe weeping and the gnashing of teeth.

<sup>31</sup> And when the Son of Man shall come in his glory, and all the angels with him, then shall he seat himself on his throne of glory; <sup>32</sup> and there shall be gathered before him all the nations, and he shall part them off from each other, as the shepherd parts off the sheep from the goats, <sup>33</sup> and he shall set the sheep on his right hand, and the goats on his left. <sup>34</sup> Then shall the king say to those on his right hand, Come hither, blessed ones of my Father, inherit the kingdom made ready for you from the founding of the world: <sup>35</sup> for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you sheltered me, <sup>36</sup> naked and you clothed me, sick and you visited me, in prison and you came to me. <sup>37</sup> Then shall the righteous answer him, saying, Lord, when did we see thee hungry and fed thee, or thirsty and gave thee drink; <sup>38</sup> and when did we see thee a stranger and sheltered thee, or naked and

τάλαντά μοι παρέδωκας, ἴδε, ἄλλα δύο τάλαντα ἐέκρθησα ἐπ' αὐτοῖς. <sup>23</sup> Ἐφῆ αὐτῷ ὁ κύριος αὐτοῦ, Ἐὖ, <sup>23</sup> δοῦλε ἀγαθὲ καὶ πιστῆ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον <sup>24</sup> εἰληφὼς εἶπε, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας· καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ <sup>25</sup> τάλαντόν σου ἐν τῇ γῆ· ἴδε, ἔχεις τὸ σόν. Ἀποκρι- <sup>26</sup> θεις δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκηρῆ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα; ἔδει σε οὖν βαλεῖν τὸ ἀργύ- <sup>27</sup> ρίόν μου τοῖς τραπεζίταις, καὶ ἔλθω ἐγὼ ἐκομισάμην ἂν τὸ ἐμόν σὺν τόκῳ. Ἄρατε οὖν ἀπ' αὐτοῦ τὸ <sup>28</sup> τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα· τῷ <sup>29</sup> γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος, καὶ ὁ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. Καὶ <sup>30</sup> τὸν ἀρχεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώ- τερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ <sup>31</sup> αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ· καὶ συναχθήσονται ἔμπροσ- <sup>32</sup>θεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν <sup>33</sup> αὐτοῦ, τὰ δὲ ἐρίφια ἐξ ἐωνύμων. Τότε ἐρεῖ ὁ βασι- <sup>34</sup>λεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ἐπέαισα γὰρ <sup>35</sup> καὶ ἐδώκατέ μοι φαγεῖν, εἰδύψησα καὶ ἐποτίσατέ με, ξένος ἦμην καὶ συνηγάγέτε με, γυμνὸς καὶ περιεβά- <sup>36</sup>λετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἦμην καὶ ἦλθετε πρός με. Τότε ἀποκριθήσονται <sup>37</sup> αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν; ἢ διψῶντα καὶ ἐποτίσαμεν; πότε δὲ σε εἶδομεν ξένον καὶ συνηγάγομεν; ἢ γυμνὸν <sup>38</sup> καὶ περιεβάλομεν; πότε δὲ σε εἶδομεν ἀσθενοῦντα ἢ <sup>39</sup>

40 ἐν φυλακῇ καὶ ἤλθομεν πρὸς σε; Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. Τότε ἐρεῖ καὶ τοῖς ἐξ εὐνοῦμων, Πορεύεσθε ἀπ' ἐμοῦ οἱ καταγραμμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἵτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· ἐπέινασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποίησατέ με, ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με. Τότε ἀποκριθήσονται καὶ αὐτοὶ, λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ, καὶ οὐ δικηνοήσαμεν σοι; Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

26 ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλοῦ κρατήσωσιν καὶ ἀποκτείνωσιν. Ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, προσήλθεν αὐτῷ γυνὴ ἀλάσαστρον μύρον ἔχουσα βαρυτίμου, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. Ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν, λέγοντες, Εἰς τί ἡ ἀπόλεια αὕτη; 9 ἐδύνατο γὰρ τοῦτο πρᾶθῆναι πολλοῦ καὶ δοθῆναι τοῖς πτωχοῖς. Γινούσ δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ· πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἐαυτῶν, 12 ἐμὲ δὲ οὐ πάντοτε ἔχετε· βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρ-

clothed thee; <sup>39</sup> and when did we see thee sick and in prison, and came to thee? <sup>40</sup> And the king shall say in answer to them, Verily I tell you, inasmuch as you did it to one of these my brethren, these least ones, you did it to me. <sup>41</sup> Then shall he say also to those on the left, Depart from me, accursed ones, to the everlasting fire made ready for the devil and his angels; <sup>42</sup> for I was hungry and you gave me no food, I was thirsty and you gave me no drink, <sup>43</sup> I was a stranger and you did not shelter me, naked and you did not clothe me, sick and in prison and you did not visit me. <sup>44</sup> Then shall they too answer, saying, Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not do thee service? <sup>45</sup> Then shall he answer them, saying, Verily I tell you, inasmuch as you did it not to one of these least ones, you did it not even to me. <sup>46</sup> And these shall go away to everlasting punishment, but the righteous to everlasting life.

And it came to pass that, when Jesus had ended all these sayings, he said to his disciples, <sup>2</sup> You know that after two days the passover takes place, and the Son of Man is delivered up to be crucified.

<sup>3</sup> Then assembled the chief priests and the elders of the people to the court of the high priest, named Caiaphas, <sup>4</sup> and were concerting to seize Jesus by craft and put him to death. <sup>5</sup> But they said, Not at the feast, that there may not be an uproar among the people.

<sup>6</sup> And when Jesus was at Bethany in the house of Simon the leper, <sup>7</sup> there came to him a woman having an alabaster box of very costly ointment, and poured it on his head, while he was at table. <sup>8</sup> But the disciples on seeing it were aggrieved, saying, Why this waste? <sup>9</sup> for this might have been sold for much and given to the poor. <sup>10</sup> And Jesus being aware of it said to them, Why are you troubling the woman? for she has wrought a good work towards me; <sup>11</sup> for at all times have you the poor with you, but me you have not at all times. <sup>12</sup> For she, in pouring this ointment on my body, did it to embalm me. <sup>13</sup> Verily I tell

you, wherever this gospel may be published in the whole world, there shall also that which this woman did, be told for remembrance of her.

<sup>14</sup>Then went one of the twelve, named Judas Iscariot, to the chief priests, <sup>15</sup>and said, What are you willing to give me, and I will deliver him up to you? and they weighed out to him thirty silver pieces. <sup>16</sup>And thenceforward he was seeking a fit time to deliver him up.

<sup>17</sup>And on the first of the days of unleavened bread, the disciples came to Jesus, saying to him, Where dost thou wish us to make ready for thee to eat the passover? <sup>18</sup>And he said, Go into the city to such a one, and say to him, Our master says, My time is at hand; I keep the passover at thy house with my disciples. <sup>19</sup>And the disciples did as Jesus had appointed for them, and made ready the passover.

<sup>20</sup>And when even came, he took his place at table with the twelve: <sup>21</sup>and as they were eating, he said, Verily I tell you that one of you will deliver me up. <sup>22</sup>And sorely grieved they began to say to him severally, Is it I, Lord? <sup>23</sup>And he said in answer, He that dipped his hand with me in the dish, this one shall deliver me up. <sup>24</sup>The Son of Man is going away according as it is written about him; but woe to that man through whom the Son of Man is delivered up: well were it for him, if that man had not been born. <sup>25</sup>And Judas, who was delivering him up, said in answer, Is it I, Rabbi? He says to him, Thou saidst it.

<sup>26</sup>And as they were eating, Jesus took the loaf, and, having blessed, broke it and gave it to the disciples, and said, Take, eat; this is my body. <sup>27</sup>And having taken the cup and given thanks, he gave it to them, saying, Drink of it all of you; <sup>28</sup>for this is my blood of the covenant, which is being shed on account of many for forgiveness of sins. <sup>29</sup>And I tell you, I will by no means drink henceforward of this offspring of the vine, until I drink it with you in a new guise in the kingdom of my Father.

<sup>30</sup>And having sung a hymn, they went out to the Mount of Olives. <sup>31</sup>Then Jesus says to

υχθῆ τὸ εὐαγγέλιον τοῦτο ἐν ὄλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὐτῇ, εἰς μνημόσυνον αὐτῆς.

Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς εἶπε, Τι θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. Καὶ ἀπὸ τότε ἐζήτη ἐνκαίριαν ἵνα αὐτὸν παραδῶ.

Τῇ δὲ πρώτῃ τῶν ἁζύμων προσῆλθον οἱ μαθηταὶ 17 τῷ Ἰησοῦ, λέγοντες αὐτῷ, Πού θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; Ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν 18 πόλιν πρὸς τὸν δέινα, καὶ εἰπάτε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστι, πρὸς σέ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. Καὶ ἐποίησαν οἱ 19 μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτόιμασαν τὸ πάσχα.

Ὁφίας δὲ γενομένης, ἀνέκειτο μετὰ τῶν δώδεκα 20 μαθητῶν. Καὶ ἐσθιόντων αὐτῶν, εἶπεν, Ἀμὴν λέγω 21 ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με. Καὶ λυπούμενοι 22 σφόδρα ἤρξαντο λέγειν αὐτῷ εἰς ἕκαστος, Μῆτι ἐγὼ εἰμι, κύριε; Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' 23 ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παραδώσει. Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται 24 περὶ αὐτοῦ· οὐὰ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθῃ ὁ ἄνθρωπος ἐκεῖνος. Ἀποκριθεὶς δὲ Ἰούδας 25 ὁ παραδιδούς αὐτὸν εἶπε, Μῆτι ἐγὼ εἰμι, ῥαββί; Λέγει αὐτῷ, Σὺ εἶπας.

Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον 26 καὶ εὐλογήσας, ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπεν, Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου. Καὶ 27 λαβὼν τὸ ποτήριον καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, Πίετε ἐξ αὐτοῦ πάντες· τοῦτο γάρ ἐστι τὸ 28 αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. Λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ' 29 ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καιρὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 30 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκαν- 31



32 δαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται  
 γάρ, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται  
 33 τὰ πρόβατα τῆς ποίμνης. Μετὰ δὲ τὸ ἐγερθῆναί με  
 34 προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Ἀποκριθεὶς δὲ ὁ  
 Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν  
 35 σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. Ἔφη αὐτῷ  
 ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ  
 36 πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με. Λέγει  
 αὐτῷ ὁ Πέτρος, Κὰν δέξῃ με σὺν σοὶ ἀποθανεῖν, οὐ  
 μὴ σε ἀπαρνήσωμαι. Ὁμοίως καὶ πάντες οἱ μαθη-  
 37 τὰ εἶπον.  
 38 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγό-  
 μενον Γεθσημανεὶ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε  
 39 αὐτοῦ ἕως οὐ ἀπελθὼν προσεύξομαι ἐκεῖ. Καὶ παρα-  
 λαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου  
 40 ἤρξατο λυπεῖσθαι καὶ ἀδμονεῖν. Τότε λέγει αὐτοῖς  
 ὁ Ἰησοῦς, Περὶλύπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου·  
 41 μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. Καὶ προελ-  
 θὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχό-  
 42 μενος καὶ λέγων, Πάτερ, εἰ δυνατόν ἐστι, παρελθάτω  
 ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω  
 43 ἀλλ' ὡς σύ. Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ  
 εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ,  
 44 Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ'  
 ἐμοῦ; γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε  
 45 εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ  
 46 ἀσθενής. Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο,  
 λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν,  
 47 ἐὰν μὴ αὐτὸ πῖω, γενηθήτω τὸ θέλημά σου. Καὶ  
 ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας· ἦσαν γὰρ  
 48 αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. Καὶ ἀφείς αὐτούς,  
 πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον  
 49 εἰπών. Τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει  
 αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ,  
 50 ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται  
 51 εἰς χεῖρας ἁμαρτωλῶν. Ἐγείρεσθε, ἄγωμεν· ἰδοὺ,  
 52 ἤγγικεν ὁ παραδιδούς με.  
 53 Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἰς τῶν  
 δώδεκα ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ  
 μαχαίρων καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυ-

them, All of you shall be stum-  
 bled in me this night; for it is  
 written, I will smite the shep-  
 herd, and the sheep of the flock  
 shall be scattered. <sup>32</sup> But after I  
 have risen, I will go before you  
 into Galilee. <sup>33</sup> And Peter in an-  
 swer said to him, If all shall be  
 stumbled in thee, I will never be  
 stumbled. <sup>34</sup> Jesus said to him,  
 Verily I tell thee, that this night,  
 before a cock crows, thou wilt  
 thrice deny me. <sup>35</sup> Peter says to  
 him, Even if I must die with  
 thee, I will by no means deny  
 thee. In like manner also said  
 all the disciples.

<sup>36</sup> Then Jesus comes with them  
 to a spot called Gethsemane, and  
 says to the disciples, Sit down  
 here, until I shall have gone and  
 prayed yonder. <sup>37</sup> And having  
 taken with him Peter and the  
 two sons of Zebedee, he began  
 to be sorrowful and dismayed.  
<sup>38</sup> Then Jesus says to them, Very  
 sorrowful is my soul even to  
 death: stay here and keep watch  
 with me. <sup>39</sup> And having gone a  
 little onwards, he fell on his face  
 in prayer, saying, Father, if it is  
 possible, let this cup pass from  
 me: nevertheless not as I will,  
 but as thou wilt. <sup>40</sup> And he  
 comes to the disciples and finds  
 them sleeping, and says to Peter,  
 Is it thus that you were not  
 able to keep watch with me one  
 hour? <sup>41</sup> Keep watch and pray,  
 that you may not come into  
 temptation: the spirit is ready,  
 but the flesh is weak. <sup>42</sup> Again  
 he went away a second time and  
 prayed, saying, My Father, if  
 this cannot pass from me, un-  
 less I shall have drunk it, thy  
 will be done. <sup>43</sup> And on coming  
 again he found them sleeping, for  
 their eyes were weighed down.  
<sup>44</sup> And having left them he went  
 away and prayed a third time,  
 saying the same words. <sup>45</sup> Then  
 he comes to his disciples and  
 says to them, Sleep henceforward  
 and take rest: lo, the hour is at  
 hand, and the Son of Man is be-  
 ing delivered up into the hands  
 of sinners. <sup>46</sup> Rouse up; let us  
 be going: lo, he that is deliver-  
 ing me up, is at hand.

<sup>47</sup> And while he was still speak-  
 ing, lo, Judas, one of the twelve,  
 came, and with him a great crowd  
 with swords and clubs, from the  
 chief priests and elders of the

people. <sup>48</sup> And he that was delivering him up, had given them a sign, saying, Whosoever I shall kiss, he is the man: seize him. <sup>49</sup> And he forthwith came up to Jesus, and said, Hail, Rabbi: and kissed him. <sup>50</sup> And Jesus said to him, Friend, for what purpose art thou here? Then they came up and laid hands on Jesus and seized him. <sup>51</sup> And, lo, one of those that were with Jesus, stretched out his hand and drew his sword, and, striking the servant of the high priest, cut off his ear. <sup>52</sup> Then Jesus says to him, Return thy sword to its place; for all that take the sword, shall perish by the sword. <sup>53</sup> What, thinkest thou that I am not able at once to call on my Father, and he will furnish me more than twelve legions of angels? <sup>54</sup> How then are the scriptures to be fulfilled, that thus it must come to pass? <sup>55</sup> At that hour said Jesus to the crowds, Is it as against a robber you came out with swords and clubs to take me? daily did I sit in the temple teaching, and you did not seize me: <sup>56</sup> but all this has taken place, that the scriptures of the prophets may be fulfilled. Then all the disciples left him and fled.

<sup>57</sup> And those that had seized Jesus, took him away to Caiaphas the high priest, where the scribes and the elders had assembled. <sup>58</sup> But Peter followed him at a distance as far as the court of the high priest's house, and went in and was sitting with the officers to see the end.

<sup>59</sup> And the chief priests and the elders and the entire sanhedrim were trying to find false witness against Jesus, to put him to death, <sup>60</sup> but did not find it, though many false witnesses came forward. <sup>61</sup> At last there came two, saying, This man said, I am able to destroy the temple of God, and build it within three days. <sup>62</sup> And the high priest stood up and said to him, Dost thou make no answer as to what these are witnessing against thee? But Jesus was silent. <sup>63</sup> And the high priest said in answer, I put an oath to thee by the living God, to tell us whether thou art the Christ, the Son of God. <sup>64</sup> Jesus says to him, Thou saidst it: besides I tell you, henceforth will you see the Son of Man

τέρων τοῦ λαοῦ. Ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν 48 αὐτοῖς σημεῖον, λέγων, Ὁν ἔαν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ 49 εἶπε, Χαίρει, ῥαββεί· καὶ κατεφίλησεν αὐτόν. Ὁ δὲ 50 Ἰησοῦς εἶπεν αὐτῷ, Ἐταίρει, ἐφ' ὃ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν 51 καὶ ἐκράτησαν αὐτόν. Καὶ ἰδὼν, εἰς τῶν μετὰ Ἰησοῦ 51 ἐκτείνας τὴν χεῖρα ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφείλεν αὐτὸ τὸ ὠτίον. Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρέψόν 52 σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρα ἀπολοῦνται. Ἡ δὲ 53 κεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείω δώδεκα λεγεῶνας ἀγγέλων; Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι; Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, 55 Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με· καθ' ἡμέραν ἐν τῷ ἱερῷ ἔκαθεζόμην διδάσκων, καὶ οὐκ ἐκρατήσατέ με· τοῦτο δὲ ὅλον 56 γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἐφυγον.

Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς 57 Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. Ὁ δὲ Πέτρος ἠκολούθει 58 αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.

Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσουσιν, καὶ οὐχ εὔρον, πολλῶν 60 προσελθόντων ψευδομαρτύρων. Ὑστερον δὲ προσελθόντες δύο εἶπον, Οὗτος ἔφη, Δύναμαι καταλύσαι 61 τὸν ναὸν τοῦ Θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι. Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη, τί οὐτοί σου καταμαρτυροῦσιν; Ὁ δὲ Ἰησοῦς 63 ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζώντος, ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. Λέγει 64 αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ

δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν  
 65 τοῦ οὐρανοῦ. Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια  
 αὐτοῦ, λέγων, Ἐβλασφήμησε· τί ἐτι χρεῖαν ἔχομεν  
 66 μαρτύρων; ἶδε νῦν ἠκούσατε τὴν βλασφημίαν· τί  
 ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον, Ἐνοχος θανά-  
 67 του ἐστί. Τότε ἐπέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ  
 68 καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐρράπισαν, λέγοντες,  
 Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ πάισας σε;  
 69 Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσ-  
 ἦλθεν αὐτῷ μία παιδίσκη, λέγουσα, Καὶ σὺ ἦσθα  
 70 μετὰ Ἰησοῦ τοῦ Γαλιλαίου. Ὁ δὲ ἠρνήσατο ἐμ-  
 προσθεν αὐτῶν πάντων, λέγων, Οὐκ οἶδα τί λέγεις.  
 71 Ἐξελθόντα δὲ αὐτόν εἰς τὸν πυλῶνα, εἶδεν αὐτόν  
 72 ἄλλη, καὶ λέγει αὐτοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ  
 73 Ἰησοῦ τοῦ Ναζωραίου. Καὶ πάλιν ἠρνήσατο μετὰ  
 73 ὄρκου, ὅτι, οὐκ οἶδα τὸν ἄνθρωπον. Μετὰ μικρὸν δὲ  
 προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς  
 καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δηλὸν σε  
 74 ποιεῖ. Τότε ἤρξατο καταθεματίζεῖν καὶ ὀμνύειν, ὅτι,  
 οὐκ οἶδα τὸν ἄνθρωπον· καὶ εὐθέως ἀλέκτωρ ἐφώνησε.  
 75 Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ρήματος Ἰησοῦ εἰρηκότος,  
 ὅτι, πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήση με· καὶ  
 ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.

27 ΠΡΩΙΑΣ δὲ γενομένης, συμβούλιον ἔλαβον πάν-  
 τες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ  
 2 τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν· καὶ δήσαντες  
 αὐτόν ἀπήγαγον, καὶ παρέδωκαν αὐτόν Ποντίῳ Πι-  
 λάτῳ τῷ ἡγεμόνι.

3 Τότε ἰδὼν Ἰούδας ὁ παραδὼς αὐτόν ὅτι κατεκρίθη,  
 μεταμεληθεὶς ἔστρεψε τὰ τριάκοντα ἀργύρια τοῖς  
 4 ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, λέγων, Ἥμαρτον  
 παραδὼς αἷμα ἀθῶν. Οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς;  
 5 σὺ ὄψη. Καὶ ρίψας τὰ ἀργύρια ἐν τῷ ναῷ ἀνεχώ-  
 6 ρησε, καὶ ἀπελθὼν ἀπήγξατο. Οἱ δὲ ἀρχιερεῖς λαβόν-  
 τες τὰ ἀργύρια εἶπον, Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς  
 7 τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστι. Συμβούλιον  
 δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κερα-  
 8 μέως εἰς ταφὴν τοῖς ξένοις· διὸ ἐκλήθη ὁ ἀγρὸς  
 9 ἐκεῖνος ἀγρὸς αἱματος ἕως τῆς σήμερον. Τότε ἐπλη-

seated on the right hand of power, and coming on the clouds of heaven. <sup>65</sup>Then the high priest rent his clothes, saying, He has blasphemed: what farther need have we of witnesses? see, now you have heard the blasphemy: what think you? <sup>66</sup>And they said in answer, He is under pain of death. <sup>67</sup>Then did they spit in his face and buffed him; and some struck him smartly, <sup>68</sup>saying, Prophecy to us, thou Christ, who it is that beat thee? <sup>69</sup>But Peter was sitting outside in the court, and there came up to him a maid-servant, saying, Thou too wast with Jesus, the Galilean. <sup>70</sup>But he denied before them all, saying, I know not what thou meapest. <sup>71</sup>And on his going out to the gate, another woman saw him; and she says to them there, This man too was with Jesus the Nazarene. <sup>72</sup>And again he denied with an oath, saying, I do not know the man. <sup>73</sup>And shortly after the bystanders came up and said to Peter, Truly thou too art one of them, for thy speech betrays thee. <sup>74</sup>Then he began to curse and swear, saying, I know not the man; and forthwith a cock crew. <sup>75</sup>And Peter remembered the saying of Jesus, as having said, Before a cock crows, thou wilt thrice deny me: and he went out and wept bitterly.

And when daybreak came, all the chief priests and the elders held consultation against Jesus to put him to death: <sup>2</sup>and they bound him and took him away, and delivered him up to Pontius Pilate the governor.

<sup>3</sup>Then Judas who delivered him up, on seeing that he was condemned, struck with regret returned the thirty silver pieces to the chief priests and the elders, <sup>4</sup>saying, I sinned in delivering up guiltless blood. And they said, What is it to us? thou shalt see to it. <sup>5</sup>And he threw down the silver pieces in the temple, and withdrew, and went away and strangled himself. <sup>6</sup>But the chief priests, taking the silver pieces, said, It is not allowed to put them into the treasury, since it is a price of blood. <sup>7</sup>And on consulting they bought with them the potter's field for a burial place for strangers: <sup>8</sup>wherefore that field was called Blood-field to this day. <sup>9</sup>Then

was fulfilled that which was spoken through the prophet Jeremiah, saying, And they took the thirty silver pieces, the price of him that had been valued, whom they valued on the part of the children of Israel, and they gave them for the potter's field, as the Lord appointed to me.

<sup>11</sup> But Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said to him, Thou sayest it. <sup>12</sup> And when he was accused by the chief priests and the elders, he made no reply. <sup>13</sup> Then Pilate says to him, Dost thou not hear how many things they are witnessing against thee? <sup>14</sup> And he answered him not one word; so that the governor wondered much.

<sup>15</sup> And at feast-time the governor was accustomed to release to the populace one prisoner, whom they wished; <sup>16</sup> and they had then a notable prisoner, called Barabbas. <sup>17</sup> Now that they were assembled, Pilate said to them, Which do you wish me to release to you, Barabbas, or Jesus called Christ? <sup>18</sup> for he knew that they had delivered him up for spite. <sup>19</sup> And while he was sitting on the tribunal, his wife sent to him, saying, Have nothing to do with that righteous man; for I have undergone much to day by dream on account of him. <sup>20</sup> But the chief priests and the elders had persuaded the crowds to ask for Barabbas and destroy Jesus. <sup>21</sup> And the governor said in answer to them, Which of the two do you wish me to release to you? And they said, Barabbas. <sup>22</sup> Pilate says to them, What then shall I do to Jesus called Christ? They all say, Let him be crucified. <sup>23</sup> And the governor said, Why, what ill has he done? But they cried out still more, saying, Let him be crucified. <sup>24</sup> And Pilate, seeing that he gained nothing, but, rather than that, an uproar was arising, took water and washed his hands before the populace, saying, I am guiltless of this blood; you shall see to it. <sup>25</sup> And all the people said in answer, Let his blood come on us and on our children. <sup>26</sup> Then he released to them Barabbas, and when he had scourged Jesus, delivered him over to be crucified.

<sup>27</sup> Then the governor's soldiers,

ρόθη τὸ ῥηθὲν διὰ τοῦ προφήτου Ἰερεμίου, λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, καὶ 10 ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμῆως, καθὰ συνέταξέ μοι Κύριος.

Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ 11 ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις. Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων 12 καὶ τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο. Τότε λέγει 13 αὐτῷ ὁ Πιλάτος, Οὐκ ἀκουεῖς πόσα σου καταμαρτυροῦσι; Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲν ἐν ῥῆμα, 14 ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ 15 ὄχλῳ δέσμιον ὃν ἤθελον· εἶχον δὲ τότε δέσμιον 16 ἐπίσημον, λεγόμενον Βαραββᾶν. Συνηγμένων οὖν 17 αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν, Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; ἦδει γὰρ ὅτι διὰ φθόνου παρέδωκαν αὐτόν. Καθη- 18 19 μένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν 20 τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν 21 αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον, Βαραββᾶν. Λέγει αὐτοῖς ὁ Πιλάτος, Τί 22 οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; Λέγουσι πάντες, Σταυρωθήτω. Ὁ δὲ ἡγεμὼν ἔφη, Τί γὰρ 23 κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἔκραζον, λέγοντες, Σταυρωθήτω. Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ 24 ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὄψεσθε. Καὶ 25 ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, Τὸ αἶμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. Τότε ἀπέλυσεν αὐτοῖς τὸν 26 Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαμβάνοντες 27

τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν  
 28 ὄλην τὴν σπεῖραν. Καὶ ἐκδύσαντες αὐτὸν, χλαμύδα  
 29 κοκκίνην περιέβηκαν αὐτῷ, καὶ πλέξαντες στέφανον  
 ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ  
 κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες  
 30 ἐμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ, λέγοντες, Χαῖρε, ὁ  
 βασιλεὺς τῶν Ἰουδαίων. Καὶ ἐμπύτσαντες εἰς αὐτὸν  
 31 αὐτοῦ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν  
 χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ  
 ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

32 Ἐξερχόμενοι δὲ εἶδον ἄνθρωπον Κυρηναῖον, ὀνό-  
 ματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυ-  
 33 ρὸν αὐτοῦ. Καὶ ἔλθόντες εἰς τόπον λεγόμενον Γολ-  
 34 γοθά, ὃ ἐστὶ κρανίου τόπος λεγόμενος, ἔδωκαν αὐτῷ  
 πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος  
 35 οὐκ ἠθέλησε πιεῖν. Σταυρώσαντες δὲ αὐτὸν, διεμε-  
 36 ρίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον, καὶ καθή-  
 37 μενοι ἐθήρουν αὐτὸν ἐκεῖ· καὶ ἐπέθηκαν ἐπάνω τῆς  
 κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, Οὗτός  
 ἐστὶν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἰς ἐκ  
 39 δεξιῶν καὶ εἰς ἐξ ἐωνύμων. Οἱ δὲ παραπορευόμενοι  
 ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν,  
 40 καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν  
 41 ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ  
 42 Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. Ὁμοίως δὲ καὶ  
 οἱ ἄρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ  
 43 πρεσβυτέρων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ  
 δύναται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστὶ, καταβάτω  
 44 νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ' αὐτῷ·  
 45 πέποιθεν ἐπὶ τὸν Θεόν, ῥυσάσθω νῦν αὐτὸν, εἰ θέλει  
 αὐτόν· εἶπε γὰρ, ὅτι, Θεοῦ εἰμὶ υἱός. Το δ' αὐτὸ καὶ  
 οἱ λησταὶ οἱ συσταυρωθέντες αὐτῷ ᾠνείδιζον αὐτόν.

45 Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν  
 46 γῆν ἕως ὥρας ἐνάτης· περὶ δὲ τὴν ἐνάτην ὥραν  
 ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἥλι,  
 47 ἡλι, λαμὰ σαβαχθανί; τοῦτ' ἐστὶ, Θεέ μου, θεέ μου,  
 ἵνα τί με ἐγκατέλιπες; Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων

having taken Jesus into the palace of the governor, mustered to him the entire detachment. <sup>28</sup>And they stripped him and arrayed him in a scarlet robe, <sup>29</sup>and having platted a crown of thorns put it on his head, and a reed in his right hand, and bending the knee before him were making sport of him, saying, Hail, king of the Jews. <sup>30</sup>And they spat on him, and took the reed and struck him on the head. <sup>31</sup>And when they had made sport of him, they stripped him of the robe, and put on him his own clothes, and took him away to crucify him.

<sup>32</sup>And as they were coming out, they met with a man of Cyrene, Simon by name; him they impressed to carry his cross. <sup>33</sup>And on coming to a place called Golgotha, that is, a place of a skull, <sup>34</sup>they gave him to drink vinegar mixed with gall, and when he had tasted it, he refused to drink. <sup>35</sup>And after they had crucified him, they divided his clothes, casting lots on them: <sup>36</sup>and they sat and watched him there: <sup>37</sup>and they had put above his head the charge against him in writing, This is Jesus, the king of the Jews.

<sup>38</sup>Then are crucified with him two robbers, one on the right hand, and one on the left. <sup>39</sup>And those that were passing by, reviled him, shaking their heads, <sup>40</sup>and saying, Thou that destroyest the temple and buildest it up in three days, save thyself: if thou art God's son, come down from the cross. <sup>41</sup>In like manner the chief priests too, making sport with the scribes and elders, were saying, <sup>42</sup>Others he saved, himself he cannot save: he is king of Israel; let him now come down from the cross, and we will believe on him: <sup>43</sup>he puts trust in God; let him now deliver him, if he chooses him; for he said, I am son of God. <sup>44</sup>And in the same way the robbers too who were crucified with him, were taunting him.

<sup>45</sup>But from the sixth hour darkness was over all the land till the ninth hour: <sup>46</sup>and about the ninth hour Jesus uttered a cry with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? <sup>47</sup>And some of the bystanders on hearing it

said, This man is calling Elias. <sup>48</sup>And forthwith one of them ran and took a sponge, and, having filled it with vinegar and put it on a reed, was offering him drink: <sup>49</sup>and the rest said, Leave us to see whether Elias is coming to save him.

<sup>50</sup>But Jesus, having again cried with a loud voice, gave up his spirit. <sup>51</sup>And, lo, the veil of the temple was rent in two from top to bottom, and the earth quaked, and the rocks split, <sup>52</sup>and the tombs were opened, and many bodies of holy men that slept, arose, <sup>53</sup>and having come out of the tombs after his resurrection they entered into the holy city and shewed themselves plainly to many. <sup>54</sup>And the centurion, and those that with him were watching Jesus, on seeing the earthquake and what things were happening, were greatly afraid, saying, Truly this man was son of God. <sup>55</sup>And there were there many women looking on from a distance, who had followed Jesus from Galilee, doing service to him: <sup>56</sup>among whom was Mary the Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's sons.

<sup>57</sup>And at even there came a rich man from Arimathea, Joseph by name, who himself too was a disciple of Jesus: <sup>58</sup>this man went to Pilate and asked for the body of Jesus. Then Pilate bade it be given up to him. <sup>59</sup>And Joseph took the body, and wound it in a clean linen sheet, <sup>60</sup>and laid it in his new tomb which he had hewn in the rock, and, having rolled a great stone to the door of the tomb, went away. <sup>61</sup>And there were there Mary the Magdalene and the other Mary, sitting over against the sepulchre.

<sup>62</sup>And on the morrow, the day following the preparation, the chief priests and the Pharisees came in a body to Pilate, <sup>63</sup>saying, Sir, we have called to mind that that deceiver said, while yet alive, After three days I rise: <sup>64</sup>bid then the sepulchre be made safe, till the third day, lest his disciples should come and steal him away, and say to the people, He has risen from the dead: and the last deceit be worse than

ἀκούσαντες ἔλεγον, ὅτι, Ἥλιον φωνεῖ οὗτος. Καὶ 48 εὐθέως δραμὼν εἰς ἕξ αὐτῶν, καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτὸν οἱ δὲ λοιποὶ ἔλεγον, Ἄφες ἴδωμεν εἰ ἔρχεται Ἥλιος 49 σώσων αὐτόν.

Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ, ἀφῆκε 50 τὸ πνεῦμα. Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ 51 ἐσχίσθη ἀπὸ ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσεισίσθη, καὶ αἱ πέτραι ἐσχίσθησαν, καὶ τὰ μνημεῖα 52 ἀνεφύχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν· καὶ ἐξελθόντες ἐκ τῶν μνημείων 53 μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς. Ὁ δὲ ἑκατόνταρχος καὶ 54 οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ γινόμενα, ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος. Ἦσαν δὲ ἐκεῖ γυναῖκες 55 πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· ἐν 56 αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μητέρα, καὶ ἡ μητέρα τῶν υἱῶν Ζεβεδαίου.

Ὁφίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος 57 ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ· οὗτος προσελθὼν τῷ Πιλάτῳ 58 ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα. Καὶ λαβὼν τὸ 59 σῶμα, ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ, καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατό· 60 μησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπήλθεν. Ἦν δὲ ἐκεῖ Μαρία ἡ 61 Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, 62 συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ 63 πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι· κέλευσον οὖν ἀσφαλίσθηαι τὸν τάφον ἕως τῆς 64 τριτῆς ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτόν, καὶ εἴπωσι τῷ λαῷ, Ἐγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς

65 πρώτης. Ἔφη αὐτοῖς ὁ Πιλᾶτος, Ἔχετε κουστω-  
66 δίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Οἱ δὲ πορευ-  
θέντες ἠσφάλισαντο τὸν τάφον, σφραγίσαντες τὸν  
λίθον μετὰ τῆς κουστωδίας.

28 ὉΥΨΕ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν  
σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη  
2 Μαρία θεωρήσαι τὸν τάφον. Καὶ ἰδὸν, σεισμὸς  
ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου, καταβάς ἐξ οὐρα-  
νου, προσελθὼν ἀπέκλυσε τὸν λίθον, καὶ ἐκάθητο  
3 ἐπάνω αὐτοῦ. Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπή, καὶ  
4 τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών· ἀπὸ δὲ τοῦ  
φόβου αὐτοῦ ἐσεισθήσαν οἱ τηροῦντες, καὶ ἐγενή-  
5 θησαν ὡς νεκροί. Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε  
ταῖς γυναῖξί, Μὴ φοβείσθε ὑμεῖς· οἶδα γὰρ ὅτι  
6 Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· οὐκ ἔστιν ὧδε·  
ἠγέρθη γάρ, καθὼς εἶπε· δεῦτε ἴδετε τὸν τόπον ὅπου  
7 ἔκειτο· καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς  
αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδὸν, προάγει  
8 ἡμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἰδὸν  
9 εἶπον ὑμῖν. Καὶ ἀπελθούσαι ταχὺ ἀπὸ τοῦ μνημείου  
μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγέλλαι  
10 τοῖς μαθηταῖς αὐτοῦ. Καὶ ἰδὸν, Ἰησοῦς ἀπήντησεν  
αὐταῖς λέγων, Χαίρετε. Αἱ δὲ προσελθούσαι ἐκράτη-  
σαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ.  
10 Τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβείσθε· ὑπάγετε  
ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν  
Γαλιλαίαν, κακεῖ με ὄψονται.

11 Πορευομένων δὲ αὐτῶν, ἰδοὺ τινες τῆς κουστωδίας  
ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν  
12 ἅπαντα τὰ γενόμενα. Καὶ συναχθέντες μετὰ τῶν  
πρεσβυτέρων συμβούλιόν τε λαβόντες, ἀργύρια ἰκανὰ  
13 ἔδωκαν τοῖς στρατιώταις, λέγοντες, Εἴπατε, ὅτι, οἱ  
μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψαν αὐτὸν, ἡμῶν  
14 κοιμωμένων· καὶ ἐὰν ἀκουσῇ τοῦτο ἐπὶ τοῦ ἡγε-  
μόνους, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμους  
15 ποιήσομεν. Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν  
ὡς ἐδιδάχθησαν· καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ  
Ἰουδαίους μέχρι τῆς σήμερον.

16 Οἱ δὲ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλι-  
17 λαίαν, εἰς τὸ ὄρος οὐ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, καὶ

the first. <sup>65</sup>Pilate said to them, You have a guard: go, make it safe, as you know how. <sup>66</sup>And they went and made the sepulchre safe, sealing the stone together with the watch.

And after the close of the sabbath, as it was dawning on the first day of the week, came Mary the Magdalene and the other Mary to view the sepulchre. <sup>2</sup>And, lo, there had been a great earthquake: for an angel of the Lord had come down from heaven, and came and rolled away the stone, and was sitting upon it. <sup>3</sup>And his look was as lightning, and his clothing white as it were snow; <sup>4</sup>and for fear of him the watchers quaked and became as dead. <sup>5</sup>But the angel said in answer to the women, Do not you fear, for I know that you are seeking Jesus who was crucified: <sup>6</sup>he is not here, for he has risen, as he said: come hither, see the place where he lay: <sup>7</sup>and go quickly and tell his disciples that he has risen from the dead: and, lo, he is going before you into Galilee; there will you see him: lo, I have told you. <sup>8</sup>And having quickly left the tomb with fear and great joy, they ran to take word to his disciples. <sup>9</sup>And, lo, Jesus met them, saying, Hail. And they came and seized his feet and did obeisance to him. <sup>10</sup>Then Jesus says to them, Fear not: go, take word to my brethren to depart to Galilee; and there they will see me.

<sup>11</sup>And as they were going, lo, some of the guard came into the city, and reported to the chief priests all that had happened. <sup>12</sup>And when they had assembled with the elders and held consultation, they gave much money to the soldiers, <sup>13</sup>saying, Say, His disciples came by night, and stole him away while we were sleeping: <sup>14</sup>and if this should come to the hearing of the governor, we will persuade him, and bear you harmless. <sup>15</sup>And they took the money, and did as they had been taught: and this story has been spread abroad among the Jews to this day.

<sup>16</sup>And the eleven disciples went to Galilee, to the mountain where Jesus had appointed for them, <sup>17</sup>and on seeing him they did

obedience to him; but some doubted. <sup>18</sup>And Jesus came up and spoke to them saying, There has been given me all power in heaven and on earth: <sup>19</sup>go, and make disciples of all the nations, baptising them into the name of the Father and the Son and the Holy Ghost, <sup>20</sup>teaching them to keep all things as many as I have commanded you; and, lo, I am with you all the days until the close of the age.

ιδόντες αὐτὸν προσεκύνησαν αὐτῷ, οἱ δὲ ἐδίστασαν. Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, <sup>18</sup>Ἐδόθη μοι πάντα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς· πορευθέντες μαθητευσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετείλαμην ὑμῖν καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

## ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

## THE GOSPEL OF ST. MARK.

A beginning of the gospel of Jesus Christ, Son of God; <sup>2</sup>as it is written in Esaias the prophet, Lo, I send my messenger before thy face, who shall prepare thy way: <sup>3</sup>a voice of one crying aloud in the wilderness, Make ready the way of the Lord, straight make his paths. <sup>4</sup>There came John the baptiser in the wilderness preaching a baptism of repentance for forgiveness of sins: <sup>5</sup>and there went out to him all the country of Judea, and all the people of Jerusalem, and were baptised by him in the river Jordan, confessing their sins. <sup>6</sup>And John was clothed with camel's hair and a leathern girdle about his loins, and ate locusts and wild honey: <sup>7</sup>and he preached, saying, There is coming the mightier one than I after me, the latchet of whose sandals I am not fit to stoop and unfasten: <sup>8</sup>I have baptised you with water, but he will baptise you with Holy Spirit.

**ἌΡΧΗ** τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ Θεοῦ, καθὼς γέγραπται ἐν τῷ Ἑσαΐα τῷ προφήτῃ, Ἴδου, <sup>2</sup>ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου· φωνὴ βοῶντος ἐν τῇ <sup>3</sup>ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. Ἐγένετο Ἰωάννης ὁ βαπτίζων <sup>4</sup>ἐν τῇ ἐρήμῳ κηρύσσων βάπτισμα μετανοίας εἰς ἄφῃσιν ἁμαρτιῶν· καὶ ἐξεπορεύετο πρὸς αὐτὸν πάντα ἡ <sup>5</sup>Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἔξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. Καὶ ἦν ὁ Ἰωάννης <sup>6</sup>ἐν δεδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον· καὶ ἐκήρυσσε λέγων, Ἐρχεται ὁ ἰσχυρότερός <sup>7</sup>μου ὀπίσω μου, οὗ οὐκ εἰμι ἰκανὸς κύψας λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· ἐγὼ ἐβάπτισα ὑμᾶς <sup>8</sup>ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς Πνεύματι Ἁγίῳ.



9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς  
 10 ἀπὸ Ναζαρεθ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν  
 11 Ἰορδάνην ὑπὸ Ἰωάννου· καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ  
 12 ὕδατος εἶδε σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα  
 13 ὡς περιστερὰν καταβαῖνον εἰς αὐτόν· καὶ φωνὴ ἐγένετο  
 14 ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός,  
 15 ἐν σοὶ εὐδόκησα.

12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρη-  
 13 μον· καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειρα-  
 ζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων,  
 καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

14 Καὶ μετὰ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ  
 15 Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον  
 16 τοῦ Θεοῦ, λέγων, ὅτι, πεπλήρωται ὁ καιρὸς καὶ  
 17 ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε καὶ πισ-  
 τεύετε ἐν τῷ εὐαγγελίῳ.

16 Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας  
 εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος  
 ἀμφιβάλλους ἐν τῇ θαλάσῃ, ἦσαν γὰρ ἄλιεῖς.

17 Καὶ ἔπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ  
 18 ποιήσω ὑμᾶς γενέσθαι ἄλιεῖς ἀνθρώπων. Καὶ εὐθέως  
 19 ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Καὶ προβάς  
 20 ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην  
 21 τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτί-  
 ζοντας τὰ δίκτυα, καὶ εὐθὺς ἐκάλεσεν αὐτούς· καὶ  
 22 ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ  
 μετὰ τῶν μισθῶν ἀπῆλθον ὀπίσω αὐτοῦ.

21 Καὶ εἰσπορεύονται εἰς Καφαρναοὺμ, καὶ εὐθέως  
 22 τοῖς σάββασι ἐδίδασκεν εἰς τὴν συναγωγὴν· καὶ  
 23 ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ἦν γὰρ διδάσκων  
 αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς.

23 Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύ-  
 24 ματι ἀκαθάρτῳ, καὶ ἀνέκραξε, λέγων, Ἐα, τί ἡμῖν  
 25 καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς·  
 26 οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. Καὶ ἐπετίμησεν  
 αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι καὶ ἔξελθε ἐξ

26 αὐτοῦ. Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρ-  
 27 τον καὶ φωνῆσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.  
 28 Καὶ ἐθαμβήθησαν ἅπαντες, ὥστε συζητεῖν πρὸς ἑαυ-  
 29 τοὺς λεγοντας, Τί ἐστὶ τοῦτο; διδαχὴ καινὴ κατ'

<sup>9</sup> And it came to pass that  
 in those days Jesus came from  
 Nazareth in Galilee, and was bap-  
 tised in the Jordan by John:  
<sup>10</sup> and going up straight out of  
 the water, he saw the heavens  
 cleft, and the Spirit coming down,  
 as a dove, upon him; <sup>11</sup> and a  
 voice came from the heavens,  
 Thou art my beloved Son: in  
 thee I am well pleased. *John 3*

<sup>12</sup> And forthwith the Spirit  
 sends him out into the wilder-  
 ness; <sup>13</sup> and he was in the wilder-  
 ness forty days tempted by Satan,  
 and was with the wild-beasts, and  
 the angels gave attendance on  
 him.

<sup>14</sup> And after that John was de-  
 livered up, Jesus came to Gali-  
 lee, preaching the gospel of God,  
<sup>15</sup> saying, The time is fully come,  
 and the kingdom of God is at  
 hand: repent, and believe the  
 gospel.

<sup>16</sup> And while passing along by  
 the lake of Galilee, he saw Simon  
 and Andrew the brother of Simon  
 netting in the lake, for they were  
 fishers. <sup>17</sup> And Jesus said to them,  
 Come after me, and I will make  
 you become fishers of men. <sup>18</sup> And  
 they at once left their nets and  
 followed him. <sup>19</sup> And having gone  
 a little farther, he saw James the  
 son of Zebedee, and John his  
 brother, themselves too in the  
 bark mending the nets; <sup>20</sup> and  
 he forthwith called them: and  
 leaving their father Zebedee in  
 the bark with the hirelings, they  
 went after him.

<sup>21</sup> And they enter into Capernaum,  
 and forthwith he taught  
 in the synagogue on the sabbath:  
<sup>22</sup> and they were astonished at  
 his teaching, for he was teaching  
 them as having authority, and  
 not as the scribes.

<sup>23</sup> And there was in their syna-  
 gogue a man possessed by an  
 unclean spirit; and he cried out,  
<sup>24</sup> saying, Ha, what hast thou to  
 do with us, Jesus of Nazareth?  
 thou hast come to destroy us:  
 I know thee who thou art, the  
 Holy One of God. <sup>25</sup> And Jesus  
 rebuked him, saying, Be still, and  
 come out of him. <sup>26</sup> And the un-  
 clean spirit, having writhed him  
 and called out with a loud voice,  
 came out of him. <sup>27</sup> And they  
 were all awestruck, so as to be at  
 debate with themselves, saying,  
 What is this? a new teaching

with authority: he commands even the unclean spirits, and they obey him. <sup>28</sup> And the report of him forthwith spread into all the surrounding country of Galilee.

<sup>29</sup> And forthwith on going out of the synagogue they came to the house of Simon and Andrew with James and John. <sup>30</sup> But Simon's wife's mother lay in a fever; and forthwith they tell him about her. <sup>31</sup> And he approached, grasped her hand, and raised her; and the fever at once left her, and she waited on them. <sup>32</sup> And at eventide, when the sun had set, they brought to him all that were ill, and the possessed with demons; <sup>33</sup> and the whole town was gathered at the door: <sup>34</sup> and he cured many that were ill with sundry diseases, and cast out many demons, and did not allow the demons to speak, because they knew him.

<sup>35</sup> And rising early, far in the night, he went out and departed to a lone place, and there was praying. <sup>36</sup> And Simon and those that were with him, pursued him <sup>37</sup> and found him, and they say to him, All people are in search for thee. <sup>38</sup> And he says to them, Let us go elsewhere to the next villages, that I may preach there too, for it was for this I came out. <sup>39</sup> And he was preaching in their synagogues in the whole of Galilee, and casting out the demons.

<sup>40</sup> And there comes a leper to him beseeching him, saying to him, If thou wilt, thou canst cleanse me. <sup>41</sup> And Jesus, yearning with pity, stretched out his hand and touched him, and says to him, I will; be cleansed. <sup>42</sup> And the leprosy at once left him, and he was cleansed. <sup>43</sup> And having strongly charged him, he sent him away, <sup>44</sup> and says to him, Mind, do not tell aught to any one, but go, shew thyself to the priest, and offer for thy cleansing what things Moses commanded for a testimony unto them. <sup>45</sup> But he, on going out, began to publish much and blaze abroad the story, so that he was no longer able to enter a town openly, but was without in lone places; and they were coming to him from every quarter.

And on his entering again into Capernaum after some days, there was hearsay that he was in a house: <sup>2</sup> and forthwith many

ἔξουσιαν· καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; Καὶ ἐξῆλθεν ἡ ἀκοή αὐτοῦ <sup>28</sup> εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς <sup>29</sup> τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου· Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσ- <sup>30</sup> σουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς. Καὶ <sup>31</sup> προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς· καὶ ἀφήκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ δηκόνει αὐτοῖς. Ὀψίας δὲ γενομένης, ὅτε ἔδυσε ὁ ἥλιος, ἔφερον πρὸς <sup>32</sup> αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν <sup>33</sup> θύραν· καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποι- <sup>34</sup> κίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾗδειςαν αὐτόν.

Καὶ πρῶτὴ ἔννυχα λίαν ἀναστὰς ἐξῆλθεν, καὶ ἀπῆλ- <sup>35</sup> θεν εἰς ἔρημον τόπον κάκεῖ προσήχето. Καὶ κατε- <sup>36</sup> δίωξαν αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ, καὶ εὔρον <sup>37</sup> αὐτὸν καὶ λέγουσιν αὐτῷ, ὅτι, πάντες ζητοῦσί σε. Καὶ λέγει αὐτοῖς, Ἄγωμεν ἀλλαχού εἰς τὰς ἐχομένας <sup>38</sup> κωμοπόλεις, ἵνα κάκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον. Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην <sup>39</sup> τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτόν, <sup>40</sup> λέγων αὐτῷ, ὅτι, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. Καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο καὶ <sup>41</sup> λέγει αὐτῷ, Θέλω, καθαρίσθητι. Καὶ εὐθὺς ἀπῆλθεν <sup>42</sup> ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. Καὶ ἐμβριμῆσά- <sup>43</sup> μενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν, καὶ λέγει αὐτῷ, <sup>44</sup> Ὅρα μηδενὶ μηδὲν εἶπης, ἀλλὰ ὕπαγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σοι ἃ προσέταξε Μωσῆς εἰς μαρτύριον αὐτοῖς. Ὁ δὲ <sup>45</sup> ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλὰ ἔξω ἐπ' ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτόν πάντοθεν.

ΚΑΙ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν, <sup>2</sup> ἠκούσθη ὅτι εἰς οἶκόν ἐστι· καὶ εὐθέως συνήχθησαν <sup>2</sup>

πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν,  
 3 καὶ ἐλάλει αὐτοῖς τὸν λόγον. Καὶ ἔρχονται πρὸς  
 αὐτὸν παραλυτικὸν φέροντες αἰρόμενοι ὑπὸ τεσσάρων·  
 4 καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον,  
 ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες  
 χαλῶσι τὸν κράβατον ὅπου ὁ παραλυτικὸς κατέκειτο.  
 5 Καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παρα-  
 6 λυτικῷ, Τέκνον, ἀφέωνταί σου αἱ ἁμαρτίαι. Ἦσαν  
 δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογι-  
 7 ζόμενοι ἐν ταῖς καρδίαις αὐτῶν, Τί οὗτος οὕτω λαλεῖ;  
 βλασφημεῖ· τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἰς  
 8 ὁ Θεός; καὶ εὐθὺς ἐπιγνούς ὁ Ἰησοῦς τῷ πνεύματι  
 αὐτοῦ ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς, λέγει  
 αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;  
 9 τί ἐστὶν ἐνκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέων-  
 ταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγείρου, ἄρον τὸν  
 10 κράβατόν σου καὶ περιπάτει; ἵνα δὲ εἰδῆτε ὅτι  
 ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἐπὶ τῆς  
 11 γῆς ἁμαρτίας, λέγει τῷ παραλυτικῷ, Σοὶ λέγω, ἔγειρε,  
 ἄρον τὸν κράβατόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.  
 12 Καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβατον ἐξῆλθεν  
 ἐναντίον πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν  
 τὸν Θεόν, λέγοντας, Ὅτι οὕτως οὐδέποτε εἶδομεν.  
 13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς  
 ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.  
 14 Καὶ παράγων εἶδε Λεὺν τὸν τοῦ Ἀλφαίου καθή-  
 μενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολούθει  
 15 μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ γίνεται  
 ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ  
 τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ  
 τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ καὶ ἠκολού-  
 16 θησαν αὐτῷ. Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι,  
 ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν ἁμαρτωλῶν καὶ  
 τελωνῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Ὅτι μετὰ τῶν  
 17 ἁμαρτωλῶν καὶ τῶν τελωνῶν ἐσθίει καὶ πίνει; Καὶ  
 ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρεῖαν ἔχουσιν  
 οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον  
 καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι  
 νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ

were gathered together, so that not even the ground by the door any longer held them; and he was speaking the word to them. <sup>2</sup>And they come bringing to him a paralytic carried by four bearers: <sup>3</sup>and not being able to get near to him on account of the crowd, they took off the roof where he was, and having broken an opening let down the pallet on which the paralytic was lying. <sup>4</sup>And Jesus seeing their faith says to the paralytic, Son, thy sins are forgiven. <sup>5</sup>And there were some of the scribes sitting there and debating in their hearts, <sup>7</sup>Who is this that speaks in this way? he blasphemeth: who can forgive sins but God only? <sup>8</sup>And forthwith Jesus, perceiving by his spirit that they were thus debating in themselves, says to them, Why are you debating these matters in your hearts? <sup>9</sup>which is easier, to say to the paralytic, Thy sins are forgiven, or to say, Rise, take up thy pallet and walk? <sup>10</sup>But that you may know that the Son of Man has authority to forgive sins upon earth—he says to the paralytic—<sup>11</sup>I tell thee, Rise, take up thy pallet, and go to thy house. <sup>12</sup>And he rose, and forthwith took up his pallet and went out before them all; so that they were all amazed, and glorified God, saying, We never saw it on this fashion.

<sup>13</sup>And he went out again by the lake; and all the crowd came to him, and he taught them. <sup>14</sup>And while passing along he saw Levi the son of Alphaeus seated at the toll-house, and he says to him, Follow me. And he rose and followed him. <sup>15</sup>And it comes to pass that, while he was at table in his house, many publicans and sinners took places at table with Jesus and his disciples: for there were many, and they followed him. <sup>16</sup>And the scribes and Pharisees on seeing him eating with the sinners and publicans, said to his disciples, How is it that he eats and drinks with the sinners and publicans? <sup>17</sup>And Jesus on hearing it says to them, The hale have no need of a physician, but the sick: I came not to call righteous men but sinners.

<sup>18</sup>And the disciples of John and the Pharisees were keeping fasts; and they come and say

to him, Why do the disciples of John and the disciples of the Pharisees fast, but thy disciples fast not? <sup>19</sup>And Jesus said to them, Can the sons of the bride-chamber fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast: <sup>20</sup>but days will come when the bridegroom shall be withdrawn from them, and then shall they fast in that day. <sup>21</sup>No one sews a patch of unfulfilled cloth on an old mantle; otherwise, the piece that fills in, brings away from it, the fresh from the old, and a worse rent is made: <sup>22</sup>and no one puts new wine into old skins; otherwise, the wine bursts the skins, and the wine is lost and the skins.

<sup>23</sup>And it came to pass that he was passing along on the sabbath through the corn-fields, and his disciples began to take their way plucking the ears as they went. <sup>24</sup>And the Pharisees said to him, See, why are they doing on the sabbath that which is not allowed? <sup>25</sup>And he said to them, Did you never read what David did, when he had need and was hungry himself and those that were with him? <sup>26</sup>how he entered the house of God in the high-priesthood of Abiathar, and ate the shew-bread, which it is not allowable to eat but for the priests, and gave also to those that were with him. <sup>27</sup>And he said to them, The sabbath was made for the sake of man, not man for the sake of the sabbath: <sup>28</sup>so then the Son of Man is lord even of the sabbath.

And he entered again into the synagogue; and there was there a man having his hand withered: <sup>2</sup>and they watched him whether he would cure him on the sabbath, that they might accuse him. <sup>3</sup>And he says to the man that had his hand withered, Rise up into the midst. <sup>4</sup>And he says to them, Is it allowable to do good on the sabbath or to do ill, to save life or to kill? But they were silent. <sup>5</sup>And having glanced round on them with anger, while pained at the hardening of their heart, he says to the man, Stretch out thy hand. And he stretched it out, and his hand was restored. <sup>6</sup>And going out the Pharisees forthwith deliberated with the Herodians against him, how they might destroy him.

τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; Καὶ 19 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶ, νηστεύειν; ὅσον χρόνον ἔχουσι τὸν νυμφίον μετ' αὐτῶν, οὐ δύνανται νηστεύειν· ἐλεύσονται δὲ ἡμέραι ὅταν 20 ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. Οὐδεὶς ἐπίβλημα ῥάκους ἀγνά- 21 φου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει ἀπ' αὐτοῦ τὸ πλήρωμα τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται· καὶ οὐδεὶς βάλλει οἶνον νέον 22 εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήσσει ὁ οἶνος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί.

Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάβ- 23 βασι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὀδὸν ποιεῖν τίλλοντες τοὺς στάχνας. Καὶ οἱ Φαρι- 24 σαῖοι ἔλεγον αὐτῷ, Ἴδε τί ποιοῦσι τοῖς σάββασιν ὃ οὐκ ἔξεστι; Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέ- 25 γνωτε τί ἐποίησε Δαυὶδ, ὅτε χρεῖαν ἔσχε καὶ ἐπειασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; πῶς εἰσῆλθεν εἰς τὸν οἶκον 26 τοῦ Θεοῦ ἐπὶ Ἀβιαθαρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὔσι; Καὶ 27 ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον· ὥστε κύριός 28 ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

ΚΑΙ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν 3 ἐκεῖ ἄνθρωπος ἐξηραμένην ἔχων τὴν χεῖρα· καὶ παρ- 2 ετήρουν αὐτὸν εἰ τοῖς σάββασι θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. Καὶ λέγει τῷ ἀνθρώπῳ τῷ 3 τὴν χεῖρα ἔχοντι ξηράν, Ἐγείρε εἰς τὸ μέσον. Καὶ 4 λέγει αὐτοῖς, Ἐξεστὶ τοῖς σάββασι ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων. Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, 5 συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ, Ἐκτεινον τὴν χεῖρα. Καὶ ἐξέ- 6 τεινε, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ. Καὶ ἐξελ- 6 θόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ, ὥπως αὐτὸν ἀπολέσωσι.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν εἰς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ τῆς  
8 Γαλιλαίας ἠκολούθησε· καὶ ἀπὸ τῆς Ἰουδαίας καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος  
9 πολὺ, ἀκούσαντες ὅσα ποιεῖ, ἤλθον πρὸς αὐτόν. Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ  
10 αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν· πολλοὺς γὰρ ἐθεράπευεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ  
11 ἄψωνται, ὅσοι εἶχον μάλιστα. Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον, λέγοντα, ὅτι, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.  
12 καὶ πολλὰ ἐπέτιμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιῶσι.  
13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἤθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν· καὶ ἐποίησε δώδεκα ἵνα ὡσι μετ' αὐτοῦ, καὶ ἵνα ἀποστελλῇ αὐτοὺς κηρύσσειν καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια.  
16 17 Καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον· καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὀνόματα  
18 Βῶννηργές, ὃ ἐστίν, υἱὸς βροντῆς· καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Ματθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.  
20 Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν.  
21 Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ, ὅτι ἐξέστη. Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον, ὅτι, Βεελζεβούλ ἔχει, καὶ ὅτι, ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς  
24 Σατανᾶν ἐκβάλλειν; καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη· καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἢ οἰκία ἐκείνη στήναι· καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται στήναι ἀλλὰ τέλος ἔχει.  
27 Ἀλλ' οὐ δύναται οὐδεὶς τὰ σκευὴ τοῦ ἰσχυροῦ εἰσελ-

7 And Jesus withdrew with his disciples to the lake, and a great throng from Galilee followed; and from Judea<sup>8</sup> and from Jerusalem and from Idumea and beyond the Jordan, and the people about Tyre and Sidon, a great throng, hearing how great things he was doing, came to him.<sup>9</sup> And he told his disciples that a boat should attend him on account of the crowd, that they might not throng him:<sup>10</sup> for he had cured many, so that they rushed on him to touch him, as many as had plagues.<sup>11</sup> And the unclean spirits, when they saw him, fell down before him, and cried out, saying, 'Thou art the Son of God.'<sup>12</sup> And he laid a strong charge upon them, that they should not discover him.

<sup>13</sup> And he goes up the mountain, and calls to him those whom he himself willed, and they came to him:<sup>14</sup> and he appointed twelve, that they should be with him, and that he might send them forth to preach<sup>15</sup> and have power to cast out the demons.<sup>16</sup> And to Simon he gave a surname, Peter:<sup>17</sup> and James the son of Zebedee and John the brother of James; and he gave surnames to them, Boanerges, that is, Sons of Thunder:<sup>18</sup> and Andrew and Philip and Bartholomew and Matthew and Thomas and James the son of Alphaeus and Thaddeus and Simon the Cananaean,<sup>19</sup> and Judas Iscariot, who also delivered him up.

And they come to a house:<sup>20</sup> and again the crowd assembles, so that they could not so much as eat bread.<sup>21</sup> And on hearing it, those of his kin went out to lay hold of him, for they said that he was beside himself.<sup>22</sup> And the scribes that had come down from Jerusalem, said, He has Beelzebub, and, Empowered by the prince of the demons does he cast out the demons.<sup>23</sup> And calling them to him he said to them in parables, How can Satan cast out Satan?<sup>24</sup> and if a kingdom be divided against itself, that kingdom cannot stand;<sup>25</sup> and if a house be divided against itself, that house will not be able to stand:<sup>26</sup> and if Satan has stood up against himself and is divided, he cannot stand, but has found an end.<sup>27</sup> Besides, no one can enter his house and pillage

the strong man's chattels, unless he first bind the strong man, and then he will pillage his house. <sup>28</sup> Verily I tell you, that their sins and their blasphemies, how much soever they may have blasphemed, shall all be forgiven to the sons of men: <sup>29</sup> but whoever may speak blasphemy against the Holy Spirit, has no forgiveness for ever, but is liable to everlasting guilt—<sup>30</sup> because they said, He has an unclean spirit.

<sup>31</sup> And there come his brethren and his mother, and standing outside sent word to him, calling him. <sup>32</sup> And a crowd was sitting around him, and they say to him, Lo, thy mother and thy brethren and thy sisters are outside in search for thee. <sup>33</sup> And he said to them in answer, Who is my mother or my brethren? <sup>34</sup> And glancing round in a circle on those that were seated about him, he says, See, my mother and my brethren. <sup>35</sup> Whoever may do the will of God, the same is my brother and sister and mother.

And again he began to teach by the lake; and there gathers to him a very great crowd, so that he went on board the bark and sat in the lake; and all the crowd were by the lake on the land. <sup>2</sup> And he was teaching them many things by parables, and said to them in his teaching, <sup>3</sup> Hearken. Lo, there went out the sower to sow. <sup>4</sup> And it came to pass in sowing that one fell by the pathway, and the birds came and ate it up; <sup>5</sup> and another fell on the rocky places, where it had not much soil, and it at once shot up, because it had no depth of soil; <sup>6</sup> and when the sun was up, it was scorched, and because it had no root it withered: <sup>7</sup> and another fell on the thorns, and the thorns came up and stifled it; and it yielded no crop: <sup>8</sup> and others fell on the good ground, and were yielding a crop shooting up and growing, and bore as much as thirty and sixty and a hundred fold. <sup>9</sup> And he said, He that has ears to hear, let him hear. <sup>10</sup> And when he was alone, those about him with the twelve asked him about the parables. <sup>11</sup> And he said to them, To you has been granted the mystery of the kingdom of God; but to those people, those that are outside, all

ἄν εἰς τὴν οἰκίαν αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τοῖς <sup>28</sup> υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημῖαι, ὅσα ἐὰν βλασφημήσωσιν· ὁ δ' ἂν βλασφημήσῃ <sup>29</sup> εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχος ἐστὶν αἰωνίου ἁμαρτήματος. Ὅτι ελε- <sup>30</sup> γον, Πνεῦμα ἀκάθαρτον ἔχει.

Καὶ ἔρχονται οἱ ἀδελφοὶ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ, <sup>31</sup> καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν, καλοῦντες αὐτόν. Καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν <sup>32</sup> αὐτῷ, Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου καὶ αἱ ἀδελφαὶ σου ἔξω ζητοῦσί σε. Καὶ ἀποκριθεὶς αὐτοῖς <sup>33</sup> λέγει, Τίς ἐστὶν ἡ μήτηρ μου ἢ οἱ ἀδελφοί; Καὶ περι- <sup>34</sup> βλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθήμενους λέγει, Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. Ὅς ἂν ποιήσῃ <sup>35</sup> τὰ θελήματα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστί.

ΚΑΙ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· <sup>4</sup> καὶ συναγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, <sup>2</sup> καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, Ἀκούετε. <sup>3</sup> Ἰδοὺ ἐξῆλθεν ὁ σπείρων σπείραι. Καὶ ἐγένετο ἐν <sup>4</sup> τῷ σπείρειν, ὁ μὲν ἔπεσε παρὰ τὴν ὁδόν, καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτό· καὶ ἄλλο ἔπεσεν ἐπὶ <sup>5</sup> τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλε διὰ τὸ μὴ ἔχειν βάθος γῆς· καὶ ὅτε ἀνέ- <sup>6</sup> τειλεν ὁ ἥλιος, ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη· καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, <sup>7</sup> καὶ ἀνέβησαν αἱ ἀκάνθαι καὶ συνέπνυξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκε. καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν <sup>8</sup> τὴν καλὴν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενον, καὶ ἔφερον εἰς τριάκοντα καὶ εἰς ἐξήκοντα καὶ εἰς ἑκατόν. Καὶ ἔλεγε, Ὅς ἔχει ὅτα ἀκούειν, <sup>9</sup> ἀκούέτω. Καὶ ὅτε ἐγένετο κατὰ μόναν, ἠρώτων αὐτὸν <sup>10</sup> οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς. Καὶ <sup>11</sup> ἔλεγε αὐτοῖς, Ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς

12 τὰ πάντα γίνεται, ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσι, καὶ ἀκούοντες ἀκούωσι καὶ μὴ συνιῶσι, μὴ  
 13 ποτε ἐπιστρέψωσι καὶ ἀφθῆ αὐτοῖς. Καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς  
 14 πάσας τὰς παραβολὰς γνώσεσθε; Ὁ σπειρῶν τὸν  
 15 λόγον σπείρει. Οὗτοι δὲ εἰσιν οἱ παρὰ τὴν οὐδὸν  
 ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθὺς  
 ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον, τὸν ἐσπαρ-  
 16 μένου εἰς αὐτούς. Καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ  
 πετρώδη σπειρόμενοι, οἱ, ὅταν ἀκούσωσι τὸν λόγον,  
 17 εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν, καὶ οὐκ ἔχουσι  
 ρίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἶτα γενο-  
 μένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκα-  
 18 δαλίζονται. Καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας  
 σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες,  
 19 καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου  
 καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμ-  
 20 πνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται. Καὶ ἐκεῖνοί  
 εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες  
 ἀκούουσι τὸν λόγον καὶ παραδέχονται, καὶ καρ-  
 ποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν  
 ἑκατόν.

21 Καὶ ἔλεγεν αὐτοῖς, ὅτι, μήτι ἔρχεται ὁ λύχνος ἵνα  
 ὑπὸ τὸν μῶδιον τεθῆ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ  
 22 τὴν λυχνίαν τεθῆ; οὐ γὰρ ἔστι κρυπτόν, ἐὰν μὴ  
 φανερωθῆ; οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ  
 23 εἰς φανερόν. Εἴ τις ἔχει ὦτα ἀκούειν, ἀκούετω.

24 Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. Ἐν ᾧ  
 μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθή-  
 25 σεται ὑμῖν· ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς  
 οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.

26 Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ,  
 27 ὡς ἐὰν ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, καὶ  
 καθεῶδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος  
 28 βλαστᾷ καὶ μηκύνεται, ὡς οὐκ οἶδεν αὐτός. Αὐτο-  
 μάτῃ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν,  
 29 εἶτα πλήρης σίτους ἐν τῷ στάχυνι· ὅταν δὲ παραδῶ

things are done by parables,  
 12 that seeing they may see and  
 not perceive, and hearing they  
 may hear and not understand,  
 lest they should return, and it  
 should be forgiven them. 13 And  
 he said to them, Know you not  
 this parable? and how will you  
 know all the parables? 14 The  
 sower sows the word. 15 And  
 these are they by the pathway,  
 those where the word is sown,  
 and when they have heard, forth-  
 with comes Satan and takes away  
 the word which was sown in  
 them. 16 And these in like man-  
 ner are they that are sown on  
 the rocky places, those who, when  
 they have heard the word, forth-  
 with receive it with joy, 17 and  
 have no root in themselves, but  
 last only for a time: then, when  
 distress arises or persecution on  
 account of the word, they are  
 forthwith stumbled. 18 And be-  
 sides there are those that are  
 sown on the thorns: these are  
 they that have heard the word,  
 19 and the concerns of life,  
 and the beguilements of wealth,  
 and the lustings about other  
 things, entering in, stifle the  
 word, and it becomes unfruitful.  
 20 And these are they that have  
 been sown on the good ground,  
 such as hear the word and enter-  
 tain it, and bear a crop with  
 thirty and sixty and a hundred  
 fold.

21 And he said to them, Does  
 the candle come that it may be  
 set under the bushel-measure or  
 under the bed, and not be set on  
 the candlestick? 22 for there is  
 nothing secret, unless to be dis-  
 closed, nor did aught become  
 hidden, but that it should come  
 into open view. 23 Whoever has  
 ears to hear, let him hear.

24 And he said to them, Take  
 heed what you hear. With what  
 measure you measure, there shall  
 be measured to you, and addi-  
 tion shall be made for you: 25 for  
 to him that has, there shall be  
 given, and from him that has  
 not, even what he has, shall be  
 taken away.

26 And he said, Thus is the  
 kingdom of God; as if a man  
 throw the seed on the ground,  
 27 and be sleeping and rising night  
 and day, and the seed sprout and  
 make growth, how he knows not.  
 28 Of herself does the earth bear  
 a crop, first a blade, then an  
 ear; then full corn in the ear:

<sup>29</sup> but whenever the crop yields, he at once despatches the sickle, because the harvest-time has arrived.

<sup>30</sup> And he said, How are we to liken the kingdom of God, and under what comparison are we to set it? <sup>31</sup> As a grain of mustard; which, when it has been sown in the earth, is less than all the seeds that are on the earth; <sup>32</sup> and when it has been sown, it grows up, and becomes larger than all the herbs, and puts forth great branches, so that the birds of the heaven are able to roost under its shade.

<sup>33</sup> And with many such parables he spoke the word to them, as they were able to hear; and without parable he spoke not to them, but apart to his own disciples he explained every thing.

<sup>35</sup> And he says to them on that day when evening came on, Let us cross to the other side. <sup>36</sup> And leaving the crowd they take him, as he was, in the bark: and there were boats besides with him. <sup>37</sup> And there comes on a great squall of wind, and the waves were breaking into the bark, so that the bark was already filling. <sup>38</sup> And he was himself at the stern, sleeping on the pillow: and they rouse him, and say to him, Master, carest thou not that we are being lost? <sup>39</sup> And he woke up and rebuked the wind, and said to the water, Hush, be still. And the wind abated, and there was a great calm. <sup>40</sup> And he said to them, Why are you thus fainthearted? how is it that you have not faith? <sup>41</sup> And they were afraid with great fear, and said to each other, Who then is this, that even the wind and the water obey him?

And they came to the other side of the lake, to the country of the Gerasenes. <sup>2</sup> And as he left the bark, there met him forthwith out of the tombs a man possessed by an unclean spirit; <sup>3</sup> who had his dwelling in the tombs, and not even with a chain was any one hitherto able to bind him, <sup>4</sup> because he had been often bound with fetters and chains, and the chains had been snapped by him and the fetters shivered, and no one had strength to tame him; <sup>5</sup> and ever, night and day, in the tombs and on the mountains was he

ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρήστηκεν ὁ θερισμός.

Καὶ ἔλεγε, Πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ, ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν; ὡς κόκκος σιναπέως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς, καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μείζων πάντων τῶν λαχάνων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

Καὶ τοιαύταις παραβολαῖς πολλάς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἐδύνατο ἀκούειν· χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυε πάντα.

Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν. Καὶ ἀφέντες τὸ ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. Καὶ γίνεται λαίλαψ μεγάλη ἀνέμου, καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἦδη γειμίζεσθαι τὸ πλοῖον. Καὶ ἦν αὐτὸς ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθέδων· καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; Καὶ διεγερθεὶς ἐπετίμησέ τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσῃ, Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. Καὶ εἶπεν αὐτοῖς, Τί δειλοί ἐστε οὕτω; πῶς οὐκ ἔχετε πίστιν; Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα αὐτῷ ὑπακούει;

ΚΑΙ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν. Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθὺς ἀπήνησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι, διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσει δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι, καὶ διὰ παντός νυκτὸς καὶ ἡμέρας ἐν 5



τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατα-  
 6 κόπτων ἑαυτὸν λίθοις. Καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ  
 7 μακρόθεν ἔδραμε καὶ προσεκύνησεν αὐτῷ, καὶ κράζας  
 φωνῇ μεγάλῃ λέγει, Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ  
 8 Θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεόν, μή με  
 9 βλασφημήσῃς. Ἐλεγεν γὰρ αὐτῷ, Ἐξέλθε, τὸ πνεῦμα  
 10 τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου. Καὶ ἐπηρώτα αὐτόν,  
 Τί ὄνομά σοι; Καὶ λέγει αὐτῷ, Λεγεὼν ὄνομά μοι,  
 11 ὅτι πολλοί ἐσμεν. Καὶ παρεκάλει αὐτὸν πολλὰ ἵνα  
 12 μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. Ἦν δὲ ἐκεῖ  
 13 πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη· καὶ  
 παρεκάλεσαν αὐτὸν λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς  
 14 χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. Καὶ ἐπέτρεψεν  
 αὐτοῖς εὐθέως ὁ Ἰησοῦς· καὶ ἐξελθόντα τὰ πνεύ-  
 15 ματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ  
 ὄρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασ-  
 16 σαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ.  
 17 Καὶ οἱ βόσκοντες αὐτοὺς ἔβηγον καὶ ἀπήγγειλαν εἰς  
 τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί  
 18 ἐστὶ τὸ γεγονός. Καὶ ἔρχοντα πρὸς τὸν Ἰησοῦν  
 καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον, ἱματισ-  
 μένον καὶ σωφρονοῦντα, τῶν ἐσχηκότα τὸν λεγεῶνα,  
 19 καὶ ἐφοβήθησαν. Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες  
 πῶς ἐγένετο τῷ δαιμονιζόμενῳ καὶ περὶ τῶν χοίρων.  
 20 Καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν  
 ὁρίων αὐτῶν. Καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον,  
 παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ἦ·  
 21 καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὑπαγε  
 εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀπάγγειλον  
 22 αὐτοῖς ὅσα ὁ Κύριός σοι πεποίηκε καὶ ἠλέησέ σε.  
 Καὶ ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκα-  
 πόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες  
 23 ἐθαύμαζον.  
 24 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν  
 εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ  
 ἦν παρὰ τὴν θάλασσαν. Καὶ ἔρχεται εἰς τῶν ἀρχι-  
 συναγωγῶν, ὀνόματι Ἰαίριος, καὶ ἰδὼν αὐτὸν πίπτει  
 25 πρὸς τοὺς πόδας αὐτοῦ, καὶ παρακαλεῖ αὐτὸν πολλὰ,  
 λέγων, ὅτι, τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθῶν  
 26 ἐπιθῆς τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ. Καὶ

crying out and mangling him-  
 self with stones. <sup>6</sup>And on seeing  
 Jesus from afar he ran and did  
 obeisance to him, <sup>7</sup>and crying  
 out with a loud voice, says,  
 What hast thou to do with me,  
 Jesus, Son of the Most High  
 God? I adjure thee by God, do  
 not torment me. <sup>8</sup>For he had  
 said to him, Come out, unclean  
 spirit, from the man. <sup>9</sup>And he  
 asked him, What is thy name?  
 And he says to him, Legion is  
 my name, because we are many,  
<sup>10</sup>And he besought him much  
 that he would not send them  
 out of the country. <sup>11</sup>Now there  
 was there by the mountain a large  
 herd of swine feeding; <sup>12</sup>and they  
 besought him, saying, Send us to  
 the swine that we may enter into  
 them. <sup>13</sup>And Jesus forthwith  
 gave them leave; and the un-  
 clean spirits went out and en-  
 tered into the swine, and the  
 herd dashed down the steep into  
 the lake—about two thousand—  
 and were stifled in the lake.  
<sup>14</sup>And their feeders fled, and car-  
 ried the report to the town and  
 the country; and they came to  
 see what it was that had hap-  
 pened. <sup>15</sup>And they come to Je-  
 sus and see him that had been  
 possessed, seated and clothed and  
 in his right mind, him that had  
 had the Legion, and they were  
 afraid. <sup>16</sup>And those that had seen  
 it, detailed to them how it had  
 happened to the possessed, and  
 about the swine. <sup>17</sup>And they be-  
 gan to beseech him to leave their  
 borders. <sup>18</sup>And as he was going on  
 board the bark, he that had been  
 possessed, besought him that he  
 might be with him: <sup>19</sup>and he did  
 not allow him, but says to him, Go  
 to thy house to thy friends, and  
 report to them how much the  
 Lord has done for thee, and had  
 pity on thee. <sup>20</sup>And he went away,  
 and began to publish in Decapolis  
 how much Jesus had done for  
 him: and all were wondering.

<sup>21</sup>And when Jesus had again cross-  
 ed in the bark to the other side, a  
 great crowd gathered to him; and  
 he was by the lake. <sup>22</sup>And there  
 comes one of the chiefs of the syn-  
 agogue, by name Jairus, and see-  
 ing him falls at his feet, <sup>23</sup>and  
 beseeches him much, saying, My  
 little daughter is at her last gasp:  
 it is that thou mayest come and  
 lay hands on her, that she may be  
 healed and live. <sup>24</sup>And he went  
 away with him, and a great crowd

followed him and were thronging him. <sup>25</sup> And a certain woman, who had been in a flux of blood twelve years, <sup>26</sup> and had undergone much at the hands of many physicians, and spent all her means, and was in no way bettered, but had rather become worse, <sup>27</sup> having heard about Jesus, came in the crowd behind and touched his mantle; <sup>28</sup> for she said, If I touch even his clothes, I shall be healed. <sup>29</sup> And forthwith the issue of her blood was stanch'd, and she was made aware by her body that she was cured of the plague. <sup>30</sup> And Jesus, at once aware in himself of the power that had issued from him, turned round in the crowd and said, Who touched my clothes? <sup>31</sup> And his disciples said to him, Thou seest the crowd closely thronging thee, and thou sayest, Who touched me? <sup>32</sup> And he was looking round to see her that had done this. <sup>33</sup> But the woman, afraid and trembling, knowing what had taken place in her, came and threw herself before him, and told him all the truth: <sup>34</sup> and he said to her, Daughter, thy faith has healed thee: go in peace, and be sound from thy plague. <sup>35</sup> While he was yet speaking, there came from the chief of the synagogue's house some that said, Thy daughter is dead: why dost thou give further trouble to the Master? <sup>36</sup> But Jesus, over-hearing the speech spoken, says to the synagogue-chief, Fear not; only believe. <sup>37</sup> And he allowed no one to accompany him but Peter and James and John the brother of James. <sup>38</sup> And they came to the house of the chief of the synagogue; and he sees a stir, and people weeping and making great outcry: <sup>39</sup> and, on going in, he says to them, Why are you making a stir and weeping? the child is not dead but is sleeping. <sup>40</sup> And they jeered him. But having turned them all out, he takes with him the father and mother of the child, and those that were with him, and enters where the child was; <sup>41</sup> and, having grasped the hand of the child, says to her, Talitha kumi; that is when interpreted, Girl, I bid thee, rise. <sup>42</sup> And forthwith the girl rose up and walked; for she was twelve years of age: and they were amazed with great amazement. <sup>43</sup> And he charged

ἀπῆλθε μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν. Καὶ γυνή τις οὖσα ἐν ρύσει 25 αἵματος ἔτη δώδεκα, καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν 26 ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ 27 ὄχλῳ ὅπισθεν ἤψατο τοῦ ἱματίου αὐτοῦ· ἔλεγε γάρ, 28 ὅτι, ἐὰν ἄψωμαι κὰν τῶν ἱματίων αὐτοῦ, σωθήσομαι. Καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ 29 ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μαστίγος. Καὶ 30 εὐθὺς ὁ Ἰησοῦς ἐπιγνούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγε, Τίς μου ἤψατο τῶν ἱματίων; Καὶ ἔλεγον αὐτῷ οἱ 31 μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἤψατο; Καὶ περιεβλέπετο ἰδεῖν 32 τὴν τοῦτο ποιήσασαν. Ἡ δὲ γυνὴ φοβηθεῖσα καὶ 33 τρέμουσα, εὐδύια ὁ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. Ὁ δὲ εἶπεν αὐτῇ, Θυγάτηρ, ἡ πίστις σου σέσωκέν 34 σε· ἴπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιής ἀπὸ τῆς μαστίγος σου. Ἐπι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ 35 τοῦ ἀρχισυναγώγου λέγοντες, ὅτι, ἡ θυγάτηρ σου ἀπέθανε· τί ἐτι σκύλλεις τὸν διδάσκαλον; Ὁ δὲ 36 Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ, Μὴ φοβοῦ, μόνονπίστευε. Καὶ 37 οὐκ ἀφῆκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. Καὶ ἔρχονται εἰς τὸν οἶκον 38 τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά, καὶ εἰσελθὼν λέγει 39 αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει. Καὶ κατεγέλων αὐτοῦ. Ὁ δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον. Καὶ κρατᾷ 41 ἡσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ, Ταλιθὰ κοῦμι, ὃ ἐστὶ μεθερμηνεούμενον, Τὸ κοράσιον, σοὶ λέγω, ἔγειρε. Καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ 42 περιπάτει ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλη. Καὶ διεστείλατο αὐτοῖς 43

πολλά ἵνα μηδεὶς γινῶ τοῦτο, καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

- 6 **ΚΑΙ** ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατριδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
- 2 **Καὶ**, γενομένου σαββάτου, ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ· καὶ οἱ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, Πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν
- 3 αὐτοῦ γινώσκται; οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήτου καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; **Καὶ** ἐσκανδαλίζοντο ἐν
- 4 αὐτῷ. **Καὶ** ἔλεγεν αὐτοῖς ὁ Ἰησοῦς, ὅτι, οὐκ ἔστι προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν
- 5 τοῖς συγγενέσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. **Καὶ** οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσε.
- 6 **Καὶ** ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν. **Καὶ** περιῆγε
- 7 τὰς κόμας κύκλῳ διδάσκων. **Καὶ** προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἑξουσίαν τῶν πνευμάτων τῶν
- 8 ἀκαθάρτων, καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ράβδον μόνον, μὴ ἄρτον, μὴ πήραν,
- 9 μὴ εἰς τὴν ζώνην χαλκόν, ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσησθε δύο χιτῶνας. **Καὶ** ἔλεγεν αὐτοῖς, Ὅπου ἂν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως
- 11 ἂν ἐξέλθητε ἐκεῖθεν. **Καὶ** ὅς ἂν τόπος μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χουτὸν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς
- 12 μαρτύριον αὐτοῖς. **Καὶ** ἐξελθόντες ἐκήρυσαν ἵνα μετανοήσωσι, καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.
- 14 **Καὶ** ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγεν, ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἀνέστη, καὶ διὰ τοῦτο ἐνεργούσιν αἱ δυνάμεις ἐν αὐτῷ. Ἄλλοι δὲ ἔλεγον, ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον, ὅτι προφήτης
- 16 ὡς εἰς τῶν προφητῶν. Ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν, Ὁν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη.
- 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν

them much that no one should know this, and bade something be given her to eat.

And he departed thence, and came to his own country, and his disciples follow him. <sup>2</sup>And when sabbath-day came, he began to teach in the synagogue: and most while hearing were astonished, saying, Whence come these things to this man, and what is the wisdom that is given him, and such miracles are being done through his hands? <sup>3</sup>Is not this the carpenter, the son of Mary, and brother of James and Joses and brother of Simon? and are not his sisters here with us? And they were stumbled in him. <sup>4</sup>And Jesus said to them, A prophet is not unhonoured, unless in his own country and among his kin and in his own household. <sup>5</sup>And he could not do there any miracle, except that he laid his hands on a few sick and cured them. <sup>6</sup>And he wondered on account of their want of faith. And he went round the villages in a circuit teaching. <sup>7</sup>And he calls to him the twelve, and began to send them forth, two and two, and gave them power over the unclean spirits; <sup>8</sup>and he gave them a charge, that they should take nothing for travel, except a staff only, no bread, no wallet, no money for their purse, <sup>9</sup>but to be shod with sandals: and do not put on two coats. <sup>10</sup>And he said to them, Wherever you enter into a house, there stay until you leave that place. <sup>11</sup>And whatever place shall not receive you, and they shall not listen to you as you set out thence, shake off the dust under your feet for a testimony to them. <sup>12</sup>And they went forth and preached that people should repent: <sup>13</sup>and they cast out many demons, and anointed with oil many sick folk, and cured them.

<sup>14</sup>And king Herod heard—for his name had become famous—and said that John the baptiser had risen from the dead, and on that account the Powers were busy in him. <sup>15</sup>But others said that it was Elias; and others said that it was a prophet, as one of the prophets. <sup>16</sup>But on hearing it Herod said, John whom I beheaded, it is he that has been raised. <sup>17</sup>For Herod himself had sent out

and seized John, and bound him in prison on account of Herodias the wife of his brother Philip, because he had married her: <sup>18</sup>for John said to Herod, It is not allowed thee to have thy brother's wife. <sup>19</sup>And Herodias bore him spite, and wished to kill him, but was not able, <sup>20</sup>for Herod feared John, knowing him to be a righteous and holy man, and was regardful of him, and on hearing him did many things and listened to him gladly. <sup>21</sup>And a suitable day having come, when Herod on his birthday made a feast for his nobles and commanders and the chief men of Galilee, <sup>22</sup>and the daughter of Herodias herself having come in and danced, it pleased Herod and his guests. And the king said to the girl, Ask me whatever thou choostest, and I will give it thee; <sup>23</sup>and he swore to her, Whatever thou mayest ask me, I will give it thee, as far as the half of my kingdom. <sup>24</sup>And she went out and said to her mother, What am I to ask? and she said, The head of John the baptiser. <sup>25</sup>And coming in forthwith with haste to the king, she asked, saying, I will that thou give me anon on a charger the head of John the Baptist. <sup>26</sup>And, though deeply grieved, the king on account of his oaths and his guests was unwilling to slight her. <sup>27</sup>And forthwith the king despatched an executioner, and ordered his head to be brought. And he went and beheaded him in the prison, <sup>28</sup>and brought his head on a charger, and gave it to the girl, and the girl gave it to her mother. <sup>29</sup>And his disciples on hearing it came and took his corpse and laid it in a tomb.

<sup>30</sup>And the apostles assemble to Jesus, and reported to him all things, what things they had done and what they had taught. <sup>31</sup>And he says to them, Come by yourselves apart to a lone spot, and rest a little. For those that were coming and those that were going away, were many; and they had not leisure even to eat. <sup>32</sup>And they went off to a lone spot in the bark apart: <sup>33</sup>and many saw them going away and knew them, and ran together

Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἑρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν· ἔλεγε γὰρ ὁ Ἰωάννης τῷ <sup>18</sup> Ἑρώδῃ, ὅτι, οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. Ἡ δὲ Ἑρωδιάς ἐνείχεν αὐτῷ, καὶ <sup>19</sup> ἤθελεν αὐτὸν ἀποκτείνειν, καὶ οὐκ ἠδύνατο· ὁ γὰρ <sup>20</sup> Ἑρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ ἠδέως αὐτοῦ ἤκουε. Καὶ γενομένης ἡμέρας εὐκαιροῦ, ὅτε Ἑρώδης τοῖς <sup>21</sup> γενεσίοις αὐτοῦ δεῖπνον ἐποίησε τοῖς μεγιστάσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς <sup>22</sup> Ἑρωδιάδος καὶ ὀρχησαμένης, ἤρесе τῷ Ἑρώδῃ καὶ τοῖς συνανακειμένοις. Ὁ δὲ βασιλεὺς εἶπε τῷ κορασίῳ, Αἰτήσόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι· καὶ <sup>23</sup> ὤμοσεν αὐτῇ, ὅτι, ὃ ἐὰν με αἰτήσῃς, δώσω σοι ἕως ἡμίσου τῆς βασιλείας μου. Καὶ ἐξελθούσα <sup>24</sup> εἶπε τῇ μητρὶ αὐτῆς, Τί αἰτήσωμαι; ἡ δὲ εἶπε, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος. Καὶ εἰσελ- <sup>25</sup> θούσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ἠτήσατο, λέγουσα, Θέλω ἵνα ἔξωτῆς δῶς μοι ἐπὶ πύνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. Καὶ περίλυτος <sup>26</sup> γενόμενος ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθελῆσεν ἀθετῆσαι αὐτήν. Καὶ εὐθὺς <sup>27</sup> ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. Καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πύνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. Καὶ ἀκού- <sup>29</sup> σαντες οἱ μαθηταὶ αὐτοῦ ἦλθον, καὶ ἦραν τὸ πῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

Καὶ συναγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, <sup>30</sup> καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. Καὶ λέγει αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' <sup>31</sup> ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαιροῦν. Καὶ ἀπῆλθον εἰς <sup>32</sup> ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν· καὶ εἶδον <sup>33</sup> αὐτοὺς ὑπάγοντας καὶ ἐγνωσαν πολλοί, καὶ περὶ

ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ. Καὶ  
 34 ἐξέλθων εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ'  
 αὐτούς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα,  
 35 καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ. Καὶ, ἤδη ὥρας  
 πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ  
 αὐτοῦ λέγουσιν, ὅτι, ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη  
 36 ὥρα πολλή· ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς  
 τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς  
 37 τί φάγωσιν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε  
 αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ, Ἀπελ-  
 θόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους, καὶ  
 38 δώσομεν αὐτοῖς φαγεῖν. Ὁ δὲ λέγει αὐτοῖς, Πόσους  
 ἄρτους ἔχετε; ὑπάγετε ἴδετε. Καὶ γνόντες λέγουσιν,  
 39 Πέντε, καὶ δύο ἰχθύας. Καὶ ἐπέταξεν αὐτοῖς ἀνα-  
 κλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ  
 40 χόρτῳ· καὶ ἀνέπεσον πρασιαὶ πρασιαί, κατὰ ἑκατὸν  
 41 καὶ κατὰ πεντήκοντα. Καὶ λαβὼν τοὺς πέντε ἄρτους  
 καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλό-  
 γησε, καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου τοῖς  
 42 μαθηταῖς ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας  
 43 ἐμέρισε πᾶσι. Καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν  
 καὶ ἦσαν κλάσματα δώδεκα κοφίνων πληρώματα καὶ  
 44 ἀπὸ τῶν ἰχθύων. Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους  
 πεντακισχίλιοι ἄνδρες.  
 45 Καὶ εὐθὺς ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι  
 εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθ-  
 46 σαϊδάν, ἕως αὐτοῦ ἀπολύει τὸν ὄχλον· καὶ ἀποτα-  
 ξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσευξάσασθαι.  
 47 Καί, ὄψις γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς  
 48 θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς· καὶ ἰδὼν  
 αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ  
 ἄνεμος ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς  
 49 σης, καὶ ἤθελε παρελθεῖν αὐτούς· οἱ δὲ ἰδόντες αὐτὸν  
 περιπατοῦντα ἐπὶ τῆς θαλάσσης ἔδοξαν φάντασμα  
 50 εἶναι, καὶ ἀνέκραξαν· πάντες γὰρ αὐτὸν εἶδον καὶ  
 ἐταράχθησαν. Καὶ εὐθὺς ἐλάλησε μετ' αὐτῶν, καὶ  
 λέγει αὐτοῖς, Θαρσεῖτε, ἐγὼ εἰμι, μὴ φοβεῖσθε.  
 51 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν  
 ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο·

thither by land from all the  
 towns. <sup>34</sup>And on landing he  
 saw a great crowd, and he year-  
 ned with pity towards them, be-  
 cause they were as sheep not  
 having a shepherd; and he be-  
 gan to teach them much. <sup>35</sup>And  
 when now the time of day was  
 far advanced, the disciples come  
 to him and say, The spot is lone,  
 and the time of day already far  
 gone: <sup>36</sup>send them away, that  
 they may go to the country and  
 villages around, and buy them-  
 selves something to eat. <sup>37</sup>But  
 he said in answer to them, Do  
 you give them food. And they  
 say to him, Are we to go and  
 buy loaves to the worth of  
 two hundred pence, and give  
 them food? <sup>38</sup>And he says to  
 them, How many loaves have  
 you? go and see. And when  
 they had ascertained, they say,  
 Five: and two fishes. <sup>39</sup>And  
 he ordered them to make all lie  
 down by parties on the green  
 herbage: <sup>40</sup>and they laid them-  
 selves down in plots, by hundreds  
 and by fifties. <sup>41</sup>And taking the  
 five loaves and the two fishes, he  
 looked up to heaven and blessed,  
 and broke the loaves, and gave  
 them to the disciples to set before  
 them: and the two fishes he dealt  
 out to all. <sup>42</sup>And they all ate and  
 were well fed: <sup>43</sup>and they took up  
 broken pieces enough to fill twelve  
 baskets. <sup>44</sup>And those that ate the  
 loaves, were five thousand men.

<sup>45</sup>And forthwith he forced his  
 disciples to go on board the bark,  
 and cross over before to Beth-  
 saida, while he himself was send-  
 ing away the crowd: <sup>46</sup>and when  
 he had taken leave of them, he  
 retired to the mountain to pray.  
<sup>47</sup>And when evening came, the  
 bark was in the midst of the lake,  
 and himself alone on the land:  
<sup>48</sup>and seeing them toiling hard in  
 rowing, for the wind was against  
 them, about the third watch of  
 the night he comes to them  
 walking on the lake, and meant  
 to pass by them: <sup>49</sup>but they, on  
 seeing him walking on the lake,  
 thought it was a phantom, and  
 cried out; <sup>50</sup>for they all saw him  
 and were troubled. And forth-  
 with he talked with them, and  
 says to them, Take courage: it  
 is I: be not afraid. <sup>51</sup>And he  
 went on board the bark to them,  
 and the wind lulled: and they  
 were beyond all measure amazed,

<sup>62</sup>for they bethought not on the loaves, for their heart was hardened.

<sup>63</sup>And having crossed over they came to the land of Gennesaret, and touched the shore: <sup>64</sup>and on their landing from the bark, as soon as they knew who he was, <sup>65</sup>they ran round all that country, and began to carry about on their pallets those that were ill, where they heard he was at the place: <sup>66</sup>and wherever he entered into villages or towns or open country, they laid the sick in the market-places, and besought him that they might touch were it only the fringe of his mantle; and as many as touched him, were healed.

And there assemble to him the Pharisees and some of the scribes, having come from Jerusalem: <sup>2</sup>and on seeing some of his disciples eating bread with defiled, that is, unwashed, hands—<sup>3</sup>for the Pharisees and all the Jews do not eat, unless they wash their hands with nicety, holding fast the tradition of the elders; <sup>4</sup>and coming from the market-place they do not eat, unless they dip themselves: and there are many other matters which they have received to hold, dippings of cups and jars and brazen vessels and couches—<sup>5</sup>and the Pharisees and the scribes ask him, Why do not thy disciples walk according to the tradition of the elders, but eat their bread with defiled hands? <sup>6</sup>And he said to them, Well did Esaias prophesy about you hypocrites, as it is written, This people honours me with their lips, but their heart is far off from me: <sup>7</sup>and in vain do they worship me, while teaching as doctrines things of men's commanding. <sup>8</sup>Letting pass the commandment of God, you hold fast the tradition of men. <sup>9</sup>And he said to them, Well do you slight the commandment of God, that you may keep your own tradition: <sup>10</sup>for Moses said, Honour thy father and thy mother: and, He that reviles father or mother, let him without fail be put to death: <sup>11</sup>but you say, If a man have said to his father or his mother, Corban, that is, Gift, whatever thou mayest get in aid from me—<sup>12</sup>and you no longer leave him free to do ought for his father or his mother, <sup>13</sup>making void the word

οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις, ἦν γὰρ αὐτῶν ἡ 52 καρδία πεπωρωμένη.

Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννη- 53 σαρὲτ καὶ προσωρμίσθησαν· καὶ, ἐξελθόντων αὐ- 54 τῶν ἐκ τοῦ πλοίου, εὐθὺς ἐπιγύοντες αὐτὸν, περι- 55 δραμόντες ὄλην τὴν χώραν ἐκείνην ἤρξαντο ἐπὶ τοῖς κραβάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστί· καὶ ὅπου ἂν εἰσεπορεύετο 56 εἰς κώμας ἢ πόλεις ἢ ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουσαν τοὺς ἀσθενούντας, καὶ παρεκάλουσαν αὐτὸν ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἀψῶνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, ἐσάξοντο.

ΚΑΙ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ 7 τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων· καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, 2 τοῦτ' ἐστὶν ἀνίπτοις, ἐσθίουσαν τοὺς ἄρτους,—οἱ γὰρ 3 Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων, καὶ ἀπ' ἀγορᾶς ἐὰν 4 μὴ βαπτίσωνται, οὐκ ἐσθίουσι, καὶ ἄλλα πολλὰ ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεσ- τῶν καὶ χαλκίων καὶ κλινῶν—καὶ ἐπερωτῶσιν αὐτὸν 5 οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταὶ σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσι τὸν ἄρτον; Ὁ δὲ εἶπεν αὐτοῖς, Καλῶς ἐπροφήτευσεν 6 Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονταί 7 με διδάσκοντες διδασκαλίαν ἐντάλματα ἀνθρώπων. Ἀφέντες τὴν ἐντολὴν τοῦ Θεοῦ κρατεῖτε τὴν παρά- 8 δοσιν τῶν ἀνθρώπων. Καὶ ἔλεγεν αὐτοῖς, Καλῶς 9 ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε· Μωυσῆς γὰρ εἶπε, Τίμα τὸν πατέρα 10 σου καὶ τὴν μητέρα σου· καὶ, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· ὑμεῖς δὲ λέγετε, 11 Ἐὰν εἶπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβάν, ὃ ἐστὶ δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελήθῃς· καὶ οὐκέτι 12 ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ, ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν 13

ἢ παρέδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.  
 14 Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ελεγεν αὐτοῖς,  
 15 Ἄκουσατέ μου πάντες καὶ σύνετε. Οὐδέν ἐστιν ἕξω-  
 θεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται  
 αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευό-  
 17 μενα, ἐκεῖνά ἐστι τὰ κοινούτα τὸν ἄνθρωπον. Καὶ  
 ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων  
 18 αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν. Καὶ λέγει  
 αὐτοῖς, Οὕτω καὶ ὑμεῖς ἀσύνητοί ἐστε; οὐ νοεῖτε  
 ὅτι πᾶν τὸ ἕξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον  
 19 οὐ δύναται αὐτὸν κοινῶσαι, ὅτι οὐκ εἰσπορεύεται  
 αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς  
 τὸν ἀφεδράνα ἐκπορεύεται, καθαρίζων πάντα τὰ βρώ-  
 20 ματα; Ἐλεγε δὲ, ὅτι, τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευό-  
 21 μενον, ἐκεῖνο κοινῶσι τὸν ἄνθρωπον· ἕσωθεν γὰρ ἐκ  
 τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ  
 22 ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι, πλε-  
 ονεξίαι, πονηρίαί, δόλος, ἀσέλγεια, ὀφθαλμὸς πονη-  
 23 ρός, βλασφημία, ὑπερηφανία, ἀφροσύνη· πάντα ταῦτα  
 τὰ πονηρὰ ἕσωθεν ἐκπορεύεται καὶ κοινῶσι τὸν ἄνθρωπον.  
 24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου.  
 Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελε γνῶναι, καὶ  
 25 οὐκ ἠδυνήθη λαβεῖν· ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ  
 αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον,  
 26 ἔλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ· ἡ δὲ  
 γυνὴ ἦν Ἑλληνίς, Σύρα Φοινίκισσα τῷ γένει· καὶ  
 ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγα-  
 27 τρὸς αὐτῆς. Καὶ ἔλεγεν αὐτῇ, Ἄφες πρῶτον χορ-  
 τασθῆναι τὰ τέκνα· οὐ γάρ ἐστι καλὸν λαβεῖν τὸν  
 28 ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. Ἡ δὲ  
 ἀπεκρίθη καὶ λέγει αὐτῷ, Ναί, κύριε· καὶ γὰρ τὰ  
 κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν  
 29 ψιχίων τῶν παιδίων. Καὶ εἶπεν αὐτῇ, Διὰ τούτου  
 τὸν λόγον ὑπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου  
 30 τὸ δαιμόνιον. Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς  
 εὔρε τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ  
 δαιμόνιον ἐξεληλυθός.  
 31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθε διὰ  
 Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον  
 32 τῶν ὁρίων Δεκαπόλεως. Καὶ φέρουσιν αὐτῷ κωφὸν

of God by your tradition which you have handed down: and many suchlike things you do.  
 14 And having again called the crowd to him, he said to them, Listen to me all of you, and understand.  
 15 Nothing from without the man enters into him that can defile him; but the things that issue from the man, those are such as defile the man.  
 17 And when he went into the house from the crowd, his disciples asked him about the parable.  
 18 And he says to them, Is it thus that you too are without understanding? are you not aware, that any thing that enters from without into the man, cannot defile him; 19 because it enters not into the heart but into the belly, and passes out into the draught, clearing all the food.  
 20 And he said, What issues from the man, that defiles the man: 21 for from within, out of the heart, issue the evil thoughts, whoredoms, 22 thefts, murders, adulteries, overreachings, villainies, guile, wantonness, an evil eye, reviling, pride, folly: 23 all these evils issue from within and defile the man.

24 And departing thence he went away to the borders of Tyre, and entering a house would not have any one aware of it: but he could not escape discovery: 25 but a woman whose young daughter had an unclean spirit, forthwith hearing about him, came and threw herself at his feet—26 the woman was a Greek, a Syro-phenician by birth—and she asked him to cast the demon out of her daughter. 27 And he said to her, Allow the children to be well fed first; for it is not well to take the children's bread and throw it to the dogs. 28 But she answered and says to him, Good, Lord; for the dogs under the table eat of the children's crumbs. 29 And he said to her, For this saying, go: the demon has gone out of thy daughter. 30 And going away to her house she found the child laid upon the bed and the demon gone out.

31 And again leaving the borders of Tyre, he went through Sidon to the lake of Galilee, through the midst of the borders of Decapolis. 32 And they bring

to him a deaf stammerer, and beseech him to lay his hand on him.<sup>33</sup> And taking him off apart from the crowd, he put his fingers into his ears, and having spit he touched his tongue,<sup>34</sup> and looking up to heaven he sighed, and says to him, Ephphatha, that is, Be opened.<sup>35</sup> And his ears were opened, and the tie of his tongue was loosed, and he spoke plain.<sup>36</sup> And he charged them to tell no one: but the more he charged them, the more a great deal did they publish it,<sup>37</sup> and were beyond all measure astonished, saying, He has done all things well; he makes both the deaf to hear and the dumb to speak.

In those days, when the crowd was again large, and they had not any thing to eat, having called the disciples to him, he says to them,<sup>21</sup> I yearn with pity towards the crowd, because three days have they already stayed with me, and have not any thing to eat; and if I send them away fasting to their home, they will faint on the road: and some of them are from afar.<sup>22</sup> And his disciples answered him, Whence will one be able to give these their fill of bread here in a lone place? <sup>23</sup>And he asked them, How many loaves have you? And they said, Seven. <sup>24</sup>And he gives the word to the crowd to lay themselves down on the ground, and having taken the seven loaves, when he had given thanks, he broke and gave to his disciples to set before them: and they set them before the crowd.<sup>25</sup> And they had a few small fishes: and having blessed he bade set these too before them. <sup>26</sup>And they ate and were well fed: and they took up what was over of broken pieces, seven hand-baskets. <sup>27</sup>Now they were about four thousand: and he sent them away.

<sup>10</sup>And having forthwith gone on board the bark with his disciples, he came to the parts of Dalmanutha. <sup>11</sup>And the Pharisees came out and began to raise debate with him, requiring from him a sign from heaven, trying him. <sup>12</sup>And sighing deeply in his spirit he says, Why does this generation require a sign? Verily I tell you, a sign shall not be given to this generation. <sup>13</sup>And he left them, and again going on board set off for the other side.

<sup>14</sup>And they had forgotten to

μογιάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου<sup>33</sup> κατ' ἰδίαν ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, καὶ<sup>34</sup> ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξε, καὶ λέγει αὐτῷ, Ἐφφαθά, ὃ ἐστὶ, Διανοίχθητι. Καὶ ἠνοίγησαν αὐ-<sup>35</sup> τοῦ αἰ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. Καὶ διεστείλατο αὐτοῖς ἵνα μηδεὶν<sup>36</sup> λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσώτερον ἐκήρυσσον, καὶ ὑπερπερισσῶς ἐξεπλήσ-<sup>37</sup> στοντο λέγοντες, Καλῶς πάντα πεποίηκε, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ ἀλάλους λαλεῖν.

Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου<sup>8</sup> ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς, Σπλαγχνίζομαι ἐπὶ τὸν<sup>2</sup> ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσι τί φάγωσι· καὶ ἐὰν ἀπολύσω αὐτοὺς νήστευ-<sup>3</sup> εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν εἰσὶ. Καὶ ἀπεκρίθησαν αὐτῷ<sup>4</sup> οἱ μαθηταὶ αὐτοῦ, ὅτι, Πόθεν τούτους δυνήσεται τις ἄδε χορτάσαι ἄρτων ἐπ' ἐρημίας; Καὶ ἠρώτα αὐτούς,<sup>5</sup> Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπον, Ἑπτὰ. Καὶ<sup>6</sup> παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσι· καὶ πα-<sup>7</sup> ἔθηκαν τῷ ὄχλῳ. Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ<sup>7</sup> εὐλογήσας αὐτὰ εἶπε καὶ ταῦτα παρατιθέναι. Ἐφαγον<sup>8</sup> δὲ καὶ ἐχορτάσθησαν, καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σπυρίδας· Ἦσαν δὲ ὡς τετρακισχίλιοι·<sup>9</sup> καὶ ἀπέλυσεν αὐτούς.

Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν<sup>10</sup> αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά. Καὶ ἐξῆλθον<sup>11</sup> οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει,<sup>12</sup> Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον—. Καὶ ἀφείδ<sup>13</sup> αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.

Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα<sup>14</sup>



15 ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ· καὶ διεστέλλετο αὐτοῖς λέγων, Ὁράτε, βλέπετε ἀπὸ τῆς  
 16 ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου. Καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσι  
 17 καὶ γνοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὕτω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην  
 18 ἔχετε τὴν καρδίαν ὑμῶν; ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὅσα ἔχοντες οὐκ ἀκούετε, καὶ οὐ μνημο-  
 19 νεύετε; ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις  
 20 ἦρατε; Λέγουσιν αὐτῷ, Δώδεκα. Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων ἦρατε; Καὶ λέγουσιν αὐτῷ, Ἑπτὰ.  
 21 Καὶ ἔλεγεν αὐτοῖς, Πῶς οὐ συνίετε;  
 22 Καὶ ἔρχονται εἰς Βηθσαιδάν. Καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται.  
 23 Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ πύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπίθει τὰς χεῖρας αὐτῷ, ἐπερώτα αὐτόν, Εἴ τι βλέ-  
 24 πεις; Καὶ ἀναβλέψας ἔλεγε, Βλέπω τοὺς ἀνθρώπους, 25 ὅτι ὡς δένδρα ὀρῶ περιπατοῦντας. Εἶτα πάλιν ἔθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψε  
 26 καὶ ἀπεκατέστη, καὶ ἐνέβλεπε τηλαυγῶς ἅπαντα. Καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ, λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθης, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.  
 27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου καὶ ἐν τῇ ὁδοῦ ἐπρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; Οἱ δὲ εἶπον αὐτῷ, λέγοντες, ὅτι, Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι,  
 29 Ἡλίαν· ἄλλοι δὲ, ὅτι, εἰς τῶν προφητῶν. Καὶ αὐτὸς ἐπρώτα αὐτοῦς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ  
 30 Χριστός. Καὶ ἐπεμίμησεν αὐτοῖς ἵνα μηδεὶ λέγωσι περὶ αὐτοῦ. Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς  
 32 ἡμέρας ἀναστῆναι· καὶ παρρησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν

take loaves, and had not with them in the bark more than one loaf; <sup>15</sup>and he charged them, saying, Mind, beware of the leaven of the Pharisees and the leaven of Herod. <sup>16</sup>And they were debating with each other because they had no loaves: <sup>17</sup>and aware of it he says to them, Why are you debating because you have no loaves? do you not yet perceive nor understand? have you your heart hardened? <sup>18</sup>having eyes see you not, and having ears hear you not, and do you not remember? <sup>19</sup>when I broke the five loaves for the five thousand, how many baskets full of broken pieces took you up? They say to him, Twelve. <sup>20</sup>And when the seven for the four thousand, how many hand-baskets full of broken pieces took you up? And they say to him, Seven. <sup>21</sup>And he said to them, How is it that you do not understand?

<sup>22</sup>And they come to Bethsaida. And they bring to him a blind man, and beseech him to touch him: <sup>23</sup>and taking hold of the blind man's hand, he took him outside the village, and having spit on his eyes, he laid his hands on him, and asked him, Dost thou see aught? <sup>24</sup>And looking up he said, I can see the folk, because I see them walking about as trees. <sup>25</sup>Then he again put his hands on his eyes, and he saw clearly and was restored, and he sighted every thing plainly. <sup>26</sup>And he sent him away to his home, saying, Neither enter the village, nor tell it to any in the village.

<sup>27</sup>And Jesus set out and his disciples for the villages of Caesarea Philippi: and on the road he asked his disciples, saying to them, Who do people say that I am? <sup>28</sup>And they told him, saying, John the Baptist; and others, Elias; and others say, One of the prophets. <sup>29</sup>And he asked them, But you, who say you that I am? And Peter in answer says to him, Thou art the Christ. <sup>30</sup>And he sharply charged them to tell no one about him. <sup>31</sup>And he began to teach them, that it must be that the Son of Man suffer much, and be disallowed by the elders and the chief priests and the scribes, and be killed, and after three days rise again: <sup>32</sup>and he spoke out the saying freely. And Peter, drawing him to him, began

to chide him: <sup>33</sup> but he, turning and seeing his disciples, chid Peter, and says, Begone behind me, Satan; because thy mind is not on the things of God but those of men.

<sup>34</sup> And having called to him the crowd with his disciples, he said to them, Whoever chooses to follow in my train, let him deny himself and take up his cross, and follow me: <sup>35</sup> for whoever may choose to save his life, shall lose it, and whoever may lose his life for the sake of me and the gospel, shall save it. <sup>36</sup> For what does it advantage the man to gain the whole world and forfeit his life? <sup>37</sup> for what is an exchange for his life? <sup>38</sup> For whoever may be ashamed of me and my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, whenever he shall come arrayed in the glory of his Father with the holy angels. <sup>39</sup> And he said to them, Verily I tell you that there are some of those who stand here, that shall by no means taste death, till they shall have seen the kingdom of God come in power.

<sup>2</sup> And after six days Jesus takes with him Peter and James and John, and brings them up to a high mountain apart by themselves; and he was transfigured before them: <sup>3</sup> and his garments became glistening, very white, as no fuller on earth is able so to whiten. <sup>4</sup> And there appeared to them Elias with Moses, and they were talking with Jesus. <sup>5</sup> And Peter in answer says to Jesus, Rabbi, it is well that we are here: and let us make three booths, for thee one and for Moses one and for Elias one. <sup>6</sup> For he knew not what he should answer, for they became afraid. <sup>7</sup> And there came a cloud overshadowing them, and a voice issued from the cloud, This is my beloved Son: listen to him. <sup>8</sup> And on looking round suddenly, they no longer saw any one, but Jesus alone with themselves. <sup>9</sup> And as they were going down from the mountain, he charged them to tell no one the story of what they had seen, unless when the Son of Man should have risen from the dead. <sup>10</sup> And they kept the account close, having

αὐτῷ· ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς <sup>33</sup> αὐτοῦ, ἐπετίμησε Πέτρον καὶ λέγει, Ὑπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθη- <sup>34</sup> ταῖς αὐτοῦ εἶπεν αὐτοῖς, Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι ὃς γὰρ ἐὰν θέλῃ <sup>35</sup> τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει αὐτήν. Τί γὰρ ὠφελεῖ τὸν ἄνθρω- <sup>36</sup> πον κερδησαί τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; τί γὰρ ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; <sup>37</sup> Ὅς γὰρ ἐὰν ἐπαισχυθῇ με καὶ τοὺς ἐμούς λόγους <sup>38</sup> ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. ΚΑΙ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω <sup>9</sup> ὑμῖν, ὅτι εἰσὶ τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθίαν ἐν δυνάμει.

Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν <sup>2</sup> Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους, καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν· καὶ τὰ ἱμάτια αὐτοῦ <sup>3</sup> ἐγένοντο στιλβοντα, λευκὰ λίαν οἷα γραφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτω λευκᾶναι. Καὶ ὥφθη αὐτοῖς <sup>4</sup> Ἡλίας σὺν Μωυσῆ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, <sup>5</sup> Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσῆ μίαν καὶ Ἡλίας <sup>6</sup> μίαν. Οὐ γὰρ ᾔδει τί ἀποκριθῆ· ἔκφοβοι γὰρ ἐγένοντο. Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, <sup>7</sup> καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης, Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός· ἀκούετε αὐτοῦ. Καὶ ἐξάπινα περι- <sup>8</sup> βλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν. Καταβαινόντων δὲ αὐτῶν ἀπὸ <sup>9</sup> τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδεὶς ἂ εἶδον διηγῆσονται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ. Καὶ τὸν λόγον ἐκράτησαν πρὸς <sup>10</sup>

εαυτοὺς συζητοῦντες τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστῆναι.  
 11 Καὶ ἐπρώτων αὐτὸν, λέγοντες, Ὅτι λέγουσιν οἱ  
 12 γραμματεῖς ὅτι Ἥλιαν δεῖ ἔλθειν πρῶτον; Ὁ δὲ  
 εἶπεν αὐτοῖς, Ἥλιος ἔλθων πρῶτον ἀποκαθιστάνει  
 πάντα καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώ-  
 13 που ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ· ἀλλὰ λέγω  
 ὑμῖν, ὅτι καὶ Ἥλιος ἐλήλυθε, καὶ ἐποίησαν αὐτῷ  
 ὅσα ἠθελον, καθὼς γέγραπται ἐπ' αὐτόν.  
 14 Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς εἶδεν ὄχλον πολὺν  
 περὶ αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς.  
 15 Καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβή-  
 16 θησαν, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. Καὶ  
 17 ἐπρώτησεν αὐτοὺς, Τί συζητεῖτε πρὸς αὐτούς; Καὶ  
 ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ ὄχλου, Διδάκαλε, ἦνεγκα  
 18 τὸν υἱὸν μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον· καὶ  
 ὅπου εἶεν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν, καὶ ἀφρίζει  
 καὶ τρίξει τοὺς ὀδόντας καὶ ξηραίνεται, καὶ εἶπον  
 τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ  
 19 ἴσχυσαν. Ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει, Ὡ γενεὰ  
 ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε  
 20 ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. Καὶ ἦνεγ-  
 καν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, τὸ πνεῦμα  
 εὐθὺς ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς  
 21 ἐκυλίετο ἀφρίζων. Καὶ ἐπρώτησε τὸν πατέρα αὐ-  
 τοῦ, Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ;  
 22 Ὁ δὲ εἶπεν, Ἐκ παιδιόθεν· καὶ πολλάκις καὶ εἰς πῦρ  
 αὐτὸν ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ'  
 εἶ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς.  
 23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ τὸ Εἰ δύνη; πάντα δυνατὰ  
 24 τῷ πιστεύοντι. Εὐθὺς κράξας ὁ πατὴρ τοῦ παιδιοῦ  
 25 ἔλεγε, Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. Ἰδὼν δὲ  
 ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπέτιμησε τῷ  
 πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ, Τὸ ἄλαλον καὶ  
 κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἐξελθε ἐξ αὐτοῦ  
 26 καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. Καὶ κράξας καὶ  
 πολλὰ σπαράξας ἐξήλυθε· καὶ ἐγένετο ὡσεὶ νεκρός,  
 27 ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. Ὁ δὲ  
 Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἠγειρεν αὐτόν,  
 28 καὶ ἀνέστη. Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ  
 μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπρώτων αὐτόν, Ὅτι

debate with themselves, what was the rising from the dead.  
 11 And they asked him, saying, How is it that the scribes say, Elias must come first? 12 And he said to them, Elias coming first brings all things to a right frame: and how it is written regarding the Son of Man that he should suffer much and be disdained: 13 but I tell you, that both has Elias come, and they did to him whatever they chose, just as it is written regarding him.

14 And on coming to his disciples he saw a great crowd about them, and scribes at debate with them. 15 And forthwith all the crowd on seeing him were awestruck, and ran to him and greeted him. 16 And he asked them, About what are you at debate with them? 17 And one from among the crowd answered him, Master, I have brought to thee my son, having a dumb spirit; 18 and wherever it seizes on him, it tears him, and he foams and grinds his teeth and pines away; and I bade thy disciples cast it out, and they were not able. 19 And he said in answer to them, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him to me. 20 And they brought him to him: and on his seeing him, forthwith the spirit writhed him, and falling on the ground he wallowed foaming. 21 And he asked his father, How long time is it since this befel him? And he said, From a child: 22 and it has often thrown him into fire and into waters to destroy him, but if thou art in any way able, have tender pity on us and help us. 23 And Jesus said to him, If thou art able? all things are possible for the believer. 24 At once the father of the child cried out and said, I believe: help my unbelief. 25 And Jesus seeing that a crowd was running together to the spot, rebuked the unclean spirit, saying to it, Dumb and deaf spirit, I order thee, come out of him, and enter no more into him. 26 And having cried out and writhed him much, he came out; and he became as if dead, so that most said that he was dead. 27 But Jesus, grasping his hand, raised him; and he stood up. 28 And on his entering a house, his disciples asked him apart,

How is it that we were not able to cast it out? <sup>29</sup> And he said to them, This kind can be dislodged by nothing but prayer.

<sup>30</sup> And departing thence they were passing through Galilee: and he did not choose that any one should know it; <sup>31</sup> for he was teaching his disciples, and saying to them, The Son of Man is to be delivered up into the hands of men, and they will kill him, and when he has been killed, after three days he will rise again. <sup>32</sup> But they knew not the meaning of the saying, and were afraid to ask him.

<sup>33</sup> And they came to Capernaum: and when he was in the house, he asked them, What were you debating on the road? <sup>34</sup> But they kept silence; for they had debated with each other on the road, which was the greatest. <sup>35</sup> And having sat down he called the twelve, and says to them, If any one is wishing to be first, he shall be last of all and servant of all. <sup>36</sup> And taking a child he set it in the midst of them, and having taken it in his arms said to them, <sup>37</sup> Whoever may have received one of such children on my name, receives me; and whoever receives me, receives not me but him that sent me forth. <sup>38</sup> John spoke to him, saying, Master, we saw one casting out demons by thy name, and we checked him, because he follows not us. <sup>39</sup> But Jesus said, Do not check him: for there is no one who shall on my name do a miracle, that will be able hastily to reprove me: <sup>40</sup> for he that is not against us, is on our side. <sup>41</sup> For whoever may have given you a cup of water to drink on the score that you belong to Christ, verily I tell you, he shall by no means lose his reward. <sup>42</sup> And whoever may have stumbled one of these little ones that have faith, it is better for him if a millstone is hung round his neck, and he has been thrown into the lake. <sup>43</sup> And if thy hand be stumbling thee, cut it off: it is well that thou shouldst enter maimed into life, rather than having thy two hands to go away into Gehenna, into the unquenchable fire. <sup>44</sup> And if thy foot be stumbling thee, cut it off: it is well that thou shouldst enter lame into life, rather than having thy two feet

ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; καὶ εἶπεν αὐτοῖς, <sup>29</sup> Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ.

Καὶ κείμενοι ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλι- <sup>30</sup> λαίας, καὶ οὐκ ᾔθελεν ἵνα τις γινῶ· ἐδίδασκε γὰρ <sup>31</sup> τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, ὅτι, ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς <sup>32</sup> ἡμέρας ἀναστήσεται. Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτήσαι.

Καὶ ἦλθον εἰς Καφαρναοὺμ· καὶ ἐν τῇ οἰκίᾳ γενό- <sup>33</sup> μενος ἐπήρωτα αὐτοῦς, Τί ἐν τῇ ὁδῷ διελογίζεσθε; Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν <sup>34</sup> τῇ ὁδῷ, τίς μείζων. Καὶ καθίσας ἐφώνησε τοὺς <sup>35</sup> δώδεκα καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος. Καὶ <sup>36</sup> λαβὼν παιδίον ἕστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς, Ὃς ἂν ἐν τῶν <sup>37</sup> τοιούτων παιδιῶν δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με. Ἔφη αὐτῷ ὁ Ἰωάννης, λέγων, <sup>38</sup> Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν. Ὁ δὲ Ἰησοῦς εἶπε, Μὴ κωλύετε αὐτόν· <sup>39</sup> οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογήσαι με· ὃς γὰρ <sup>40</sup> οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν. Ὃς γὰρ <sup>41</sup> ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. Καὶ ὃς ἂν σκανδαλίσῃ ἕνα τῶν μικ- <sup>42</sup> ρῶν τῶν πίστιν ἔχόντων, καλὸν ἐστίν αὐτῷ μᾶλλον εἰ περὶκεῖται μύλος ὀνικός περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. Καὶ εἰάν σκαν- <sup>43</sup> δαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶ σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον. Καὶ εἰάν ὁ πούς σου σκανδαλίξῃ σε, <sup>44</sup> ἀπόκοψον αὐτόν· καλὸν ἐστὶ σε εἰσελθεῖν εἰς τὴν ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς

47 τὴν γέενναν. Καὶ ἐὰν ὁ ὀφθαλμὸς σου σκανδα-  
 λίσῃ σε, ἔκβαλε αὐτόν· καλὸν ἐστὶ σε μονόφθαλμον  
 48 μὸς ἔχοντα βληθῆναι εἰς γέενναν, ὅπου ὁ σκόληξ  
 49 αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. Πᾶς  
 γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλὶ ἀλισ-  
 50 θήσεται. Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἀναλον  
 γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; Ἐχετε ἐν ἑαυτοῖς  
 ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

10 ΚΑΙ ἐκείθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰου-  
 δαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ συμπορεύονται  
 πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἴωθει, πάλιν ἐδίδασ-  
 2 κεν αὐτούς. Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων  
 αὐτόν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες  
 3 αὐτόν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνε-  
 4 τεῖλατο Μωσῆς; Οἱ δὲ εἶπον, Ἐπέτρεψε Μωσῆς  
 5 βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι. Ὁ δὲ  
 Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν  
 6 ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· ἀπὸ δὲ ἀρχῆς  
 7 κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς· ἕνεκεν  
 τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ  
 8 τὴν μητέρα, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν·  
 9 ὥστε οὐκέτι εἰσὶ δύο ἀλλὰ μία σὰρξ. Ὁ οὖν ὁ  
 10 Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. Καὶ εἰς  
 τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων  
 11 αὐτόν. Καὶ λέγει αὐτοῖς, Ὁς ἐὰν ἀπολύσῃ τὴν  
 γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν·  
 12 καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ  
 ἄλλον, μοιχᾶται.

13 Καὶ προσέφερον αὐτῷ παιδιά ἵνα ἄψῃται αὐτῶν·  
 14 οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. Ἰδὼν  
 δὲ ὁ Ἰησοῦς ἠγανάκτησε καὶ εἶπεν αὐτοῖς, Ἄφετε  
 τὰ παιδιά ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτά· τῶν  
 15 γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. Ἀμὴν  
 λέγω ὑμῖν, ὅς ἐὰν μὴ δέξῃται τὴν βασιλείαν τοῦ  
 16 Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. Καὶ  
 ἐναγκαλισάμενος αὐτὰ κατευλόγει, τιθεὶς τὰς χεῖρας  
 ἐπ' αὐτά.

to be thrown into Gehenna. 47 And if thy eye be stumbling thee, put it out: it is well that thou shouldst enter one-eyed into the kingdom of God, rather than having two eyes to be thrown into Gehenna, 48 where their worm dies not and the fire is not quenched. 49 For every one will be salted with fire, and every sacrifice will be salted with salt. 50 Salt is good; but if the salt shall have become without saltiness, with what will you season it? Have salt in yourselves, and be at peace with each other.

And departing thence he comes to the borders of Judea and the other side of the Jordan; and crowds again come together to him, and, as he was wont, he was again teaching them. 2 And Pharisees came up, and asked him whether it was allowed a man to put away his wife, trying him. 3 And he said in answer to them, What did Moses command you? 4 And they said, Moses left us free to write a bill of divorce and put her away. 5 And Jesus said to them, In regard to your hardness of heart he wrote you this commandment; 6 but from the beginning of the creation He made them a male and a female: 7 for this reason shall a man leave his father and mother, and attach himself to his wife, 8 and the two shall be one flesh: so they are no longer two but one flesh. 9 What then God coupled, let not man sunder. 10 And when in the house, the disciples asked him again about this matter. 11 And he says to them, Whoever may have put away his wife and married another, commits adultery against her; 12 and if she shall have put away her husband and have married another, she commits adultery.

13 And they were bringing children to him that he might touch them; and the disciples chid those that brought them. 14 But on seeing it, Jesus was aggrieved, and said to them, Allow the children to come to me; forbid them not: for to such as they, belongs the kingdom of God. 15 Verily I tell you, Whoever shall not receive the kingdom of God as a child, he shall by no means enter into it. 16 And having taken them in his arms, he laid his hands on them and blessed them.

<sup>17</sup> And as he was going out on the road, a certain one running up and bending the knee to him asked him, Good Master, what am I to do that I may inherit everlasting life? <sup>18</sup> But Jesus said to him, Why dost thou call me good? none is good but one, namely, God. <sup>19</sup> Thou knowest the commandments, Do not commit adultery; do not slay; do not steal; do not bear false witness; do not rob; honour thy father and mother. <sup>20</sup> And he said in answer to him, Master, all these things have I kept from my youth. <sup>21</sup> And Jesus casting a glance on him loved him, and said to him, One thing fails thee: go, sell whatever thou hast, and give to the poor, and thou wilt have treasure in heaven; and come, follow me. <sup>22</sup> But he lowered at the saying, and went away grieved, for he had great wealth. <sup>23</sup> And Jesus glancing round says to his disciples, How hardly shall they that have riches, enter into the kingdom of God. <sup>24</sup> And the disciples were awestruck at his words: but Jesus says again in answer to them, Children, how hard a thing it is that those who rely on riches, should enter into the kingdom of God: <sup>25</sup> it is easier that a camel should pass through the needle's eye, than a rich man enter into the kingdom of God. <sup>26</sup> And they were beyond measure astonished, saying to themselves, And who can be saved? <sup>27</sup> Jesus casting a glance on them says, With men it is impossible, but not with God; for all things are possible with God. <sup>28</sup> Peter began to say to him, Lo, we have left all and have followed thee. <sup>29</sup> Jesus said, Verily I tell you, there is no one that has left house or brothers or sisters or mother or father or children or lands for my sake and for the sake of the gospel, <sup>30</sup> but shall get a hundred fold now at this season, houses and brothers and sisters and mothers and children and lands together with persecutions, and in the coming age everlasting life. <sup>31</sup> But many first ones will be last and the last ones first.

<sup>32</sup> And they were on the road going up to Jerusalem, and Jesus went at their head, and they were awestruck, and as they followed, they were afraid. And again tak-

Καὶ ἐκπορευομένον αὐτοῦ εἰς ὁδόν, προσδραμὼν 17 εἰς καὶ γονυπετήσας αὐτὸν ἐπῆρώτα αὐτόν, Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω; Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; 18 οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ Θεός. Τὰς ἐντολάς οἶδας, 19 Μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Διδάσκαλε, 20 ταῦτα πάντα ἐφύλαξά μιν ἐκ νεότητός μου. Ὁ δὲ 21 Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ, Ἐν σε ὑστερεῖ ὕπαγε, ὅσα ἔχεις, πώλησον καὶ δὸς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι. Ὁ δὲ στυγνάσας ἐπὶ τῷ 22 λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς 23 μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται. Οἱ δὲ 24 μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ· ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν· εὐκολώτερον 25 ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ραφίδος διελθεῖν ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. Οἱ δὲ περισσῶς ἐξεπλήσθησαν, λέγοντες πρὸς 26 ἑαυτούς, Καὶ τίς δύναται σωθῆναι; Ἐμβλέψας αὐτοῖς 27 ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ Θεῷ· πάντα γὰρ δυνατὰ ἐστί παρὰ τῷ Θεῷ. Ἦρξάτο λέγειν ὁ Πέτρος αὐτῷ, Ἰδοὺ ἡμεῖς 28 ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι. Ἔφη ὁ 29 Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου, ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ 30 καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον. Πολλοὶ δὲ 31 ἐσονται πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι.

<sup>3</sup> Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, 32 καὶ ἦν προαὶων αὐτῶν ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο καὶ ἀκολουθοῦντες ἐφοβοῦντο. Καὶ παραλαβὼν πάλιν

33 τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ  
 συμβαίνειν, ὅτι, ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα,  
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιε-  
 34 ρεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν  
 θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, καὶ  
 ἐμπαΐξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστι-  
 γώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν αὐτόν, καὶ μετὰ  
 τρεῖς ἡμέρας ἀναστήσεται.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης  
 οἱ υἱοὶ Ζεβεδαίου, λέγοντες αὐτῷ, Διδάσκαλε, θέλο-  
 36 μεν ἵνα ὃ ἐὰν αἰτήσωμέν σε, ποιήσῃς ἡμῖν. Ὁ δὲ  
 37 εἶπεν αὐτοῖς, Τί θέλετέ με ποιῆσαι ὑμῖν; Οἱ δὲ  
 εἶπον αὐτῷ, Δός ἡμῖν ἵνα εἰς σου ἐκ δεξιῶν καὶ  
 38 εἰς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου. Ὁ  
 δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί αἰτεῖσθε.  
 Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπ-  
 39 τισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; Οἱ δὲ εἶπον  
 αὐτῷ, Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ  
 40 ποτήριον ὃ ἐγὼ πίνω, πίεσθε, καὶ τὸ βάπτισμα ὃ  
 ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ  
 41 δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι,  
 42 ἀλλ' οἷς ἡτοίμασται. Καὶ ἀκούσαντες οἱ δέκα ἤρ-  
 43 ξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. Καὶ  
 προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς,  
 44 Οἴδατε ὅτι οἱ δοκοῦντες ἀρχεῖν τῶν ἐθνῶν κατα-  
 κυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζ-  
 43 ρουσιν αὐτῶν· οὐχ οὕτω δὲ ἔστιν ἐν ὑμῖν· ἀλλ'  
 ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται ὑμῶν  
 44 διάκονος, καὶ ὃς ἐὰν θέλῃ ὑμῶν γενέσθαι πρῶτος,  
 45 ἔσται πάντων δούλος· καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου  
 οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι  
 τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

46 Καὶ ἔρχονται εἰς Ἱεριχῶ· καὶ ἐκπορευομένου αὐτοῦ  
 ἀπὸ Ἱεριχῶ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου  
 ἱκανοῦ, ὁ υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο  
 47 παρὰ τὴν ὁδὸν προσαιτῶν, καὶ ἀκούσας ὅτι Ἰησοῦς  
 ὁ Ναζαρηνόσ ἐστιν, ἤρξατο κράζειν καὶ λέγειν, Ὁ  
 48 υἱὸς Δαυὶδ Ἰησοῦ, ἐλέησόν με. Καὶ ἐπετίμων αὐτῷ  
 πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἔκραζεν,  
 49 Ὡς Δαυὶδ, ἐλέησόν με. Καὶ στᾶς ὁ Ἰησοῦς εἶπεν

ing to him the twelve, he began to tell them the things which were going to befall him,<sup>33</sup> saying, Lo, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes, and they will condemn him to death and deliver him to the Gentiles;<sup>34</sup> and they will mock him and spit on him and scourge him and kill him, and after three days he will rise.

<sup>35</sup> And there came to him James and John, the sons of Zebedee, saying to him, Master, we wish thee to do for us the thing that we may ask thee. <sup>36</sup> And he said to them, What do you wish me to do for you? <sup>37</sup> And they said to him, Grant us to take seat one on thy right and one on thy left in thy glory. <sup>38</sup> But Jesus said to them, You know not what you are asking. Are you able to drink the cup which I am to drink, or be baptised with the baptism with which I am to be baptised? <sup>39</sup> And they said to him, We are able. But Jesus said to them, The cup which I am to drink, shall you drink, and with the baptism with which I am to be baptised, shall you be baptised: <sup>40</sup> but to take seat on my right and my left is not mine to grant, unless to those for whom it has been made ready. <sup>41</sup> And on hearing it, the ten began to be aggrieved about James and John. <sup>42</sup> And calling them to him Jesus says to them, You know that those who are accounted to rule the nations, lord it over them, and their great men have mastery of them: <sup>43</sup> but not so is it among you; but whoever may choose to become great among you, shall be your attendant, <sup>44</sup> and whoever may choose to become the first of you, shall be your bond-servant: <sup>45</sup> for the Son of Man came not to receive attendance but to be attendant, and to give his life a ransom instead of many.

<sup>46</sup> And they come to Jericho: and as he was going out from Jericho and his disciples and a large crowd, the son of Timaeus, Bartimaeus, the blind man, sat by the road side begging, <sup>47</sup> and hearing that it was Jesus the Nazarene, began to cry out and say, Jesus, son of David, pity me. <sup>48</sup> And many sharply bid him be still; but he cried out much the more, Son of David, pity me. <sup>49</sup> And Jesus stopped and bade

him be called. And they call the blind man, saying to him, Take courage, rise; he calls thee. <sup>50</sup>And he, throwing off his mantle, leaped up and came to Jesus. <sup>51</sup>And Jesus said in answer to him, What wouldst thou have me do for thee? And the blind man said to him, Rabboni, it is that I may recover sight. <sup>52</sup>And Jesus said to him, Go, thy faith has healed thee. And forthwith he recovered his sight, and followed him on the road.

And when they are coming near Jerusalem, at Bethphage and Bethany against the mount of Olives, he sends two of his disciples, <sup>2</sup> and says to them, Go to the village over against you, and as soon as you enter it, you will find a colt tied up, on which no man has sat: loose and bring it: <sup>3</sup> and if any one say to you, Why are you doing this? say, the Lord has need of it; and he will forthwith send it hither. <sup>4</sup> And they went and found a colt tied up against the door outside on the open road, and they loose it. <sup>5</sup> And some of those that stood there, said, What are you doing, loosing the colt? <sup>6</sup> And they said to them as Jesus bade: and they allowed them. <sup>7</sup> And they bring the colt to Jesus, and throw their mantles on it, and he seated himself upon it. <sup>8</sup> And many spread their mantles on the road, and others boughs, having cut them out of the fields: <sup>9</sup> and those in advance and those that followed were crying out, Hosanna: blessed is he that comes in the name of the Lord: <sup>10</sup> blessed is the coming kingdom of our father David; Hosanna in the highest realms. <sup>11</sup> And he entered Jerusalem, into the temple; and having glanced round on all things, the time of day being now late, he went out to Bethany with the twelve.

<sup>12</sup> And on the morrow, on their coming out of Bethany, he was hungry, <sup>13</sup> and seeing a fig tree afar having leaves, he came to see whether he should find ought on it; and on coming to it, he found nothing but leaves, for it was not a time of figs: <sup>14</sup> and he said in answer to it, May no one any longer eat fruit off thee for ever. And the disciples heard him.

<sup>15</sup> And they come to Jerusalem: and entering the temple he began

αὐτὸν φωνηθῆναι. Καὶ φωνοῦσι τὸν τυφλὸν, λέγοντες αὐτῷ, Θάρσει, ἔγειρε, φωνεῖ σε· Ὁ δὲ ἀποβαλὼν <sup>50</sup> τὸ ἱμάτιον αὐτοῦ, ἀναπηδήσας ἦλθε πρὸς τὸν Ἰησοῦν. Καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπε, Τί θέλεις <sup>51</sup> ποιήσω σοι; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββουνί, ἵνα ἀναβλέψω. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ὑπάγε, <sup>52</sup> ἢ πίστις σου σέσωκέ σε. Καὶ εὐθὺς ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

ΚΑΙ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα, εἰς Βηθ- <sup>11</sup> φαγή καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, <sup>2</sup> Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύσατε αὐτὸν καὶ φέρετε· καὶ εἰάν τις ὑμῖν εἴπη, Τί ποιεῖτε <sup>3</sup> τοῦτο; εἶπατε, Ὁ Κύριος αὐτοῦ χρεῖαν ἔχει καὶ εὐθὺς αὐτὸν ἀποστέλλει ὧδε. Καὶ ἀπήλθον, καὶ <sup>4</sup> εὗρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδου, καὶ λύουσιν αὐτόν· Καὶ τινες τῶν ἐκεῖ <sup>5</sup> ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; Οἱ δὲ εἶπον αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς· <sup>6</sup> καὶ ἀφήκαν αὐτούς. Καὶ φέρουσιν τὸν πῶλον πρὸς <sup>7</sup> τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν. Καὶ πολλοὶ τὰ ἱμάτια αὐτῶν <sup>8</sup> ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας, κόψαντες ἐκ τῶν ἀγρῶν· καὶ οἱ προάγοντες καὶ οἱ ἀκολου- <sup>9</sup> θοῦντες ἔκραζον, Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· εὐλογημένη ἡ ἐρχομένη βασιλεία <sup>10</sup> τοῦ πατρὸς ἡμῶν Δαυὶδ, ὡσαννά ἐν τοῖς ὑψίστοις. Καὶ εἰσηλθὼν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ περι- <sup>11</sup> βλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἔξηλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

Καὶ τῇ ἐπαύριον, ἐξεληθόντων αὐτῶν ἀπὸ Βηθ- <sup>12</sup> ανίας, ἐπέινασε, καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν <sup>13</sup> ἔχουσαν φύλλα, ἦλθεν εἰ ἄρα τι εὐρήσει ἐν αὐτῇ, καὶ ἔλθων ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων· καὶ ἀποκριθεὶς εἶπεν αὐτῇ, Μηκέτι <sup>14</sup> εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν <sup>15</sup>



εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ  
 τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν  
 κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς  
 16 περιστερὰς κατέστρεψεν, καὶ οὐκ ἤφειεν ἵνα τις διε-  
 17 νέγκῃ σκευὸς διὰ τοῦ ἱεροῦ, καὶ ἐδίδασκεν καὶ ἔλεγεν,  
 Οὐ γέγραπται, ὅτι, ὁ οἶκός μου οἶκος προσευχῆς  
 κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε  
 18 αὐτὸν σπήλαιον ληστῶν. Καὶ ἤκουσαν οἱ ἀρχιερεῖς  
 καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσω-  
 σιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξε-  
 πλήσαστο ἐπὶ τῇ διδαχῇ αὐτοῦ.

19 Καὶ ὅταν ὀνέ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.  
 20 Καὶ παραπορευόμενοι πρῶτῳ εἶδον τὴν συκὴν ἐξηραμ-  
 21 μένην ἐκ ῥιζῶν· καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει  
 αὐτῷ, Ῥαββί, ἴδε ἡ συκὴ ἣν κατηράσω, ἐξήρανται.  
 22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, Ἔχετε πίστιν  
 23 Θεοῦ. Ἀμὴν λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει  
 τούτῳ, Ῥαθνη καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ  
 διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ  
 24 γίνεται, ἔσται αὐτῷ. Διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα  
 προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ  
 25 ἔσται ὑμῖν. Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε  
 εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν  
 τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ  
 ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ  
 28 ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, καὶ  
 ἔλεγον αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς  
 σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῆς;  
 29 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς ἓνα  
 λόγον, καὶ ἀποκριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ  
 30 ἐξουσίᾳ ταῦτα ποιῶ. Τὸ βάπτισμα τὸ Ἰωάννου ἐξ  
 31 οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκριθῆτέ μοι. Καὶ  
 διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες, Ἐὰν εἴπωμεν,  
 Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;  
 32 ἀλλὰ εἴπωμεν, Ἐξ ἀνθρώπων; Ἐφοβοῦντο τὸν λαόν·  
 ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης  
 33 ἦν. Καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν, Οὐκ  
 οἶδαμεν. Καὶ ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐδὲ ἐγὼ  
 λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

to turn out those that were sell-  
 ing and those that were buying  
 in the temple, and overturned  
 the money-changers' tables and  
 the seats of those that sold the  
 doves, <sup>16</sup>and did not allow any  
 one to carry a vessel through the  
 temple; <sup>17</sup>and he taught and said,  
 Is it not written, My house shall  
 be called a house of prayer for  
 all the nations? but you have  
 made it a robbers' den. <sup>18</sup>And  
 the chief priests and the scribes  
 heard, and tried how they might  
 destroy him; for they feared him,  
 for all the populace were aston-  
 ished at his teaching.

<sup>19</sup>And whenever it became late,  
 he used to go out of the city.  
<sup>20</sup>And while passing along at early  
 morn, they saw the fig tree with-  
 ered from the roots: <sup>21</sup>and Peter  
 calling to mind says to him, Rab-  
 bi, see the fig tree which thou curs-  
 edst, is withered. <sup>22</sup>And Jesus says  
 in answer to them. Have faith in  
 God. <sup>23</sup>Verily I tell you, that who-  
 ever may say to this mountain, Be  
 upraised and thrown into the sea,  
 and not misdoubt in his heart,  
 and believe that what he speaks,  
 will come to pass, it will be done  
 for him. <sup>24</sup>On this account I tell  
 you, all things whatever you pray  
 and ask for, believe that you have  
 received them, and it will be done  
 for you. <sup>25</sup>And whenever you stand  
 praying, forgive whatever you  
 have against any one, that your  
 Father also who is in heaven, may  
 forgive you your trespasses.

<sup>27</sup>And they come again to Jeru-  
 salem: and as he was walking in  
 the temple, there came to him  
 the chief priests and the scribes  
 and the elders, <sup>28</sup>and said to him,  
 By what authority art thou doing  
 these things, and who gave thee  
 this authority to do these things?  
<sup>29</sup>And Jesus said to them, I will  
 put one question to you; and  
 answer me, and I will tell you  
 by what authority I am doing  
 these things. <sup>30</sup>The baptism of  
 John, was it from heaven or from  
 man? answer me. <sup>31</sup>And they  
 debated with themselves, saying,  
 If we say, From heaven, he will  
 say, Why did you not believe  
 him? <sup>32</sup>Yet are we to say, From  
 man?—They feared the people;  
 for all regarded John as a prop-  
 het indeed. <sup>33</sup>And they say in  
 answer to Jesus, We do not know.  
 And Jesus says to them, Neither  
 do I tell you by what authority  
 I am doing these things.

And he began to speak to them in parables. A man planted a vineyard, and fenced it round, and dug a vat, and built a tower, and let it out to husbandmen, and went abroad. <sup>2</sup>And he sent to the husbandmen at the season a servant, that he should receive from the husbandmen of the fruits of the vineyard: <sup>3</sup>and they took him and beat him and sent him away empty handed. <sup>4</sup>And again he sent to them another servant: him too they hurt on the head and treated foully. <sup>5</sup>And he sent another, and him they killed, and many others, beating some and killing some. <sup>6</sup>Still he had one beloved son: he sent him last to them, saying, They will feelabashed at my son. <sup>7</sup>But those husbandmen said to themselves, This is the heir; come, let us kill him, and the inheritance will be ours. <sup>8</sup>And they took and killed him and cast him out of the vineyard. <sup>9</sup>What will the master of the vineyard do? he will come and destroy the husbandmen, and give the vineyard to others. <sup>10</sup>Have you not even read this scripture, A stone which the builders disallowed, this became a head of a corner: <sup>11</sup>for the Lord did this come, and it is marvellous in our eyes? <sup>12</sup>And they endeavoured to seize him, but feared the populace: for they became aware that he had spoken the parable against themselves. And they left him and went away.

<sup>13</sup>And they send out to him some of the Pharisees and of the Herodians, that they might catch him with speech. <sup>14</sup>And they come and say to him, Master, we know that thou art truthful and carest for no one, for thou lookest not on the face of men, but teachest the way of God truthfully: is it allowable to pay tax to Caesar or not? <sup>15</sup>are we to pay or not pay? But he, knowing their hypocrisy, said to them, Why are you trying me? bring me a penny that I may see it. <sup>16</sup>And they brought him one: and he says to them, Whose is this likeness and legend? And they said to him, Caesar's. <sup>17</sup>And Jesus said, The things of Caesar discharge to Caesar, and the things of God to God. And they wondered at him.

<sup>18</sup>And there come Sadducees to him, those that say there is no resurrection, and they asked him,

ΚΑΙ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν. Ἄμ- 12  
πελώνα ἄνθρωπος ἐφύτευσε, καὶ περιέθηκε φραγμὸν  
καὶ ὠρυξεν ὑπολήνιον καὶ ὠκοδόμησε πύργον, καὶ  
ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπέδημσε. Καὶ ἀπέ- 2  
στείλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον, ἵνα  
παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπε-  
λώνος· καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν 3  
κενόν. Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον 4  
δούλον· κάκεινον ἐκεφαλαιώσαν καὶ ἠτίμησαν. Καὶ 5  
ἄλλον ἀπέστειλε· κάκεινον ἀπέκτειναν, καὶ πολλοὺς  
ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτείνοντες. Ἔτι 6  
εἷς ἔχειν υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον  
πρὸς αὐτοὺς λέγων, ὅτι, ἐντραπήσονται τὸν υἱὸν μου.  
Ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπον, ὅτι, οὗτός 7  
ἐστὶν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ  
ἡμῶν ἔσται ἡ κληρονομία. Καὶ λαβόντες ἀπέκτειναν 8  
αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελώνος. Τί 9  
ποιήσει ὁ κύριος τοῦ ἀμπελώνος; ἐλεύσεται καὶ ἀπο-  
λέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελώνα ἄλλοις.  
Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε, Λίθον δὲν ἀπε- 10  
δοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν  
γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἐστὶ θαυμαστὴ 11  
ἐν ὀφθαλμοῖς ἡμῶν; Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ 12  
ἐφοβήθησαν τὸν ὄχλον· ἐγνώσαν γὰρ ὅτι πρὸς αὐτοὺς  
τὴν παραβολὴν εἶπε. Καὶ ἀφέντες αὐτὸν ἀπήλθον.

Καὶ ἀποστέλλουσι πρὸς αὐτόν τινες τῶν Φαρι- 13  
σαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι  
λόγῳ. Καὶ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οὐ- 14  
δαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός,  
οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ'  
ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· ἕξεισι κήνησον  
Καίσαρι δοῦναι ἢ οὐ; δώμεν ἢ μὴ δώμεν; Ὁ δὲ εἰδὼς 15  
αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε;  
φέρετέ μοι δηνάριον ἵνα ἴδω. Οἱ δὲ ἤνεγκαν· καὶ 16  
λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;  
Οἱ δὲ εἶπον αὐτῷ, Καίσαρος. Ὁ δὲ Ἰησοῦς εἶπε, 17  
Τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ  
Θεῷ. Καὶ ἐθαύμαζον ἐπ' αὐτῷ.

Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέ- 18  
γουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέ-

19 γοντες, Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν, ὅτι, ἕαν  
 τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ  
 ἀφῆ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα  
 20 καὶ ἕξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. Ἐπτὰ  
 ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ  
 21 ἀποθνήσκων οὐκ ἀφῆκε σπέρμα· καὶ ὁ δευτέρως ἔλα-  
 βεν αὐτήν, καὶ ἀπέθανε μὴ καταλιπὼν σπέρμα· καὶ  
 22 ὁ τρίτος ὡσαύτως, καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα.  
 23 Ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν. Ἐν τῇ  
 ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή;  
 24 οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. Ἔφη αὐτοῖς ὁ  
 Ἰησοῦς, Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς  
 25 μηδὲ τὴν δύναμιν τοῦ Θεοῦ; ὅταν γὰρ ἐκ νεκρῶν ἀνα-  
 στῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς  
 26 ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς. Περὶ δὲ τῶν νεκρῶν,  
 ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως  
 ἐπὶ τοῦ βάρου, πῶς εἶπεν αὐτῷ ὁ Θεός, λέγων, Ἐγὼ  
 ὁ Θεὸς Ἀβραάμ καὶ Θεὸς Ἰσαὰκ καὶ Θεὸς Ἰακώβ;  
 27 Οὐκ ἔστι Θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾶσθε.  
 28 Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐ-  
 τῶν συζητούντων, εἰδὼς ὅτι καλῶς ἀπεκρίθη αὐτοῖς,  
 ἐπιρώτησεν αὐτόν, Ποία ἐστὶν ἐντολὴ πρώτη πάντων;  
 29 Ἀπεκρίθη ὁ Ἰησοῦς, ὅτι, πρώτη ἐστίν, Ἄκουε, Ἰσ-  
 30 ραήλ, Κύριος ὁ Θεὸς ἡμῶν Κύριος εἰς ἐστί, καὶ ἀγαπή-  
 σεῖς Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ  
 ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.  
 31 Δευτέρα αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυ-  
 32 τόν. Μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι. Καὶ  
 εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε, ἐπ'  
 ἀληθείας εἶπας, ὅτι εἰς ἐστὶ καὶ οὐκ ἔστιν ἄλλος πλὴν  
 33 αὐτοῦ· καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας  
 καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος,  
 καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν πλείον ἐστὶ  
 34 πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν. Καὶ ὁ  
 Ἰησοῦς, ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν  
 αὐτῷ, Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ.  
 35 Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι. Καὶ  
 ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ,  
 36 Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς  
 ἐστὶ Δαυίδ; Αὐτὸς Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ,

saying,<sup>19</sup> Master, Moses wrote for us, that, if any one's brother die and leave a wife behind but not leave a child, his brother should take his wife, and raise seed for his brother. <sup>20</sup> There were seven brothers; and the first took a wife, and dying left no seed; <sup>21</sup> and the second took her, and died and left no seed behind; and the third in like manner; <sup>22</sup> and the seven left no seed. Last of all the woman also died. <sup>23</sup> In the resurrection, when they shall have risen, of which of them will she be wife? for the seven had her to wife. <sup>24</sup> Jesus said to them, Are you not on this account misguided, as not knowing the scriptures nor the power of God? <sup>25</sup> for when they shall have risen from the dead, they neither marry nor are given in marriage, but are as angels that are in heaven. <sup>26</sup> And about the dead, that they are raised, have you not read in the book of Moses, at the Bush, how God spoke to him, saying, I am the God of Abraham and God of Isaac and God of Jacob? <sup>27</sup> He is not God of dead but of living ones: you are greatly misguided.

<sup>28</sup> And one of the scribes came up, and, on hearing them in debate, knowing that he had answered them well, asked him, Which commandment is first of all? <sup>29</sup> Jesus answered, The first is, Hear, Israel, the Lord our God is one Lord: <sup>30</sup> and thou shalt love the Lord thy God from thy whole heart and from thy whole soul and from thy whole strength. <sup>31</sup> The second is this, Thou shalt love thy neighbour as thyself. Another commandment greater than these there is not. <sup>32</sup> And the scribe said to him, Well hast thou said it, Master, with truth, that He is one, and that there is no other but He: <sup>33</sup> and to love him from the whole heart and from the whole understanding and from the whole strength, and to love his neighbour as himself, is more than all the whole burnt offerings and sacrifices. <sup>34</sup> And Jesus, seeing that he gave a well thought answer, said to him, Thou art not far from the kingdom of God. And no one any longer ventured to put a question to him. <sup>35</sup> And Jesus said in answer, while teaching in the temple, How say the scribes that the Christ is David's son? <sup>36</sup> David himself said in

Holy Spirit, The Lord said to my lord, Seat thyself on my right hand, till I shall have put thy foes beneath thy feet. <sup>37</sup> David himself calls him lord, and whence is he his son? And the large crowd were listening to him gladly. <sup>38</sup> And in his teaching he said, Beware of the scribes, who like to walk about in robes, and greetings in the market places, <sup>39</sup> and the chief seats in the synagogues, and the first places at meals. <sup>40</sup> They that eat up the widows' houses, and by way of cloak pray at great length, these shall receive a far greater doom.

<sup>41</sup> And having seated himself over against the treasury, he was viewing how the crowd were throwing money into the treasury: and many rich men threw in much; <sup>42</sup> and one poor widow came and threw in two mites, that is, a farthing. <sup>43</sup> And having called his disciples to him, he says to them, Verily I tell you, that this poor widow has thrown in more than all that are throwing into the treasury: <sup>44</sup> for all threw in out of that which they had to spare, but this woman out of her neediness threw in all that she had, her whole living.

And as he was going out of the temple, one of his disciples says to him, Master, see, what sort of stones and what sort of buildings! <sup>2</sup> And Jesus said to him, Seest thou these great buildings? there will not be left stone upon stone that shall not be thrown down. <sup>3</sup> And as he was sitting on the Mount of Olives over against the temple, Peter and James and John and Andrew asked him apart, <sup>4</sup> Tell us when these things will be, and what is the sign when all these things are going to be accomplished. <sup>5</sup> And Jesus began to say to them, Take heed, lest any one mislead you. <sup>6</sup> Many will come in my name, saying, I am he, and will mislead many. <sup>7</sup> But whenever you hear of wars and reports of wars, be not troubled: they must come to pass, but the end is not yet: <sup>8</sup> for there will rise nation against nation and kingdom against kingdom; there will be earthquakes in several places; there will be dearths: these things are beginnings of birth-throes. <sup>9</sup> But do you take heed to yourselves: they will

Εἶπε Κύριος τῷ κυρίῳ μου, Κάθισον ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου. Αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ <sup>37</sup> ἔστιν υἱός; Καὶ ὁ πολλὸς ὄχλος ἤκουεν αὐτοῦ ἡδέως. Καὶ ἐν τῇ διδασκίᾳ αὐτοῦ ἔλεγε, Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελώντων ἐν στολαῖς περιπατεῖν καὶ ἄσπασματὸν ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν <sup>39</sup> ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις. Οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει <sup>40</sup> μακρὰ προσευχόμενοι, οὗτοι λήφονται περισσότερον κρίμα.

Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἑθεώρει <sup>41</sup> πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά· καὶ ἔλθουσα μία <sup>42</sup> χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὃ ἔστι κοδράντης. Καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐ- <sup>43</sup> τοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων βέβληκε τῶν βαλλόντων εἰς τὸ γαζο- <sup>44</sup> φυλάκιον· πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν, ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

ΚΑΙ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει <sup>13</sup> αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. Καὶ ὁ Ἰησοῦς <sup>2</sup> εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφελθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ. Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέ- <sup>3</sup> ναντι τοῦ ἱεροῦ, ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Εἰπὸν ἡμῖν <sup>4</sup> πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα; Ὁ δὲ Ἰησοῦς ἤρξατο <sup>5</sup> λέγειν αὐτοῖς, Βλέπετε μή τις ὑμᾶς πλανήσῃ. Πολ- <sup>6</sup> λοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, ὅτι, ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν. Ὅταν δὲ ἀκούετε <sup>7</sup> πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὕτω τὸ τέλος· ἐγερθήσεται γὰρ ἔθνος ἐπὶ <sup>8</sup> ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμὸι κατὰ τόπους, ἔσονται λιμοὶ· ἀρχαὶ ὀδίνων ταῦτα. Βλέπετε <sup>9</sup> ὅτι οὐ μὲν εἰς αὐτοῦ· παραδώσουσιν ὑμᾶς εἰς συνέδρια, καὶ

εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασι-  
 10 καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ  
 11 εὐαγγέλιον. Καὶ ὅταν ἀγῶσιν ὑμᾶς παραδίδόντες,  
 μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν  
 ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ἐστε  
 12 ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. Καὶ  
 παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ  
 τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ  
 13 θανατώσουσιν αὐτούς· καὶ ἔσεσθε μισούμενοι ὑπὸ  
 πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος,  
 οὗτος σωθήσεται.

14 Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστη-  
 κὸς ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω, τότε οἱ  
 15 ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, ὁ δὲ ἐπὶ  
 τοῦ δόματος μὴ καταβάτω μηδὲ εἰσελθέτω τι ἄραι  
 16 ἐκ τῆς οἰκίας αὐτοῦ, καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπι-  
 στρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.  
 17 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλα-  
 ζούσαις ἐν ἐκείναις ταῖς ἡμέραις. Προσεύχεσθε δὲ  
 19 ἵνα μὴ γένηται χεμιῶνος· ἔσονται γὰρ αἱ ἡμέ-  
 ραι ἐκεῖναι θλίψις, οἷα οὐ γέγονε τοιαύτη ἀπ'  
 ἀρχῆς κτίσεως, ἣν ἔκτισεν ὁ Θεός, ἕως τοῦ νῦν, καὶ  
 20 οὐ μὴ γένηται. Καὶ εἰ μὴ ἐκολόβωσε Κύριος τὰς  
 ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς  
 ἐκλεκτούς οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας.  
 21 Καὶ τότε ἐάν τις εἴπῃ ὑμῖν, Ἴδε, ὦδε ὁ Χριστός,  
 22 ἴδε ἐκεῖ, μὴ πιστεύετε· ἐγερθῆσονται γὰρ ψευδο-  
 χριστοὶ καὶ ψευδοπροφήται, καὶ ποιήσουσι σημεῖα  
 καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς  
 23 ἐκλεκτούς. Ὑμεῖς δὲ βλέπετε· προεῖρηκα ὑμῖν  
 πάντα.

24 Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν  
 ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ  
 25 δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες ἔσονται ἐκ  
 τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς  
 26 οὐρανοῖς σαλευθήσονται. Καὶ τότε ὄψονται τὸν υἱὸν  
 τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως  
 27 πολλῆς καὶ δόξης. Καὶ τότε ἀποστελεῖ τοὺς ἀγγέ-

deliver you up to council-courts, and in synagogues shall you be beaten, and before governors and kings shall you be set for my sake, for a witness to them: <sup>10</sup>and unto all the nations must the gospel first be published. <sup>11</sup>But whenever they shall lead you off and deliver you up, do not concern yourselves beforehand what you are to speak; but whatever may be granted you at that hour, this speak; for you are not the speakers, but the Holy Spirit. <sup>12</sup>And brother will deliver up brother to death, and father deliver up child, and children will rise against parents and put them to death; <sup>13</sup>and you will be hated by all on account of my name: but he that endures throughout, this one will be saved.

<sup>14</sup>But whenever you shall see the abomination of desolation standing where it ought not—let the reader understand—then let those in Judea fly to the mountains, <sup>15</sup>and let him that is on the housetop, not go down, nor enter to take away any thing out of his house; <sup>16</sup>and let him that is in the open field, not turn back to take away his mantle. <sup>17</sup>And woe to the women with child and those that shall be suckling in those days. <sup>18</sup>And pray that it may not be in winter; <sup>19</sup>for those days will be a time of distress, such as has not been from the beginning of the creation which God created, till now, and will never be. <sup>20</sup>And had not the Lord shortened the days, no flesh would have been saved: but on account of the chosen ones whom he chose, he shortened the days. <sup>21</sup>And then if any one say to you, See, here is the Christ; see, he is there, believe it not; <sup>22</sup>for there will rise up false Christs and false prophets, and will do signs and marvels, to mislead, if possible, the chosen ones. <sup>23</sup>But do you take heed: I have foretold you all things.

<sup>24</sup>But in those days, after that distress, will the sun be darkened and the moon not give her light, <sup>25</sup>and the stars will be falling from heaven, and the powers that are in the heavens, will be shaken. <sup>26</sup>And then will they see the Son of Man coming in clouds with great power and glory. <sup>27</sup>And then will he send out the angels, and gather the

chosen ones from the four winds, from earth's utmost bound to heaven's utmost bound.

<sup>28</sup>And from the fig tree learn its parable. When its branch has now become tender, and the leaves are shooting, it is known that summer is near. <sup>29</sup>So you too, whenever you shall see these things coming to pass, know that it is near, by the doors. <sup>30</sup>Verily I tell you, that this generation shall by no means have passed away, till all these things shall have come to pass. <sup>31</sup>The heaven and the earth will pass away; but my words shall not pass away.

<sup>32</sup>But about that day or hour knows no one, not even an angel in heaven, nor the Son, but the Father. <sup>33</sup>Take heed, be wakeful, for you know not when the time is: <sup>34</sup>as a man going abroad, on leaving his house and giving to his servants their authority, to each his business, commanded also the doorkeeper to keep watch. <sup>35</sup>Keep watch then, for you know not when the master of the house is coming, whether at eventide or midnight or cockerow or early morn; <sup>36</sup>lest coming suddenly he find you sleeping. <sup>37</sup>And what I say to you, I say to all, Keep watch.

Now it was the passover and the time of unleavened bread <sup>1</sup>for two days, and the chief priests and the scribes were endeavouring how they might seize him by stealth and put him to death; <sup>2</sup>for they said, Not at the feast, lest there be an uproar of the people.

<sup>3</sup>And as he was at Bethany in the house of Simon the leper, while he was at table, there came a woman having an alabaster box of costly ointment of spikenard. Having broken the alabaster box she poured it on his head: <sup>4</sup>but there were some aggrieved in themselves, saying, Why has there been this waste of the ointment? <sup>5</sup>for this ointment might have been sold for above two hundred pence, and given to the poor. And they chid her harshly: <sup>6</sup>but Jesus said, Let her alone; why are you giving her trouble? a good deed has she done me; <sup>7</sup>for you have the poor with you at all times, and whenever you may choose, you can do them kindness, but me you have not at all times. <sup>8</sup>What she had means of doing, she has done: she has forestalled anoint-

λους, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

<sup>1</sup>Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν. <sup>2</sup>Ὅταν 28 αὐτῆς ἦδῃ ὁ κλάδος ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσκεται ὅτι ἐγγὺς τὸ θέρος ἐστίν· οὕτω 29 καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. <sup>30</sup>Ἀμὴν λέγω ὑμῖν, ὅτι οὐ 30 μὴ παρελθῆ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα γένηται. <sup>31</sup>Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ 31 δὲ λόγοι μου οὐ παρελεύσονται.

Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς 32 οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ. Βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε 33 ὁ καιρὸς ἐστίν· ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν 34 οἰκίαν αὐτοῦ καὶ δούσ τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. Γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ 35 πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὄψε ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωί· μὴ ἐλθὼν ἐξαί- 36 φνης εὖρη ὑμᾶς καθευδόντας. <sup>37</sup>Ὁ δὲ ὑμῖν λέγω, πάσι λέγω· γρηγορεῖτε.

<sup>1</sup>Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας, 14 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· ἔλεγον γάρ, Μὴ 2 ἐν τῇ ἑορτῇ, μή ποτε ἔσται θόρυβος τοῦ λαοῦ.

Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος 3 τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς. Συντρίψασα τὴν ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆς· ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἐαυτοὺς, Εἰς τί ἢ 4 ἀπόλεια αὕτη τοῦ μύρου γέγονεν; ἠδύνατο γὰρ τοῦτο 5 τὸ μύρονπραθῆναι ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ· ὁ δὲ 6 Ἰησοῦς εἶπεν, Ἀφετε αὐτὴν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο ἐν ἐμοί· πάντοτε γὰρ 7 τοὺς πτωχοὺς ἔχετε μεθ' ἐαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε. <sup>8</sup>Ὁ ἔσχεν, ἐποίησεν· προέλαβε μυρίσαι μου τὸ σῶμα 8

- 9 εἰς τὸν ἐνταφιασμόν. Ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὁ ἐποίησεν αὐτῆ, λαληθήσεται εἰς μνημόσυνον αὐτῆς.
- 10 Καὶ Ἰούδας Ἰσκαριώτης ὁ εἰς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδῶ αὐτοῖς.
- 11 οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτηε πῶς αὐτὸν εὐκαίρως παραδῶ.
- 12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἄζύμων, ὅτε τὸ πάσχα ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πού θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων, ἀκολουθήσατε αὐτῷ, καὶ ὅπου ἂν εἰσέλθῃ, εἶπατε τῷ οἰκοδεσπότη, ὅτι, ὁ διδάσκαλος λέγει, Πού ἔστι τὸ κατάλυμά μου, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; Καὶ αὐτὸς ὑμῖν δείξει ἀνώγειον μέγα ἐστρωμένον ἑτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν. Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὑρον καθὼς εἶπεν αὐτοῖς, καὶ ἠτοίμασαν τὸ πάσχα.
- 17 Καὶ, ὀψίας γενομένης, ἔρχεται μετὰ τῶν δώδεκα καὶ, ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. Ἦρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἰς κατὰ εἰς, Μῆτι ἐγώ; καὶ ἄλλος, Μῆτι ἐγώ; Ὁ δὲ εἶπεν αὐτοῖς, Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον· ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. Καὶ, ἐσθιόντων αὐτῶν, λαβὼν ἄρτον εὐλογησας ἔκλασε καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε, Λάβετε· τοῦτό ἐστι τὸ σῶμά μου.
- 23 Καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες· καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυνόμενον ὑπὲρ πολλῶν. Ἀμὴν λέγω ὑμῖν, ὅτι, οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκεί-

ing my body for its embalmment.  
 9 And verily I tell you, wherever the gospel may be published over the whole world, that also which this woman did, shall be told for a remembrance of her.

10 And Judas Iscariot, one of the twelve, went away to the chief priests, that he might deliver him up to them; and they, on hearing it, were glad and promised to give him money: and he was endeavouring to find how he might at a fit time deliver him up.

12 And on the first day of the time of unleavened bread, when they were sacrificing the passover, the disciples say to him, Where wilt thou that we go and make ready that thou mayest eat the passover? 13 And he despatches two of his disciples, and says to them, Go to the city, and there will meet you a man carrying a pitcher of water; follow him, and wherever he goes in, say to the householder, The master says, Where is my guest-chamber, where I may eat the passover with my disciples? 15 And he will shew you a large upper room furnished in readiness; and there make ready for us. 16 And his disciples set out and came to the city, and found as he had told them, and they made ready the passover. 17 And at eventide he comes with the twelve: and as they were at table and were eating, Jesus said to them, Verily I tell you, that one of you will deliver me up, one that is eating with me. 19 They began to be grieved and to say to him one by one, Is it I? and another, Is it I? 20 And he said to them, It is one of the twelve that is dipping with me in the dish, because the Son of Man is going away according as it is written about him: but woe to that man through whom the Son of Man is delivered up: well for him, if that man had not been born. 22 And as they were eating, he took a loaf, and having blessed he broke it and gave it to them, and said, Take it: this is my body. 23 And he took a cup, and having given thanks he gave it to them, and they all drank of it: 24 and he said to them, This is my blood of the covenant, which is being shed in behalf of many. 25 Verily I tell you, I will by no means drink any longer of the offspring of the vine, until that

day when I shall drink it in a new guise in the kingdom of God.

<sup>26</sup> And having sung a hymn, they went out to the Mount of Olives. <sup>27</sup> And Jesus says to them, You will all be stumbled, because it is written, I will smite the shepherd, and the sheep shall be scattered: <sup>28</sup> but after I have risen, I will go before you to Galilee. <sup>29</sup> But Peter said to him, Even if all shall be stumbled, yet will I not I. <sup>30</sup> And Jesus says to him, Verily I tell thee, that thou today, on this night, before a cock crows twice, wilt thrice deny me. <sup>31</sup> But he spoke very strongly, If I must die with thee, I will by no means deny thee. And just so did even all of them say.

<sup>32</sup> And they come to a spot the name of which is Gethsemane, and he says to his disciples, Sit down here, till I shall have prayed. <sup>33</sup> And he takes with him Peter and James and John, and began to be awestruck and dismayed; <sup>34</sup> and he says to them, Very sorrowful is my soul even to death; stay here and keep watch. <sup>35</sup> And having gone a little onwards, he fell on the ground, and prayed that, if it was possible, the hour might pass from him; <sup>36</sup> and he said, Abba, Father, all things are possible for thee; make this cup pass by from me; yet not what I will, but what thou dost. <sup>37</sup> And he comes and finds them sleeping, and says to Peter, Simon, sleepest thou? wast thou not able to keep watch for one hour? <sup>38</sup> keep watch and pray, that thou may not come into temptation: the spirit is ready but the flesh weak. <sup>39</sup> And again he went away and prayed, saying the same words. <sup>40</sup> And on coming again he found them sleeping, for their eyes weighed heavily down, and they knew not what to answer him. <sup>41</sup> And he comes a third time and says to them, Sleep henceforward and take rest: it is enough; the hour is come: lo, the Son of Man is being delivered up into the hands of the sinners. <sup>42</sup> Rouse up; let us be going: lo, he that is delivering me up, is at hand.

<sup>43</sup> And forthwith, while he was still speaking, there arrives Judas Iscariot, one of the twelve, and

νης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. <sup>26</sup> Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, ὅτι, πάντες σκανδαλισθησέσθε, ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται· ἀλλὰ μετὰ <sup>28</sup> τὸ ἐγερθῆναί με προὔξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Ὁ δὲ Πέτρος ἔφη αὐτῷ, Εἰ καὶ πάντες σκανδαλισθῆσονται, ἀλλ' οὐκ ἐγώ. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς με ἀπαρνήσῃ. Ὁ δὲ ἐκπερισσῶς ἐλάλει, Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσωμαι. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.

Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανεῖ, <sup>32</sup> καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε ἕως προσεύξωμαι. Καὶ παραλαμβάνει τὸν Πέτρον καὶ <sup>33</sup> Ἰάκωβον καὶ Ἰωάννην μετ' αὐτοῦ, καὶ ἤρξαστο ἐκθαμβεῖσθαι καὶ ἀδμονεῖν, καὶ λέγει αὐτοῖς, Περίλυπός <sup>34</sup> ἔστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. Καὶ προελθὼν μικρὸν ἐπίπτεν ἐπὶ τῆς <sup>35</sup> γῆς, καὶ προσηύχετο ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, καὶ ἔλεγεν, Ἀββᾶ, ὁ πατήρ, <sup>36</sup> πάντα δυνατά σοι παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ. Καὶ <sup>37</sup> ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; γρηγορεῖτε καὶ προσευχέσθε ἵνα <sup>38</sup> μὴ ἔλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Καὶ πάλιν ἀπελθὼν <sup>39</sup> προσηύξαστο τὸν αὐτὸν λόγον εἰπών. Καὶ πάλιν <sup>40</sup> ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ. Καὶ ἔρχεται τὸ τρίτον καὶ λέγει <sup>41</sup> αὐτοῖς, Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει ἤλθεν ἡ ὥρα· ἴδου παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. Ἐγείρεσθε, ἀγόμεν <sup>42</sup> ἰδοὺ ὁ παραδιδούς με ἤγγικε.

Καὶ εὐθὺς, ἐτι αὐτοῦ λαλοῦντος, παραγίνεται ὁ <sup>43</sup> Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, καὶ μετ' αὐτοῦ



ὄχλος μετὰ μαχαίρων καὶ ξύλων παρὰ τῶν ἀρχιε-  
 ρέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.  
 44 Δεδώκει δὲ ὁ παραδίδως αὐτὸν σύσσημον αὐτοῖς,  
 λέγων, Ὁν ἂν φιλήσω, αὐτὸς ἐστὶ κρατήσατε αὐτὸν  
 45 καὶ ἀπάγετε ἀσφαλῶς. Καὶ ἔλθων εὐθὺς προσ-  
 ελθὼν αὐτῷ λέγει, Ῥαββί, ραββί, καὶ κατεφίλησεν  
 46 αὐτόν· οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ ἐκρά-  
 47 τησαν αὐτόν. Εἰς δὲ τῶν παρεστηκότων σπασά-  
 μενος τὴν μάχαιραν ἔπαισε τὸν δούλον τοῦ ἀρχιερέως  
 48 καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον. Καὶ ἀποκριθεὶς ὁ  
 Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ  
 49 μαχαίρων καὶ ξύλων συλλαβεῖν με· καθ' ἡμέραν ἤμην  
 πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατέϊτέ με·  
 50 ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. Καὶ ἀφέντες αὐτόν  
 51 ἔφυγον πάντες. Καὶ εἷς τις νεανίσκος συνηκολούθει  
 αὐτῷ, περιβεβλημένος σινδὼνα ἐπὶ γυμνοῦ, καὶ κρατοῦ-  
 52 σιν αὐτόν· ὁ δὲ καταλιπὼν τὴν σινδὼνα γυμνὸς ἔφυγε.  
 53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ  
 συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύ-  
 54 τεροι καὶ οἱ γραμματεῖς. Καὶ ὁ Πέτρος ἀπὸ μα-  
 κρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ  
 ἀρχιερέως, καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν  
 55 καὶ θερμαινόμενος πρὸς τὸ φῶς. Οἱ δὲ ἀρχιερεῖς  
 καὶ ὄλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρ-  
 τυρίαν εἰς τὸ θανατώσαι αὐτόν, καὶ οὐχ ἤρισκον·  
 56 πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι  
 αἱ μαρτυρίαι οὐκ ἦσαν. Καὶ τινες ἀναστάντες ἐψευ-  
 58 δομαρτύρουν κατ' αὐτοῦ λέγοντες, ὅτι, ἡμεῖς ἠκού-  
 σαμεν αὐτοῦ λέγοντος, ὅτι, ἐγὼ καταλύσω τὸν ναὸν  
 τούτου τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον  
 59 ἀχειροποίητον οἰκοδομήσω. Καὶ οὐδὲ οὕτως ἴση ἦν  
 60 ἡ μαρτυρία αὐτῶν. Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς  
 μέσον ἐπρώτησε τὸν Ἰησοῦν λέγων, Οὐκ ἀπο-  
 61 κρίνη οὐδὲν τὶ οὐτοῖ σου καταμαρτυροῦσιν; Ὁ δὲ  
 ἐσιῶπα καὶ οὐκ ἀπεκρίνατο οὐδέν. Πάλιν ὁ ἀρχιε-  
 ρεὺς ἐπρώτα αὐτὸν καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς  
 62 ὁ υἱὸς τοῦ εὐλογητοῦ; Ὁ δὲ Ἰησοῦς εἶπεν, Ἐγὼ εἰμι,  
 καὶ ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθή-  
 μενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν  
 63 τοῦ οὐρανοῦ. Ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας

with him a crowd with swords and  
 clubs from the chief priests and  
 the scribes and the elders. <sup>44</sup>And  
 he that was delivering him up,  
 had given them a signal, saying,  
 Whosoever I shall kiss, he is  
 the man; seize and convey him  
 away safely. <sup>45</sup>And on coming  
 he at once went up to him, and  
 says, Rabbi, rabbi, and kissed  
 him: <sup>46</sup>and they laid hands on  
 him and seized him. <sup>47</sup>And one  
 of those that stood by, drew  
 his sword and struck the high  
 priest's servant and cut off his  
 ear. <sup>48</sup>And Jesus said in answer  
 to them, As against a robber came  
 you out with swords and clubs to  
 take me? <sup>49</sup>daily was I with you  
 in the temple teaching, and you  
 did not seize me: but it is that  
 the Scriptures should be fulfilled.  
<sup>50</sup>And they all left him and fled.  
<sup>51</sup>And a certain young man fol-  
 lowed him, having a linen cloth  
 wrapped on his naked body; and  
 they seize him, <sup>52</sup>and he left the  
 linen cloth behind and fled naked.

<sup>53</sup>And they took Jesus away to  
 the high priest; and there assem-  
 ble all the chief priests and the  
 elders and the scribes. <sup>54</sup>And Peter  
 followed him afar, inside the  
 court of the high priest's house,  
 and was sitting with the officers  
 and warming himself at the fire.  
<sup>55</sup>But the chief priests and the  
 entire sanhedrim were trying to  
 find witness against Jesus to put  
 him to death, and were finding  
 none. <sup>56</sup>for many gave false wit-  
 ness against him, but their witness-  
 ings did not tally. <sup>57</sup>And some  
 stood up and gave false witness  
 against him, saying, <sup>58</sup>We heard  
 him say, I will pull down this  
 temple made with hands, and will  
 in the space of three days build  
 another not made by hands. <sup>59</sup>But  
 not even so did their witness tally.  
<sup>60</sup>And the high priest stood up in  
 the midst and asked Jesus, say-  
 ing, Dost thou make no answer  
 as to what these are witnessing  
 against thee? <sup>61</sup>But he was silent  
 and made no answer. Again the  
 high priest asked him, and says  
 to him, Art thou the Christ, the  
 Son of the Blessed One? <sup>62</sup>And  
 Jesus said, I am; and you shall  
 see the Son of Man sitting on the  
 right hand of power, and coming  
 with the clouds of heaven. <sup>63</sup>And  
 the high priest rent his clothes,

and says, What further need have we of witnesses? <sup>64</sup> You have heard the blasphemy: how seems it to you? And they all condemned him to be under pain of death. <sup>65</sup> And some began to spit on him, and to cover his face and buffet him, and say to him, Prophecy: and the officers dealt him sharp blows.

<sup>66</sup> And as Peter was below in the court, there comes one of the high priest's maidservants, <sup>67</sup> and on seeing Peter warming himself, she cast a glance on him, and says, Thou too wast with the Nazarene, with Jesus. <sup>68</sup> But he denied, saying, I know not nor understand what thou meanest. And he went outside to the forecourt, and a cock crew. <sup>69</sup> And the maidservant on seeing him began to say to the bystanders, This is one of them. <sup>70</sup> And he again denied. And after a short time the bystanders were again saying to Peter, Truly thou art one of them, for thou art a Galilaean. <sup>71</sup> But he began to curse and swear, I know not this man of whom you speak. <sup>72</sup> And a second time a cock crew: and Peter called to mind the word, how Jesus had said to him, Before a cock crows twice, thou wilt thrice deny me: and when he cast thought on it, he wept.

And forthwith at daybreak the chief priests, having concerted with the elders and scribes and the entire sanhedrim, bound Jesus, and conveyed him away and delivered him to Pilate. <sup>2</sup> And Pilate asked him, Art thou the king of the Jews? And he says in answer to him, Thou sayest it. <sup>3</sup> And the chief priests laid many charges against him. <sup>4</sup> And Pilate again asked him, saying, Dost thou make no reply? see, how many charges are they laying against thee. <sup>5</sup> But Jesus still made no reply; so that Pilate wondered.

<sup>6</sup> And at feast-time he used to release to them one prisoner, whom they asked for: <sup>7</sup> and he that was called Barabbas, was imprisoned with the revolvers, men that had made bloodshed in the revolt. <sup>8</sup> And the populace went up and began to ask it to be as he had always done for them. <sup>9</sup> But Pilate answered them, saying, Do you choose that I should release to you the king of the Jews? <sup>10</sup> For he knew that the chief priests

αὐτοῦ λέγει, Τί ἐτι χρεῖαν ἔχομεν μαρτύρων; ἡκού- 64  
σατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες  
κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου. Καὶ ἤρξαντό 65  
τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον  
αὐτοῦ καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ, Προφή-  
τευσον· καὶ οἱ ὑπηρέται βαπίσμασιν αὐτὸν ἔλαβον.

Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται 66  
μία τῶν παιδισκῶν τοῦ ἀρχιερέως, καὶ ἰδοῦσα τὸν 67  
Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, Καὶ  
σύ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ. Ὁ δὲ 68  
ἠρνήσατο λέγων, Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί  
λέγεις· καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύσιον, καὶ ἀλέκ-  
τωρ ἐφώνησε. Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο 69  
λέγειν τοῖς παρεστῶσιν, ὅτι, οὗτος ἐξ αὐτῶν ἐστίν.  
Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ 70  
παραστώτες ελεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ-  
καὶ γὰρ Γαλιλαῖος εἶ. Ὁ δὲ ἤρξατο ἀναθεματίζειν 71  
καὶ ὀμνύειν, ὅτι, οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν  
λέγετε. Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε, καὶ 72  
ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰη-  
σοῦς, ὅτι, πρὶν ἀλέκτορα δις φωνῆσαι τρίς με ἀπαρ-  
νήση· καὶ ἐπιβαλὼν ἔκλαιε.

ΚΑΙ εὐθύς ἐπὶ τὸ πρῶν συμβούλιον ποιήσαντες 15  
οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων  
καὶ ὄλον τὸ συνέδριον, δῆσαντες τὸν Ἰησοῦν ἀπήνεγ-  
καν καὶ παρέδωκαν Πιλάτῳ. Καὶ ἐπρώτησεν αὐτὸν 2  
ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ  
ἀποκριθεὶς αὐτῷ λέγει, Σὺ λέγεις. Καὶ κατηγοροῦν 3  
αὐτοῦ οἱ ἀρχιερεῖς πολλά. Ὁ δὲ Πιλάτος πάλιν 4  
ἐπρώτα αὐτὸν λέγων, Οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα  
σου κατηγοροῦσιν. Ὁ δὲ Ἰησοῦς οὐκέτι οὐδέν ἀπε- 5  
κρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.

Κατὰ δὲ ἑορτὴν ἀπέλευεν αὐτοῖς ἓνα δέσμιον ὅνπερ 6·  
ἦτοῦντο. Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν 7  
στασιαστῶν δεδόμενος, οἵτινες ἐν τῇ στάσει φόνον  
πεποιήκεισαν. Καὶ ἀναβᾶς ὁ ὄχλος ἤρξατο ἀτεῖ- 8  
σθαι, καθὼς αἰεὶ ἐποίει αὐτοῖς. Ὁ δὲ Πιλάτος ἀπε- 9  
κρίθη αὐτοῖς λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασι-  
λέα τῶν Ἰουδαίων; Ἐγίνωσκε γὰρ ὅτι διὰ φθόνον 10

11 παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. Οἱ δὲ ἀρχιερεῖς  
 ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν  
 12 ἀπολύσῃ αὐτοῖς. Ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς  
 ἔβλεπεν αὐτοῖς, Τί οὖν θέλετε ποιῆσω ὃν λέγετε τὸν  
 13 βασιλέα τῶν Ἰουδαίων; Οἱ δὲ πάλιν ἔκραζαν, Σταύ-  
 14 ρωσὸν αὐτόν. Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ  
 ἐποίησε κακόν; Οἱ δὲ περισσῶς ἔκραζαν, Σταύ-  
 15 ρωσον αὐτόν. Ὁ δὲ Πιλάτος, βουλόμενος τῷ ὄχλῳ τὸ  
 ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ  
 παρέδωκε τὸν Ἰησοῦν φραγελλώσας, ἵνα σταυρωθῇ.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς,  
 ὃ ἐστὶ πρατώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεί-  
 17 ραν· καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περι-  
 18 τιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον· καὶ  
 ἤρξαντο ἀσπάξασθαι αὐτόν, Χαῖρε ὁ βασιλεὺς τῶν  
 19 Ἰουδαίων· καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ,  
 καὶ ἐνέπτυν αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύ-  
 20 νουν αὐτῷ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτόν  
 τὴν πορφύραν καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια τὰ ἴδια.

Καὶ ἐξάγουσιν αὐτόν ἵνα σταυρώσωσιν αὐτόν·  
 21 καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρη-  
 ναῖον, ἐρχόμενον ἀπὸ ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου  
 22 καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. Καὶ φέ-  
 ρουσιν αὐτόν ἐπὶ Γολγοθᾶ τόπον, ὃ ἐστὶ μεθερ-  
 23 μνηνόμενον κρανίου τόπος· καὶ εἰδίδουν αὐτῷ ἐσμυρ-  
 24 νισμένον οἶνον, ὃ δὲ οὐκ ἔλαβε. Καὶ σταυροῦσιν  
 αὐτόν, καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες  
 25 κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ. Ἦν δὲ ὥρα τρίτη καὶ  
 ἐσταύρωσαν αὐτόν· καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας  
 αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων.

27 Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστᾶς, ἓνα ἐκ δεξιῶν  
 29 καὶ ἓνα ἐξ ἐνανθῶν αὐτοῦ. Καὶ οἱ παραπορευόμενοι  
 ἐβλασφήμουν αὐτὸν κινουντες τὰς κεφαλὰς αὐτῶν  
 καὶ λέγοντες, Οὐὰ ὃ καταλῶν τὸν ναὸν καὶ οἰκο-  
 30 δομῶν τρισὶν ἡμέραις, σῶσον σεαυτὸν καταβάς ἀπὸ  
 31 τοῦ σταυροῦ. Ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες  
 πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἄλλους  
 32 ἔσωσεν, εἰαυτὸν οὐ δύναται σῶσαι· ὁ Χριστὸς ὁ  
 βασιλεὺς τοῦ Ἰσραὴλ, καταβάτω νῦν ἀπὸ τοῦ σταυ-  
 ροῦ.

had delivered him up for spite.  
 11 But the chief priests had stir-  
 red the populace, that he should  
 rather release Barabbas to them.  
 12 And Pilate said again in answer  
 to them, What then would you  
 have me do with him whom you  
 call the king of the Jews? 13 And  
 they cried out again, Crucify him.  
 14 But Pilate said to them, Why,  
 what ill has he done? But they  
 cried out still the more, Crucify  
 him. 15 And Pilate, wishing to  
 satisfy the populace, released to  
 them Barabbas, and when he had  
 scourged Jesus, delivered him to  
 be crucified.

16 And the soldiers took Jesus  
 away into the court—that is,  
 the Praetorium—and summon to-  
 gether the entire detachment:  
 17 and they array him in purple,  
 and platted a crown of thorns and  
 put it on him, 18 and they began  
 to greet him, Hail, king of the  
 Jews: 19 and they struck his head  
 with a reed, and spat on him, and  
 kneeling down did him homage.  
 20 And when they had made sport  
 of him, they stripped him of the  
 purple, and put his own clothes  
 on him.

And they take him out to cru-  
 cify him: 21 and they impress a  
 certain bypasser, Simon of Cy-  
 rene, coming from the country,  
 the father of Alexander and  
 Rufus, to carry his cross. 22 And  
 they convey him to a place, Gol-  
 gotha, that is, when interpreted,  
 a place of a skull: 23 and they  
 were giving him wine spiced with  
 myrrh; but he did not take it.  
 24 And they crucify him, and di-  
 vide his clothes, casting lots what  
 each should take. 25 And it was  
 the third hour, and they cruci-  
 fied him: 26 and the legend of the  
 charge against him was written  
 over, The king of the Jews.

27 And with him they crucify  
 two robbers, one on his right and  
 one on his left. 28 And those that  
 were passing by, reviled him,  
 shaking their heads, and saying,  
 Ha, thou that pullest down the  
 temple and buidest it up in three  
 days, 29 save thyself and come  
 down from the cross. 30 In like  
 manner the chief priests too with  
 the scribes, making sport with  
 each other, said, Others he saved,  
 himself he cannot save: 32 let the  
 Christ, the king of Israel, come  
 down now from the cross, that we  
 may see and believe. And

those that had been crucified with him were taunting him.

<sup>33</sup> And when the sixth hour had come, there was darkness over the whole land till the ninth hour: <sup>34</sup> and at the ninth hour Jesus cried out with a loud voice, Eloi, Eloi, lama sabachthani? that is, when interpreted, My God, my God, why hast thou forsaken me? <sup>35</sup> And some of the bystanders on hearing it said, See, he is calling Elias. <sup>36</sup> And one ran, and having filled a sponge with vinegar and put it on a reed, was offering him drink, saying, Leave us to see whether Elias is coming to take him down.

<sup>37</sup> But Jesus, having uttered a loud outcry, breathed his last breath. <sup>38</sup> And the veil of the temple was rent in two from top to bottom. <sup>39</sup> And the centurion who was standing by over against him, on seeing that he had in this way breathed his last, said, Truly this man was God's son. <sup>40</sup> And there were also women looking on from afar; among whom were both Mary the Magdalene, and Mary the mother of James the less and Joses, and Salome; <sup>41</sup> who also when he was in Galilee, followed him and gave attendance on him; and many besides who came up with him to Jerusalem.

<sup>42</sup> And when evening had now come on, since it was the preparation, that is, the foresabbath, <sup>43</sup> there came Joseph of Arimathea, a councillor of rank, who was himself also awaiting the kingdom of God, and he boldly went in to Pilate and begged the body of Jesus. <sup>44</sup> But Pilate wondered that he was already dead: and having summoned the centurion, asked him whether he had been long dead: <sup>45</sup> and on learning it from the centurion, he gave the corpse to Joseph. <sup>46</sup> And he bought a linen sheet, and having taken him down wound him in the linen sheet, and laid him in a tomb which had been hewn out of a rock, and rolled a stone to the door of the tomb. <sup>47</sup> And Mary the Magdalene, and Mary the mother of Joses saw where he had been laid.

And when the sabbath was over, Mary the Magdalene, and Mary the mother of James and Salome, bought spices, that they might go and anoint him. <sup>2</sup> And very early on the first day of the week they

rou, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν.

Καὶ γενομένης ὥρας ἕκτης, σκότος ἐγένετο ἐφ' <sup>33</sup> ὅλην τὴν γῆν ἕως ὥρας ἐνάτης· καὶ τῇ ἐνάτῃ ὥρᾳ <sup>34</sup> ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, Ἐλοὶ, ἐλοὶ, λαμὰ σαβαχθανί; ὃ ἐστὶ μεθερμηνεύμενον, Ὁ Θεός μου, ὁ Θεός μου, εἰς τί ἐγκατέλιπές με; Καὶ τινες τῶν <sup>35</sup> παρεστηκότων ἀκούσαντες ἔλεγον, Ἴδε, Ἡλίαν φωνεῖ. Δραμῶν δέ τις γεμίσας σπόγγον ὄξους, περιθῆεις κατὰ <sup>36</sup> μω ἐπότιζεν αὐτόν, λέγων, Ἄφετε ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.

Ὁ δὲ Ἰησοῦς ἀφείς φωνῇν μεγάλην ἐξέπνευσε. <sup>37</sup> Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' <sup>38</sup> ἄνωθεν ἕως κάτω. Ἰδὼν δὲ ὁ κεντυρίων ὁ παρε- <sup>39</sup> στηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτως ἐξέπνευσεν, εἶπεν, Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς ἦν Θεοῦ. Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν <sup>40</sup> αἷς ἦν καὶ Μαρία ἡ Μαγδαληνῆ, καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτου μήτηρ, καὶ Σαλώμῃ, αἱ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν <sup>41</sup> αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναβαῖσαι αὐτῷ εἰς Ἱερουσόλυμα.

Καὶ ἤδη ὄψις γενομένης, ἐπεὶ ἦν παρασκευή, ὃ <sup>42</sup> ἐστὶ προσάβατον, ἐλθὼν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, <sup>43</sup> εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ, τολμήσας εἰσῆλθε πρὸς τὸν Πιλάτον καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Ὁ <sup>44</sup> δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθηκε, καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτόν εἰ πάλαι ἀπέθανε· καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο <sup>45</sup> τὸ πτώμα τῷ Ἰωσήφ. Καὶ ἀγοράσας σινδόνα, καθε- <sup>46</sup> λὼν αὐτὸν ἐνείλησε τῇ σινδόνι καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισε λίθον ἐπὶ τῆν θύραν τοῦ μνημείου. Ἡ δὲ <sup>47</sup> Μαρία ἡ Μαγδαληνῆ καὶ Μαρία ἡ Ἰωσήτου ἐθεώρουν τοῦ τέθειται.

ΚΑΙ διαγενομένου τοῦ σαββάτου, Μαρία ἡ 16 Μαγδαληνῆ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. Καὶ λίαν πρὸ τῆς μῆς σαββάτων ἔρχονται ἐπὶ τὸ 2

3 μνημείον, ἀνατείλαντος τοῦ ἡλίου· καὶ ἔλεγον πρὸς  
 4 αὐτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας  
 5 τοῦ μνημείου; Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνα-  
 6 κεύλισται ὁ λίθος· ἦν γὰρ μέγας σφῶδρα. Καὶ  
 7 ἐλθούσας εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον  
 8 ἐν τοῖς δεξιῶσι, περιβεβλημένον στολὴν λευκὴν, καὶ  
 9 ἐξεθαμβήθησαν. Ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμ-  
 10 βεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐστα-  
 11 ρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου  
 12 ἔθηκαν αὐτόν. Ἀλλὰ ὑπάγετε, εἴπατε τοῖς μαθη-  
 13 ταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν  
 14 Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.  
 15 Καὶ ἐξελθούσας ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε γὰρ  
 16 αὐτάς τρόμος καὶ ἐκστασις, καὶ οὐδενὶ οὐδὲν εἶπον·  
 17 ἐφοβοῦντο γάρ.  
 18 [Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου ἐφάνη πρῶ-  
 19 του Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ  
 20 δαιμόνια. Ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ'  
 21 αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσιν· κάκεινοι  
 22 ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν.  
 23 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφα-  
 24 νερώθη ἕν ἑτέρα μορφή· πορευομένοις εἰς ἀγρόν·  
 25 κάκεινοι ἀπέλθοντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ  
 26 ἐκείνοις ἐπίστευσαν. ὐστερον ἀνακειμένοις αὐτοῖς  
 27 τοῖς ἑνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπιστίαν  
 28 αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν  
 29 ἐγγηγμένον οὐκ ἐπίστευσαν. Καὶ εἶπεν αὐτοῖς·  
 30 Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξτε τὸ  
 31 εὐαγγέλιον πάσῃ τῇ κτίσει. Ὁ πιστεύσας καὶ βαπ-  
 32 τισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται.  
 33 Σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει·  
 34 ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν· γλώσσαις  
 35 λαλήσουσι καιναῖς· ὄφεις ἄροῦσιν· κἂν θανάσιμόν τι  
 36 πίωσιν, οὐ μὴ αὐτοὺς βλάψῃ· ἐπὶ ἄρρώστους χεῖρας  
 37 ἐπιθήσουσι, καὶ καθὼς ἔξουσιν.  
 38 Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλήσαι αὐτοῖς ἀνε-  
 39 λήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ  
 40 Θεοῦ· ἐκείνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ  
 41 Κυρίου συνεργούντος, καὶ τὸν λόγον βεβαιούντος διὰ  
 42 τῶν ἐπακολουθούντων σημεῖων.]

come to the tomb at sunrise;  
 3 and they said to each other,  
 Who will roll for us the stone  
 from the door of the tomb? And  
 looking up they see that the stone  
 had been rolled back; for it was  
 very large. 5 And on coming to  
 the tomb they saw a young man  
 seated on the right, clothed in a  
 white robe, and they were awe-  
 struck. 6 But he says to them, Be  
 not awestruck: you are in search  
 of Jesus who has been crucified:  
 he has risen; he is not here; see,  
 the place where they laid him.  
 7 But go, tell his disciples and Pe-  
 ter, that he is going before you to  
 Galilee: there you will see him, as  
 he told you. 8 And on coming  
 out they fled from the tomb, for  
 quaking and amazement posses-  
 sed them; and they told nothing to  
 any one, for they were afraid.

9 And having risen early the  
 first day of the week, he shewed  
 himself in the first place to Mary  
 the Magdalene; from whom he  
 had cast out seven demons. 10 She  
 went and reported to those that  
 had been with him, as they mourn-  
 ed and wept; 11 and they on hear-  
 ing that he was alive and had  
 been seen by her, disbelieved.  
 12 After this he manifested himself  
 under an altered shape to two of  
 them while going into the country:  
 13 and they went and reported to  
 the rest; but they did not believe  
 even then. 14 Afterwards he mani-  
 fested himself to the eleven them-  
 selves while at table, and up-  
 braided their unbelief and hard-  
 heartedness, because they did not  
 believe those who had seen him  
 risen. 15 And he said to them,  
 Go into all the world and pub-  
 lish the gospel to the whole crea-  
 tion. 16 He that believes and is  
 baptised, will be saved; but he  
 that disbelieves, will be condem-  
 ned. 17 And these signs shall attend  
 believers: in my name they shall  
 cast out demons; they shall speak  
 with fresh tongues; 18 they shall  
 take up serpents; and if they  
 drink any thing deadly, it shall  
 not hurt them; they shall lay  
 their hands on sick folk, and  
 they shall be well.

19 The Lord then, after he had  
 spoken to them, was taken up to  
 heaven, and seated himself on the  
 right hand of God. 20 And they went  
 forth and published every where,  
 the Lord working with them, and  
 establishing the word by means of  
 the accompanying signs.]

# ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

## THE GOSPEL ACCORDING TO ST. LUKE.

Inasmuch as many have taken in hand to arrange a narrative of the matters that are fully established among us, <sup>2</sup>just as they handed down to us who had from the beginning been eyewitnesses and in the service of the word; <sup>3</sup>it seemed good to me also, having made myself nicely acquainted with every thing from the first, to write for thee in order, most excellent Theophilus, <sup>4</sup>that thou mayest ascertain the sure truth with regard to accounts in which thou wast a learner.

<sup>5</sup>There was in the days of Herod, king of Judea, a certain priest by name Zacharias, belonging to the course of Abia; and he had a wife of the daughters of Aaron, and her name was Elizabeth. <sup>6</sup>And they were both righteous in the sight of God, walking in all the commandments and ordinances of the Lord blameless. <sup>7</sup>And they had no child, because Elizabeth was barren; and both were far advanced in their days. <sup>8</sup>And it happened that, while he was serving as priest in the order of his course before God, <sup>9</sup>according to the custom of the priesthood the lot fell to him to go into the temple of the Lord and offer the incense: <sup>10</sup>and the whole throng of the people were praying outside at the hour of the incense-offering. <sup>11</sup>And there appeared to him an angel of the Lord standing on the right of the altar of incense; <sup>12</sup>and Zacharias was troubled on seeing him, and fear fell on him. <sup>13</sup>And the angel said to him, Fear not, Zacharias, because thy suit was heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: <sup>14</sup>and there will be joy for thee

*ἘΠΕΙΔΗΠΕΡ* πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, καθὼς παρέδωσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται <sup>2</sup> καὶ ὑπηρεταὶ γενόμενοι τοῦ λόγου, ἔδοξε καμοὶ παρη- <sup>3</sup> κολουθηκότι ἀνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπιγνώσῃς περὶ ὧν κατη- <sup>4</sup> χήθης λόγων τὴν ἀσφάλειαν.

<sup>5</sup>Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς <sup>5</sup> Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρῶν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. <sup>6</sup>Ἦσαν <sup>6</sup> δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασι τοῦ Κυρίου ἀμεμπτοί. Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθ- <sup>7</sup> ὅτι ἦν ἡ Ἐλισάβετ στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ <sup>8</sup> ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ Θεοῦ, κατὰ τὸ ἔθος τῆς ἱερατείας <sup>9</sup> ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου, καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευ- <sup>10</sup> χόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. Ὡφθη δὲ <sup>11</sup> αὐτῷ ἄγγελος Κυρίου ἐστῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος· καὶ ἔταράχθη Ζαχαρίας <sup>12</sup> ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. Εἶπε δὲ πρὸς <sup>13</sup> αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην· καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ <sup>14</sup>

15 πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται· ἔσται  
 γὰρ μέγας ἐνώπιον τοῦ Κυρίου, καὶ οἶνον καὶ  
 σίκερα οὐ μὴ πῖνῃ, καὶ πνεύματος ἁγίου πλησθή-  
 16 σεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, καὶ πολλοὺς  
 τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν  
 17 αὐτῶν· καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν  
 πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας  
 πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων,  
 18 ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον. Καὶ εἶπε  
 Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι  
 τοῦτο; ἐγὼ γὰρ εἰμι πρεσβύτης καὶ ἡ γυνὴ μου  
 19 προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. Καὶ ἀποκρι-  
 θεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγὼ εἰμι Γαβριὴλ ὁ  
 20 παρεστηκὼς ἐνώπιον τοῦ Θεοῦ, καὶ ἀπεστάλην λαλῆ-  
 σαι σοὶ πρὸς σε καὶ εὐαγγελίσασθαί σοι ταῦτα· καὶ  
 ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι  
 21 ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας  
 τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν  
 22 αὐτῶν. Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν,  
 καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ.  
 23 Ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπε-  
 γνωσαν ὅτι ὄπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς  
 24 ἦν διανέων αὐτοῖς, καὶ διέμενε κωφός. Καὶ ἐγένε-  
 το ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ,  
 25 ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς  
 ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ  
 26 περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα, ὅτι, οὕτω  
 μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπέειδεν ἀφε-  
 λεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.  
 27 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος  
 Γαβριὴλ ἀπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας  
 28 ἢ ὄνομα Ναζαρέθ, πρὸς παρθένον ἐμνηστευμένην  
 ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυὶδ, καὶ τὸ  
 29 ὄνομα τῆς παρθένου Μαρίας. Καὶ εἰσελθὼν πρὸς  
 αὐτὴν εἶπε, Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ  
 30 σοῦ. Ἡ δὲ ἐπὶ τῷ λόγῳ διετάραχθη, καὶ διελογί-  
 ζετο, ποταπὸς εἴη ὁ ἄσπασμος οὗτος. Καὶ εἶπεν  
 31 ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαρίας· εὖρες γὰρ  
 χάριν παρὰ τῷ Θεῷ. Καὶ ἰδοὺ συλλήψῃ ἐν γασ-  
 τρῇ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ

and gladness, and many will rejoice at his birth; <sup>15</sup>for he will be great in the sight of the Lord, and wine and strong drink he shall not drink, and he will be filled with Holy Spirit onwards from his mother's womb, <sup>16</sup>and many of the children of Israel will he bring round to the Lord their God, <sup>17</sup>and he will go before his face in spirit and power of Elias, to bring round the hearts of fathers to children, and disobedient people with wisdom of the righteous, to make ready a people prepared for the Lord. <sup>18</sup>And Zacharias said to the angel, In what way shall I know this? for I am old and my wife far advanced in her days. <sup>19</sup>And the angel said in answer to him, I am Gabriel, that stand before God, and I have been sent to speak to thee and to tell thee these good tidings. <sup>20</sup>And lo, thou shalt be speechless, and not able to speak until the day when these things shall have come to pass, because thou believest not my words, words that will be fulfilled in their season. <sup>21</sup>And all the people were looking for Zacharias, and wondered at his lingering in the temple. <sup>22</sup>And on coming out he was not able to speak to them; and he was becoming to them, and remained dumb. <sup>23</sup>And it came to pass that, when the days of his ministration were fulfilled, he departed to his home. <sup>24</sup>And after these days Elizabeth his wife conceived, and hid herself five months, saying, <sup>25</sup>Thus has the Lord dealt with me, in days when he looked on me to take away my reproach among mankind.

<sup>26</sup>And in the sixth month the angel Gabriel was sent from God to a town of Galilee whose name was Nazareth, <sup>27</sup>to a maiden betrothed to a man whose name was Joseph, of the house of David; and the maiden's name was Mary. <sup>28</sup>And he went in and said to her, Hail, favoured one: the Lord is with thee. <sup>29</sup>But she was much troubled at the speech, and debated what this greeting meant. <sup>30</sup>And the angel said to her, Fear not, Mary, for thou hast found favour with God: <sup>31</sup>and lo, thou wilt conceive in the womb and bring forth a son, and shalt call

his name Jesus. <sup>32</sup>He will be great, and be called son of the Most High; and the Lord God will give him the throne of David his father, <sup>33</sup>and he will reign over the house of Jacob for ever, and of his kingdom will there be no end. <sup>34</sup>And Mary said to the angel, How will this be? since I know not a man. <sup>35</sup>And the angel said in answer to her, Holy Spirit will come on thee, and might of the Most High will overshadow thee; wherefore the holy birth that is to be born, will be called Son of God. <sup>36</sup>And, lo, Elizabeth thy kinswoman has herself too conceived a son in her old age, and this is her sixth month, who was called barren; <sup>37</sup>because there will be no matter impossible at the hands of God. <sup>38</sup>And Mary said, Lo, the handmaid of the Lord: may it be with me according to thy saying. And the angel departed from her.

<sup>39</sup>And Mary rose and went in those days to the hill country with haste to a town of Juda, <sup>40</sup>and entered the house of Zacharias and greeted Elizabeth. <sup>41</sup>And it came to pass that, when Elizabeth heard Mary's greeting, the babe bounded in her womb; and Elizabeth was filled with Holy Spirit, <sup>42</sup>and spoke out with a loud cry, and said, Blessed art thou among women, and blessed the fruit of thy womb: <sup>43</sup>and whence came this to me, that the mother of my Lord should come to me? <sup>44</sup>for, lo, when the voice of thy greeting reached my ears, the babe bounded for gladness in my womb: <sup>45</sup>and blest is she that believed that there will be an accomplishment for the things which have been told her from the Lord.

<sup>46</sup>And Mary said, My soul magnifies the Lord, <sup>47</sup>and my spirit was glad some over God my saviour, <sup>48</sup>because he cast a look on the lowly plight of his handmaid: for, lo, from this time forth will all generations call me blest, <sup>49</sup>because the Mighty One did for me great things: and holy is his name, <sup>50</sup>and his mercy is to all generations for those that fear him: <sup>51</sup>he did a deed of mastery with his arm, he scattered haughty ones in their heart's device: <sup>52</sup>he brought down men of power

Ἰησοῦν. Οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν 33 οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. Εἶπε δὲ Μαριάμ πρὸς 34 τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα 35 ἅγιον ἐπελεύσεται ἐπὶ σε, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς Θεοῦ. Καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενὶς 36 σου καὶ αὐτῆ συνειληφύια υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα· ὅτι οὐκ ἀδυνατήσῃ παρὰ τοῦ Θεοῦ πᾶν ῥῆμα. 37 Εἶπε δὲ Μαριάμ, Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό 38 μοι κατὰ τὸ ῥήμά σου. Καὶ ἀπήλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις 39 ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰουδα, καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ 40 ἠσπάσατο τὴν Ἐλισάβετ. Καὶ ἐγένετο ὡς ἤκουσε 41 τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ, καὶ ἀνεφώνησε κραυγῇ 42 μεγάλῃ καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου· καὶ 43 πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς με; ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ 44 ἀσπασμοῦ σου εἰς τὰ ὠτά μου, ἐσκίρτησεν ἐν ἁγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου· καὶ μακαρία ἡ 45 πιστεύουσα ὅτι ἔσται τελείωσις τοῖς λελαημένοις αὐτῇ παρὰ Κυρίου.

Καὶ εἶπε Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν 46 Κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ 47 τῷ σωτήρῳ μου, ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινῶσιν 48 τῆς δούλης αὐτοῦ· ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριούσῃ με πᾶσαι αἱ γενεαί, ὅτι ἐποίησέ μοι μεγα- 49 λεία ὁ δυνατός· καὶ ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ 50 ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν· ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, διεσκόρ- 51 πισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν· καθείλε 52



53 δυναστας ἀπὸ θρόνων καὶ ὕψωσε ταπεινούς· πεινῶν-  
 54 τας ἐπέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλε  
 55 κενούς· ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνη-  
 56 σθῆναι ἐλέους, καθὼς ἐλάλησε πρὸς τοὺς πατέρας  
 57 ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν  
 58 αἰῶνα. Ἐμεινε δὲ Μαριάμ σὺν αὐτῇ ὡσεὶ μῆνας  
 59 τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.  
 60 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν  
 61 αὐτήν, καὶ ἐγέννησεν υἱόν. Καὶ ἤκουσαν οἱ περι-  
 62 οικοὶ καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνε Κύριος τὸ  
 63 ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. Καὶ  
 64 ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμῖν τὸ  
 65 παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς  
 66 αὐτοῦ Ζαχαρίαν· καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ  
 67 εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. Καὶ εἶπον  
 68 πρὸς αὐτήν, ὅτι, οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου  
 69 ὃς καλεῖται τῷ ὀνόματι τούτῳ. Ἐνένευον δὲ τῷ  
 70 πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό· καὶ  
 71 αἰτήσας πινακίδιον ἔγραψε λέγων, Ἰωάννης ἐστὶ τὸ  
 72 ὄνομα αὐτοῦ· καὶ ἐθαύμασαν πάντες. Ἀνεφῆθη δὲ  
 73 τὸ στόμα αὐτοῦ παραρῆμα καὶ ἡ γλῶσσα αὐτοῦ,  
 74 καὶ ἐλάλει εὐλογῶν τὸν Θεόν. Καὶ ἐγένετο ἐπὶ  
 75 πάντα φόβος τοὺς περιουκοῦντας αὐτοὺς, καὶ ἐν ὅλῃ  
 76 τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα  
 77 ταῦτα, καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ  
 78 αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται;  
 79 καὶ γὰρ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.  
 80 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος  
 81 ἁγίου, καὶ ἐπροφήτευσε λέγων, Εὐλογητὸς Κύριος  
 82 ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε  
 83 λύτρωσιν τῷ λαῷ αὐτοῦ, καὶ ἤγειρε κέρας σωτηρίας  
 84 ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ, καθὼς ἐλάλησε  
 85 διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ,  
 86 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν  
 87 μισούντων ἡμᾶς, ποιῆσαι ἔλεος μετὰ τῶν πατέρων  
 88 ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ὅρκον  
 89 ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ  
 90 δοῦναι ἡμῖν, ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας  
 91 λατρεῖν αὐτῷ ἐν ὀσιότητι καὶ δικαιοσύνῃ ἐνώπιον  
 92 αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. Καὶ σὺ δέ, παιδίον,

from thrones, and uplifted lowly ones: <sup>53</sup> hungry folk he filled with good things, and wealthy ones he sent empty away: <sup>54</sup> he brought aid to Israel his servant, to remember mercy, <sup>55</sup> as he spoke to our fathers, for Abraham and for his seed for ever. <sup>56</sup> And Mary stayed with her about three months, and returned to her home.

<sup>57</sup> But for Elizabeth the time of her delivery was come to the full, and she gave birth to a son. <sup>58</sup> And her neighbours and kinsfolk heard that the Lord had dealt his mercy largely towards her, and they rejoiced with her. <sup>59</sup> And it came to pass that on the eighth day they came to circumcise the child, and were calling it Zacharias, after the name of its father: <sup>60</sup> but his mother said in answer, Not so; but he shall be called John. <sup>61</sup> And they said to her, There is no one of thy kin that is called by this name. <sup>62</sup> And they beckoned to his father, as to what he would have him called: <sup>63</sup> and he asked for a tablet, and wrote, saying, John is his name: and they all wondered. <sup>64</sup> And his mouth was opened at once and his tongue, and he spoke, blessing God. <sup>65</sup> And fear came on all that dwelt about them; and in the whole hill-country of Judea all these matters were told abroad, <sup>66</sup> and all that heard, laid them up in their heart, saying, What then will this child be? For the Lord's hand was with him.

<sup>67</sup> And Zacharias his father was filled with Holy Spirit, and prophesied, saying, <sup>68</sup> Blessed is the Lord the God of Israel, because he has visited and wrought ransom for his people, <sup>69</sup> and raised a horn of deliverance for us in the house of David his servant, <sup>70</sup> as he spoke by mouth of his holy prophets from all time, <sup>71</sup> a deliverance from our foes and from the hand of all that hate us; <sup>72</sup> to deal in mercy with our fathers, and remember his holy covenant, <sup>73</sup> an oath which he swore to Abraham our father, <sup>74</sup> to grant us that, rescued from the hand of foes, we should worship him fearlessly, <sup>75</sup> in duteness and righteousness before him all our days. <sup>76</sup> And thou, child,

too shalt be called Prophet of the most High, for thou shalt go in advance before the face of the Lord to make ready his ways,<sup>77</sup> to give knowledge of deliverance to his people by forgiveness of their sins,<sup>78</sup> through yearnings of mercy of our God, by which a day-spring from on high has visited us,<sup>79</sup> to shed light on those that are sitting in darkness and shadow of death, to guide our feet into a way of peace.

<sup>80</sup>And the child grew and waxed strong in spirit, and he was in the wild country until the day of his forthshewing to Israel.

Now it came to pass that in those days there issued a decree from Caesar Augustus, that all the world should be registered—<sup>2</sup>this was the first registration made while Quirinus was governor of Syria—<sup>3</sup>and all were on their way to be registered, each to his own town. <sup>4</sup>And Joseph too went up from Galilee out of the town of Nazareth to David's town, which is called Bethlehem, because he was of the house and lineage of David,<sup>5</sup> to register himself, with Mary who was espoused to him, being with child. <sup>6</sup>And it came to pass that while they were there, the days for her delivery came to the full,<sup>7</sup> and she brought forth her firstborn son; and she swaddled him and laid him in a manger, because there was no room for them in the inn.

<sup>8</sup>And shepherds were in the same country lodging in the open field and keeping night-watches over their flock: <sup>9</sup>and lo, an angel of the Lord came upon them, and glory of the Lord shone around them, and they were afraid with great fear. <sup>10</sup>And the angel said to them, Fear not; for, lo, I bring you good tidings of a great joy which will be to all the people, <sup>11</sup>that there has been born for you to day a saviour, who is the Lord Christ, in the town of David. <sup>12</sup>And this is the sign for you: you will find a babe swaddled, lying in a manger. <sup>13</sup>And suddenly there was with the angel a throng of the heavenly host, praising God and saying, <sup>14</sup>Glory in the highest realms to God, and on earth peace among men of graciousness. <sup>15</sup>And it came to pass that, when the angels had gone away from them to heaven, the shepherds said to each other, Let us even go as far

προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ, τοῦ δοῦναι γνώσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἧς ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένους, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

Τὸ δὲ παιδίον ἠῤῥξανε καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

<sup>2</sup>ΕΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγουστοῦ, ἀπογράφεσθαι πάσαν τὴν οἰκουμένην· αὕτη ἡ ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου· καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν· Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρεθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαβὶδ, ἧτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριάς Δαβὶδ, ἀπογράψασθαι σὺν Μαριάμ τῇ ἐμνηστευμένῃ αὐτῷ, οὕτῃ ἐγκύω· Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρῶτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλιεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν· καὶ ἰδοὺ ἄγγελος Κυρίου ἐπέστη αὐτοῖς καὶ δόξα Κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν· Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἧτις ἔσται παντὶ τῷ λαῷ, ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὃς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαβὶδ· Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον κείμενον ἐν φάτνῃ· Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλήθος στρατιάς οὐρανίου αἰνούντων τὸν Θεὸν καὶ λεγόντων, Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας· Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλεέμ καὶ ἴδω-

16 μεν τὸ ῥῆμα τοῦτο τὸ γεγονός, ὃ ὁ Κύριος ἐγνώ-  
 ρισεν ἡμῖν. Καὶ ἦλθον σπεύσαντες καὶ ἀνεύρου  
 τήν τε Μαριάμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κεί-  
 17 μενον ἐν τῇ φάτῃ· ἰδόντες δὲ διεγνώρισαν περὶ  
 τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου  
 18 τούτου. Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ  
 τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς·  
 19 ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα,  
 20 συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς· Καὶ ὑπέστρεψαν  
 οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν  
 οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.  
 21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν  
 αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κλη-  
 θέν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτόν  
 22 ἐν τῇ κοιλίᾳ. Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ  
 καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωυσέως, ἀνή-  
 γαγον αὐτὸν εἰς Ἱερουσόλυμα προστήσασιν τῷ Κυρίῳ,  
 23 καθὼς γέγραπται ἐν νόμῳ Κυρίου, ὅτι, πᾶν ἄρσεν  
 24 διανοίγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται, καὶ  
 τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ  
 Κυρίου, ζευγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.  
 25 Καὶ ἰδοὺ ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ ᾧ ὄνομα  
 Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής,  
 προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα  
 26 ἦν ἅγιον ἐπ' αὐτόν· καὶ ἦν αὐτῷ κεχρηματισμένον  
 ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν  
 27 ἢ ἰδῆ τὸν Χριστὸν Κυρίου. Καὶ ἦλθεν ἐν τῷ πνεύ-  
 ματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς  
 τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ  
 28 εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, καὶ αὐτὸς ἐδέξατο  
 αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησε τὸν Θεὸν καὶ  
 29 εἶπε, Νῦν ἀπολύεις τὸν δούλόν σου, δέσποτα, κατὰ  
 30 τὸ ῥῆμά σου, ἐν εἰρήνῃ, ὅτι εἶδον οἱ ὀφθαλμοί μου  
 31 τὸ σωτήριόν σου, ὃ ἠγοίμασας κατὰ πρόσωπον πάν-  
 32 των τῶν λαῶν, φῶς εἰς ἀποκάλυψιν ἔθνων καὶ δόξαν  
 33 λαοῦ σου Ἰσραὴλ. Καὶ ἦν ὁ πατήρ αὐτοῦ καὶ ἡ  
 μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.  
 34 Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριάμ  
 τὴν μητέρα αὐτοῦ, Ἰδοὺ οὗτος κείται εἰς πτώσιν καὶ  
 ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον

as Bethlehem, and see this thing that has come to pass, which the Lord has made known to us.  
 16 And they came with haste, and found out both Mary and Joseph, and the babe lying in the manger:  
 17 and on seeing it, they made known abroad about the matter which had been told them of this child.  
 18 And all that heard, wondered at the things told them by the shepherds; 19 but Mary kept all these matters close, pondering them in her heart.  
 20 And the shepherds returned, glorifying and praising God for all that they had heard and had seen, as it was told them.

21 And when eight days were at the full for circumcising him, then his name was called Jesus, so called by the angel before he was conceived in the womb.  
 22 And when the days were at the full for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord—23 as it is written in the law of the Lord, Every male that opens a womb, shall be called holy to the Lord—24 and to offer a sacrifice in agreement with that which is spoken in the law of the Lord, A pair of doves or two young pigeons.

25 And, lo, there was a man at Jerusalem whose name was Symeon; and this man was upright and God-fearing, awaiting a comforting of Israel, and Holy Spirit was upon him: 26 and it had been revealed to him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.  
 27 And he came in the Spirit into the temple; and when his parents brought in the child Jesus, to do with regard to him according to the custom of the law, 28 then he took him in his arms, and blessed God and said, 29 Now art thou releasing thy servant, Lord, according to thy word, in peace, 30 because my eyes have seen thy saving work, 31 which thou hast made ready in face of all peoples, 32 a light for an enlightenment of nations and a glory of thy people Israel.  
 33 And his father and mother were wondering at the things spoken about him.  
 34 And Symeon blessed them, and said to Mary his mother, Lo, this child is set for a fall and an uprising of many in Israel, and for a sign to be gainsaid,

<sup>35</sup>and as to thyself too a sword will pierce through thy soul; that thoughts may be disclosed from many hearts. <sup>36</sup>And there was Anna, a prophetess, daughter of Phanuel, of the tribe of Asher; she was far advanced in many days, having lived seven years with a husband from her maidenhood, <sup>37</sup>and she was a widow of as much as eighty four years, that departed not from the temple, doing worship with fastings and prayers night and day. <sup>38</sup>And she, coming up at the very hour, gave praise to God, and spoke about him to all that awaited a ransoming of Jerusalem. <sup>39</sup>And when they had made an end of all things according to the law of the Lord, they returned to Galilee to their own town, Nazareth. <sup>40</sup>And the child grew and waxed strong, being filled with wisdom, and God's grace was upon him.

<sup>41</sup>And his parents used to go every year to Jerusalem at the feast of the passover. <sup>42</sup>And when he was twelve years old, as they went up according to the custom of the feast, <sup>43</sup>and had reached the end of the days, on their returning, the child Jesus stayed behind in Jerusalem, and his parents were not aware of it: <sup>44</sup>but thinking that he was in the travelling company, they went a day's journey, and made search for him among their kinsfolk and acquaintance, <sup>45</sup>and not finding him, returned to Jerusalem in search for him. <sup>46</sup>And it came to pass that after three days they found him sitting amid the rabbis, both listening to them and asking them questions: <sup>47</sup>and all the hearers were amazed at his understanding and answers. <sup>48</sup>And on seeing him they were struck with astonishment; and his mother said to him, Child, why didst thou deal thus with us? lo, thy father and I have been searching for thee in anguish. <sup>49</sup>And he said to them, Why was it that you searched for me? knew you not that I must be engaged in my father's matters? <sup>50</sup>And they understood not the saying which he spoke to them. <sup>51</sup>And he went down with them and came to Nazareth, and was under their rule: but his mother kept all these matters safe in her heart. <sup>52</sup>And Jesus advanced in wisdom and stature and favour with God and man.

ἀντιλεγόμενον· καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύ- 35  
σεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν 36  
καρδιῶν διαλογοσμοί. Καὶ ἦν Ἄννα προφῆτις, θυγά- 36  
τηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκῦα 37  
ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ 37  
ἀπὸ τῆς παρθενίας αὐτῆς, καὶ αὕτη χήρα ἕως ἑτῶν 37  
ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ, 38  
νηστείας καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν. 38  
Καὶ αὕτῃ τῇ ὥρᾳ ἐπιστᾶσα ἀνωμολογεῖτο τῷ Θεῷ, 38  
καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις 39  
λύτρωσιν Ἱερουσαλήμ. Καὶ ὡς ἔτελεσαν ἅπαντα 39  
τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλι- 40  
λαιάν εἰς πόλιν ἑαυτῶν Ναζαρέθ. Τὸ δὲ παιδίον 40  
ἤξανε καὶ ἐκραταίουτο, πληρούμενον σοφία, καὶ χάρις 40  
Θεοῦ ἦν ἐπ' αὐτό.

Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερου- 41  
σαλὴμ τῇ ἑορτῇ τοῦ πάσχα. Καὶ ὅτε ἐγένετο ἑτῶν 42  
δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς, 43  
καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν 43  
αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, 44  
καὶ οὐκ ἐγνώσαν οἱ γονεῖς αὐτοῦ· νομίσαντες δὲ 44  
αὐτὸν εἶναι ἐν τῇ συνοδίᾳ, ἦλθον ἡμέρας ὀδὸν καὶ 44  
ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσι καὶ τοῖς γνωστοῖς, 45  
καὶ μὴ εὑρόντες ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀνα- 45  
ζητοῦντες αὐτόν. Καὶ ἐγένετο μετὰ ἡμέρας τρεῖς 46  
εἶρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν 46  
διδασκάλων, καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα 47  
αὐτοῦ· ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ 47  
ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. Καὶ 48  
ιδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτόν 48  
ἡ μήτηρ αὐτοῦ, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ 49  
ὁ πατήρ σου καγῶ ὀδυνώμενος ἐζητοῦμέν σε. Καὶ 49  
εἶπε πρὸς αὐτοῦς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι 50  
ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; Καὶ αὐτοὶ οὐ 50  
συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. Καὶ κατέβη 51  
μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ, καὶ ἦν ὑποτασ- 51  
σόμενος αὐτοῖς· καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα 52  
τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. Καὶ Ἰησοῦς 52  
προέκοπτε σοφία καὶ ἡλικία καὶ χάριτι παρὰ Θεῷ 52  
καὶ ἀνθρώποις.

3 Ἐν ἔτει δὲ πεντεκαδεκάτῳ τῆς ἡγεμονίας Τιβε-  
 ρίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς  
 Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρώδου,  
 Φιλιπποῦ δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς  
 Ἰουραίας καὶ Τραχονίτιδος χώρας, καὶ Λυσανίου  
 2 τῆς Ἀβιληνῆς τετραρχοῦντος, ἐπὶ ἀρχιερέως Ἄννα  
 καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν  
 3 Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ· καὶ ἦλθεν εἰς πᾶσαν  
 περίχωρον τοῦ Ἰορδάνου κηρῦσσω βάπτισμα μετα-  
 4 νοίας εἰς ἄφεςιν ἁμαρτιῶν, ὡς γέγραπται ἐν βίβλῳ  
 λόγων Ἡσαΐου τοῦ προφήτου, Φωνὴ βοῶντος ἐν τῇ  
 ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε  
 5 τὰς τρίβους αὐτοῦ· πᾶσα φάραγξ πληρωθήσεται καὶ  
 πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ  
 σκολιὰ εἰς εὐθείας καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·  
 6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.  
 7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆ-  
 ναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν  
 8 φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; Ποιήσατε οὖν  
 καρποὺς ἀξίους τῆς μετανοίας, καὶ μὴ ἄρξησθε λέγειν  
 ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ  
 ὑμῖν ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων γενεῖραι  
 9 τέκνα τῷ Ἀβραάμ. Ἦδη δὲ καὶ ἡ ἀξίγη πρὸς τὴν  
 ρίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ  
 10 ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλ-  
 λεται. Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέγοντες, Τί  
 11 οὖν ποιήσωμεν; Ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς, Ὁ  
 ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων  
 12 βρώματα ὁμοίως ποιείτω. Ἦλθον δὲ καὶ τελῶναι  
 βαπτισθῆναι καὶ εἶπον πρὸς αὐτόν, Διδάσκαλε, τί  
 13 ποιήσωμεν; Ὁ δὲ εἶπε πρὸς αὐτούς, Μηδὲν πλέον  
 14 παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. Ἐπηρώτων  
 δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Τί ποιήσωμεν  
 καὶ ἡμεῖς; Καὶ εἶπεν αὐτοῖς, Μηδένα διασεισθήτε μηδὲ  
 15 συκοφαντήσητε, καὶ ἀρκείσθε τοῖς ὀψωνίοις ὑμῶν.  
 16 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογοζομένου πάν-  
 των ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μὴ  
 ποτε αὐτὸς εἴη ὁ Χριστός, ἀπεκρίνατο ὁ Ἰωάννης  
 ἅπασιν λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται  
 δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανὸς λῦσαι τὸν

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, Philip his brother tetrarch of Iturea and Trachonitis, and Ly-samias tetrarch of Abilene, in the high priesthood of Annas and Caiaphas, there came a word of God to John, the son of Zacharias, in the wilderness; and he went into all the neighbourhood of the Jordan, preaching a baptism of repentance for forgiveness of sins, as it is written in the book of the words of Esaias the prophet, A voice of one crying in the wilderness, Make ready the way of the Lord, straight make his paths: every glen shall be filled up, and every mountain and hill brought low, and the crooked places shall become straight roads, and the rough ways smooth; and all flesh shall see the saving work of God. He said then to the crowds that were coming out to be baptised by him, Brood of vipers, who warned you to fly from the coming wrath? Bear fruits then suited to repentance; and begin not to say in yourselves, We have Abraham for a father, for I tell you that God is able out of these stones to raise children to Abraham. And already is the axe also lying at the root of the trees: every tree then that bears not good fruit, is being cut down and cast into fire. And the crowds asked him, saying, What then are we to do? And he says in answer to them, Let him that has two coats, impart to him that has none; and let him that has victuals, do likewise. And there came also publicans to be baptised, and said to him, Master, what are we to do? And he said to them, Exact no more than has been ordered you. And soldiers on duty also asked him, saying, What are we too to do? And he said to them, Rifle no one, nor lay false charges; and be content with your pay. And now that the people were looking out, and all were debating in their hearts about John, whether he were indeed the Christ, John made answer to them all, saying, I am baptising you with water; but there is coming the mightier one than I, the latchet of whose sandals I am not fit to unfasten;

he will baptise you with Holy Spirit and fire: <sup>17</sup> whose winnowing shovel is in his hand, and he will clear out his threshing-floor, and gather the corn into his garner, but the chaff will be burnt up with fire unquenchable. <sup>18</sup> Making then many other exhortations, he was bringing the people good tidings. <sup>19</sup> But Herod the tetrarch, being reproved by him about Herodias, his brother's wife, and about all the ill deeds that Herod had done, <sup>20</sup> added this also to them all, that he shut up John in prison.

<sup>21</sup> And it came to pass that, when all the people had been baptised, Jesus too having been baptised and praying, the heaven was opened, <sup>22</sup> and there came down the Holy Spirit in a bodily shape, as a dove, upon him, and a voice issued from heaven, Thou art my beloved Son; in thee I am well pleased.

<sup>23</sup> And Jesus himself was at his outset about thirty years of age, being a son, as was reputed, of Joseph, son of Heli, <sup>24</sup> son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph, <sup>25</sup> son of Mattathias, son of Amos, son of Naum, son of Esi, son of Naggai, <sup>26</sup> son of Maath, son of Mattathias, son of Semei, son of Josech, son of Joda, <sup>27</sup> son of Joanan, son of Rhesa, son of Zorobabel, son of Salathiel, son of Neri, <sup>28</sup> son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er, <sup>29</sup> son of Jesus, son of Eliezer, son of Jorim, son of Matthat, son of Levi, <sup>30</sup> son of Symeon, son of Juda, son of Joseph, son of Jonam, son of Eliakim, <sup>31</sup> son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David, <sup>32</sup> son of Jessai, son of Jobed, son of Boos, son of Salmon, son of Naasson, <sup>33</sup> son of Aminadab, son of Admin, son of Arni, son of Eson, son of Phares, son of Juda, <sup>34</sup> son of Jacob, son of Isaac, son of Abraham, son of Thara, son of Nachor, <sup>35</sup> son of Seruch, son of Ragau, son of Phalec, son of Eber, son of Sala, <sup>36</sup> son of Cainam, son of Arphaxad, son of Sem, son of Noe, son of Lamech, <sup>37</sup> son of Mathusala, son of Enoch, son of Jared, son of Maleleel, son of Cainan, <sup>38</sup> son of Enos, son of Seth, son of Adam, son of God.

And Jesus full of Holy Spirit

ἰμάτια τῶν ὑποδημάτων αὐτοῦ, αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ· οὐδὲ τὸ πτύον ἐν τῇ χειρὶ τοῦ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συναΐξει τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχρονον κατακαίσει πυρὶ ἀσβέστον. Πολλὰ μὲν οὖν καὶ ἕτερα <sup>18</sup> παρακαλῶν εὐηγγελίζετο τὸν λαόν· ὁ δὲ Ἡρώδης ὁ <sup>19</sup> τετράρχης, ἐλεγχομένος ὑπὸ αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, προσέθηκε καὶ <sup>20</sup> τοῦτο ἐπὶ πᾶσι καὶ κατέκλεισε τὸν Ἰωάννην ἐν φυλακῇ.

Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, <sup>21</sup> καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεφύθη τὸν οὐρανόν, καὶ καταβῆναι τὸ πνεῦμα τὸ <sup>22</sup> ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπὶ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. *Matth. 3:17. Marc. 1:11.*

Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ἀρχόμενος ὡσεὶ ἑτῶν <sup>23</sup> τριάκοντα, ὧν υἱός, ὡς ἐνομίζετο, τοῦ Ἰωσήφ τοῦ Ἡλὶ, τοῦ Ματθαῖ τοῦ Λευὶ τοῦ Μελχὶ τοῦ Ἰανναὶ <sup>24</sup> τοῦ Ἰωσήφ, τοῦ Ματταθίου τοῦ Ἀμὸς τοῦ Ναοὺμ <sup>25</sup> τοῦ Ἐσλὶ τοῦ Ναγγαί, τοῦ Μαᾶθ τοῦ Ματταθίου <sup>26</sup> τοῦ Σεμεῖν τοῦ Ἰωσήφ τοῦ Ἰωδᾶ, τοῦ Ἰωανὰν τοῦ <sup>27</sup> Ῥησα τοῦ Ζοροβάβελ τοῦ Σαλαθιὴλ τοῦ Νηρι, τοῦ Μελχὶ τοῦ Ἀδδὶ τοῦ Κωσὰμ τοῦ Ἐλμαδὰμ <sup>28</sup> τοῦ Ἡρ, τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρεὶμ <sup>29</sup> τοῦ Ματθαῖ τοῦ Λευὶ, τοῦ Συμεὼν τοῦ Ἰούδα τοῦ <sup>30</sup> Ἰωσήφ τοῦ Ἰωνὰμ τοῦ Ἐλιακεὶμ, τοῦ Μελεᾶ τοῦ <sup>31</sup> Μεννᾶ τοῦ Ματταθᾶ τοῦ Ναθάν τοῦ Δαυὶδ, τοῦ <sup>32</sup> Ἰεσσαὶ τοῦ Ἰωβηδ τοῦ Βοὸς τοῦ Σαλμών τοῦ Ναασσῶν, τοῦ Ἀμναδάβ τοῦ Ἀδμεῖν τοῦ Ἀρνὶ <sup>33</sup> τοῦ Ἐσρῶν τοῦ Φαρές τοῦ Ἰούδα, τοῦ Ἰακῶβ τοῦ <sup>34</sup> Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα τοῦ Ναχωρ, τοῦ <sup>35</sup> Σεροῦχ τοῦ Ῥαγαὺ τοῦ Φάλεκ τοῦ Ἐβερ τοῦ Σάλα, τοῦ Καϊνὰμ τοῦ Ἀρφαξᾶδ τοῦ Σὴμ τοῦ <sup>36</sup> Νῶε τοῦ Λάμεχ, τοῦ Μαθουσάλα τοῦ Ἐνώχ τοῦ <sup>37</sup> Ἰάρεδ τοῦ Μαλελεὴλ τοῦ Καϊνὰν, τοῦ Ἐνώθ τοῦ <sup>38</sup> Σὴθ τοῦ Ἀδὰμ τοῦ Θεοῦ.

ἸΗΣΟΥΣ δὲ πλήρης πνεύματος ἁγίου ὑπέστρε- 4

ψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύ-  
 2 ματι, ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζό-  
 μενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν  
 ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεισῶν αὐτῶν,  
 3 ἐπέινασεν· εἶπεν δὲ αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ  
 τοῦ Θεοῦ, εἶπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.  
 4 Καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς, Γέγραπται, ὅτι,  
 5 οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος. Καὶ ἀνα-  
 γαγῶν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς  
 6 οἰκουμένης ἐν στιγμῇ χρόνου· καὶ εἶπεν αὐτῷ ὁ  
 διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν  
 καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ  
 7 ἂν θέλω, δίδωμι αὐτήν· σὺ οὖν ἕαν προσκυνήσῃς  
 8 ἐνώπιον ἐμοῦ, ἔσται σοῦ πάντα. Καὶ ἀποκριθεὶς αὐτῷ  
 εἶπεν ὁ Ἰησοῦς, Γέγραπται, Προσκυνήσεις Κύριον  
 9 τὸν Θεόν σου καὶ αὐτῷ μόνῳ λατρεύσεις. Ἦγαγε  
 δὲ αὐτὸν εἰς Ἱερουσαλήμ, καὶ ἔστησεν ἐπὶ τὸ πτερύ-  
 γιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ υἱὸς εἶ τοῦ Θεοῦ,  
 10 βάλε σεαυτὸν ἐντεῦθεν κάτω· γέγραπται γάρ, ὅτι,  
 τοῖς ἀγγέλοις αὐτοῦ ἐντελείται περὶ σοῦ τοῦ διαφυ-  
 11 λάξαι σε, καὶ, ὅτι, ἐπὶ χειρῶν ἁρουσί σε, μή ποτε  
 12 προσκόψῃς πρὸς λίθον τὸν πόδα σου. Καὶ ἀποκρι-  
 θεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι, εἴρηται, Οὐκ ἐκπει-  
 13 ράσεις Κύριον τὸν Θεόν σου. Καὶ συντελέσας  
 πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι  
 καιροῦ.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ  
 πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ'  
 15 ὅλης τῆς περιχώρου περὶ αὐτοῦ. Καὶ αὐτὸς ἐδί-  
 δασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ  
 16 πάντων. Καὶ ἦλθεν εἰς τὴν Ναζαρέθ, οὗ ἦν τεθραμ-  
 μένος, καὶ εἰσῆλθε κατὰ τὸ εἶωθος αὐτῷ ἐν τῇ ἡμέρᾳ  
 τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀνα-  
 17 γνῶναι. Καὶ ἐπέδωκε αὐτῷ βιβλίον τοῦ προφήτου  
 Ἡσαΐου, καὶ ἀναπτύξας τὸ βιβλίον εὗρε τὸν τόπον  
 18 οὗ ἦν γεγραμμένον, Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ  
 εἵνεκεν ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς, ἀπέ-  
 19 σταλέ με κηρῦσαι αἰχμαλώτοις ἀφῆσι καὶ τυφλοῖς  
 ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,

returned from the Jordan, and was led in the Spirit, <sup>2</sup>being tempted in the wilderness forty days by the devil. And he ate nothing in those days, and when they were brought to a close, he felt hunger: <sup>3</sup>and the devil said to him, If thou art Son of God, bid this stone that it become a loaf. <sup>4</sup>And Jesus answered him, It is written, Not on bread alone shall man live. <sup>5</sup>And he brought him upwards and shewed him all the kingdoms of the world in a moment of time; <sup>6</sup>and the devil said to him, On thee will I bestow all this power and their glory, because to me has it been given over, and on whomsoever I will. I bestow it: <sup>7</sup>if thou then shalt do homage before me, it shall be all thine. <sup>8</sup>And Jesus said in answer to him, It is written, Thou shalt homage the Lord thy God, and to him alone shalt thou do worship. <sup>9</sup>And he brought him to Jerusalem, and set him on the pinnacle of the temple, and said to him, If thou art Son of God, throw thyself down from hence, <sup>10</sup>for it is written, He shall give his angels charge about thee to guard thee safe, <sup>11</sup>and, On their hands shall they bear thee up, lest thou dash thy foot against a stone. <sup>12</sup>And Jesus said in answer to him, It has been spoken, Thou shalt not put to proof the Lord thy God. <sup>13</sup>And when he had brought every temptation to a close, the devil departed from him for a season.

<sup>14</sup>And Jesus returned in the might of the spirit to Galilee, and a report went out through the whole neighbourhood about him. <sup>15</sup>And he was teaching in their synagogues, being glorified by all. <sup>16</sup>And he came to Nazareth, where he had been reared, and went according to his custom on the sabbath day into the synagogue, and stood up to read. <sup>17</sup>And there was handed to him the book of the prophet Esaias; and having unwrapped the book, he found the place where it was written, <sup>18</sup>The Lord's Spirit is upon me, because he anointed me to tell glad tidings to the poor; he has sent me forth to publish enlargement for captives, and for the blind recovery of sight, to send forth at large those that have been crushed, <sup>19</sup>to publish an acceptable year of the Lord.

<sup>20</sup> And having wrapped up the book, he gave it back to the attendant, and sat down; and the eyes of all in the synagogue were steadily set on him. <sup>21</sup> And he began to say to them, To day has this scripture been fulfilled in your ears. <sup>22</sup> And all bore him witness, and wondered at the gracious words which issued from his mouth: and they said, Is not this Joseph's son? <sup>23</sup> And he said to them, You will surely say to me this proverb. Physician, cure thyself: whatever things we heard were done in Capernaum, do here too in thy own country. <sup>24</sup> And he said, Verily I tell you that no prophet is acceptable in his own country. <sup>25</sup> And in truth I tell you, many widows were there in Israel in the days of Elias, when the heaven was shut for three years and six months, when a great dearth came on all the land, <sup>26</sup> and to not one of them was Elias sent, but to Sarepta of Sidon to a widow woman: <sup>27</sup> and many lepers were there in Israel in the time of Elisaeus the prophet, and not one of them was cleansed, but Naaman the Syrian. <sup>28</sup> And all in the synagogue were filled with rage while hearing these things; <sup>29</sup> and they rose and thrust him out of the town, and brought him to a brow of the hill on which their town was built, to throw him down the cliff: <sup>30</sup> but he went through the midst of them and passed on.

<sup>31</sup> And he came down to Capernaum, a town of Galilee, and was teaching them on the sabbath; <sup>32</sup> and they were astonished at his teaching, because his discourse was marked with authority. <sup>33</sup> And in the synagogue there was a man having a spirit of an unclean demon, and he cried out with a loud voice, <sup>34</sup> Ha, what hast thou to do with us, Jesus of Nazareth? Hast thou come to destroy us? I know thee who thou art, the Holy One of God. <sup>35</sup> And Jesus rebuked it, saying, Be still and come out of him. And the demon hurled him into the midst and came out of him, having in no way harmed him. <sup>36</sup> And there came an awe on all, and they talked with each other, saying, What is this word? because with authority and power he commands the unclean spirits, and they come out. <sup>37</sup> And a rumour about him

κηρῦξαι ἐνιαυτὸν Κυρίου δεκτὸν. Καὶ πτύξας τὸ <sup>20</sup>  
βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισε, καὶ πάντων  
ἐν τῇ συναγωγῇ ἦσαν οἱ ὀφθαλμοὶ ἀτενίζοντες αὐτῷ.  
<sup>21</sup> Ἦρξαστο δὲ λέγειν πρὸς αὐτοὺς, ὅτι, σήμερον πεπλή-  
ρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν. Καὶ πάντες <sup>22</sup>  
ἐμαρτύρουν αὐτῷ, καὶ θαυμάζον ἐπὶ τοῖς λόγοις τῆς  
χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ  
ἔλεγον, Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος; Καὶ εἶπε <sup>23</sup>  
πρὸς αὐτούς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύ-  
την, Ἰατρέ, θεράπευσον σεαυτὸν ὅσα ἠκούσαμεν  
γενόμενα εἰς τὴν Καφαρναοὺμ, ποίησον καὶ ἄδε ἐν  
τῇ πατρίδι σου. Εἶπε δέ, Ἀμὴν λέγω ὑμῖν, ὅτι <sup>24</sup>  
οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.  
<sup>25</sup> Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χήραι ἦσαν ἐν  
ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη  
ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς  
μέγας ἐπὶ πᾶσαν τὴν γῆν, καὶ πρὸς οὐδεμίαν αὐτῶν <sup>26</sup>  
ἐπέμφθη Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος  
πρὸς γυναικα χήραν· καὶ πολλοὶ λεπροὶ ἦσαν ἐν <sup>27</sup>  
τῷ Ἰσραὴλ ἐπὶ Ἐλισσαίου τοῦ προφήτου, καὶ οὐδεὶς  
αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναϊμάν ὁ Σύρος. Καὶ <sup>28</sup>  
ἐπλήσθησαν πάντες θυμῷ ἐν τῇ συναγωγῇ ἀκούοντας  
ταῦτα, καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἕξω τῆς πό- <sup>29</sup>  
λεως, καὶ ἤγαγον αὐτὸν ἕως ὄφρυος τοῦ ὄρους ἐφ'  
οὗ ἡ πόλις ὠκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι  
αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο. <sup>30</sup>

Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλι- <sup>31</sup>  
λαίας, καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι· καὶ <sup>32</sup>  
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ  
ἦν ὁ λόγος αὐτοῦ. Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρω- <sup>33</sup>  
πος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε  
φωνῇ μεγάλῃ, Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζα- <sup>34</sup>  
ρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος  
τοῦ Θεοῦ. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, <sup>35</sup>  
Φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ. Καὶ ῥίψαν αὐτὸν  
τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν  
βλάβαν αὐτόν. Καὶ ἐγένετο θάμβος ἐπὶ πάντας, <sup>36</sup>  
καὶ συνεβάλλον πρὸς ἀλλήλους λέγοντες, Τίς ὁ  
λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει  
τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται; Καὶ ἐξε- <sup>37</sup>



πορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. Πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς· καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπέτιμήσε τῷ πυρετῷ, καὶ ἀφήκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα 40 διηκόνει αὐτοῖς. Δύνοντας δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὃ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας 41 ἐπιτιθεῖς ἐθεράπευσεν αὐτούς. Ἐξῆρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κραυγάζοντα καὶ λέγοντα, ὅτι, σὺ εἶ· ὁ υἱὸς τοῦ Θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπέζητουν αὐτόν· καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. Ὁ δὲ εἶπε πρὸς αὐτούς, ὅτι, καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν 44 τοῦ Θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. Καὶ ἦν κηρῦσων εἰς τὰς συναγωγὰς τῆς Γαλιλαίας.

5 ἘΓΕΝΕΤΟ δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστῶς 2 παρὰ τὴν λίμνην Γεννησαρέτ, καὶ εἶδε δύο πλοῖαρια ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλιεῖς ἀπ' αὐτῶν 3 ἀποβάντες ἐπλυνον τὰ δίκτυα. Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαγαγεῖν ὀλίγον· καθίσας δὲ ἐκ τοῦ πλοίου 4 ἐδίδασκε τοὺς ὄχλους. Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμονα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ 5 χαλάσατε τὰ δίκτυα ἡμῶν εἰς ἄγραν. Καὶ ἀποκριθεὶς Σίμων εἶπεν αὐτῷ, Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματι σου 6 χαλάσω τὸ δίκτυον. Καὶ τοῦτο ποιήσαντες συνεκλείσαν ἰχθύων πλήθος πολὺ· διερρήσσετο δὲ τὸ 7 δίκτυον αὐτῶν. Καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλήσαν ἀμφότερα τὰ πλοῖα, ὥστε βυθί- 8 ζεσθαι αὐτά. Ἴδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασιν Ἰησοῦ λέγων, Ἐξέλθε ἀπ' ἐμοῦ, ὅτι

spread to every place of the neighbourhood.

<sup>38</sup> And rising up from the synagogue he went into the house of Simon. And Simon's wife's mother was seized with a great fever, and they asked his aid for her: <sup>39</sup> and he stood over her and rebuked the fever, and it left her; and she at once rose and waited on them. <sup>40</sup> And when the sun was setting, as many as had any sick with sundry diseases, brought them to him, and he laid his hands on each one of them and cured them. <sup>41</sup> And demons too came out of many, crying out and saying, 'Thou art the Son of God.' And he rebuked them and forbade them to speak, because they knew that he was the Christ.

<sup>42</sup> And when it was day, he went out and betook himself to a lone place; and the crowds went in search of him, and they reached him, and stayed him from going away from them. <sup>43</sup> But he said to them, 'To the other towns also must I tell good tidings of the kingdom of God, because it is for this I was sent forth.' <sup>44</sup> And he was preaching in the synagogues of Galilee.

And it came to pass, as the crowd was pressing on him and listening to the word of God, he was standing by the lake of Genesareth, and saw two barks standing by the lake, but the fishermen had landed and were washing their nets. <sup>3</sup> And going on board one of the barks, which was Simon's, he asked him to push out a little from the land; and he sat down and taught the crowds out of the bark. <sup>4</sup> And when he had ceased speaking, he said to Simon, 'Push out into the deep water, and let down your nets for a haul.' <sup>5</sup> And Simon said in answer to him, 'Master, we have toiled the whole night and caught nothing; but relying on thy word, I will let down the net.' <sup>6</sup> And on doing this they enclosed a great number of fishes, and their net was breaking. <sup>7</sup> And they beckoned to their fellows in the other ship to come and help them; and they came and filled both the barks, so that they were sinking. <sup>8</sup> And on seeing it, Simon Peter fell at the knees of Jesus, saying, 'Leave me, for I am

a sinner, Lord. <sup>9</sup>For we came over him and all that were with him at the haul of fishes which they had caught, <sup>10</sup>and likewise also on both James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; from this time thou shalt take men. <sup>11</sup>And on bringing the barks to land, they left all and followed him.

<sup>12</sup>And it came to pass that, as he was in one of the towns, lo, a man full of leprosy; and on seeing Jesus he fell on his face and entreated him, saying, Lord, if thou wilt, thou canst cleanse me. <sup>13</sup>And he stretched out his hand and touched him, saying, I will; be cleansed. And forthwith the leprosy left him. <sup>14</sup>And he charged him to tell no one; but go and shew thyself to the priest, and offer for thy cleansing, as Moses commanded for witness to them. <sup>15</sup>But the story spread still more about him, and many crowds came together to listen and to be cured of their sicknesses; <sup>16</sup>but he himself was retiring in the wild country, and praying.

<sup>17</sup>And it came to pass on one of the days, that he was teaching, and there were Pharisees and masters of the law sitting, who had come from every village of Galilee and from Judea and Jerusalem; and power of the Lord was there to heal people. <sup>18</sup>And, lo, men carrying on a bed a man that was palsied; and they endeavoured to bring him in and set him before him; <sup>19</sup>and not finding by what way to bring him in on account of the crowd, they went up on the housetop and lowered him through the roofing with his bed into the midst before Jesus. <sup>20</sup>And on seeing their faith he said, Man, thy sins are forgiven thee. <sup>21</sup>And the scribes and the Pharisees began to debate, saying, Who is this that speaks blasphemies? who can forgive sins but God only? <sup>22</sup>But Jesus aware of their debates said in answer to them, Why are you debating in your hearts? <sup>23</sup>which is easier, to say, Thy sins are forgiven thee, or, to say,

ἀνὴρ ἁμαρτωλός εἰμι, Κύριε. Θάμβος γὰρ περι- 9  
έσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἀγρῇ 10  
τῶν ἰχθύων ἢ συνέλαβον, ὁμοίως δὲ καὶ Ἰάκωβον 10  
καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ 11  
Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμωνα Ἰησοῦς, Μὴ 11  
φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπου ἐσὶ ζωγρῶν. Καὶ 11  
καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα 11  
ἠκολούθησαν αὐτῷ.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μᾶ τῶν πόλεων, 12  
καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, 12  
πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ, λέγων, Κύριε, 13  
ἐὰν θέλῃς, δύνασαί με καθαρίσαι. Καὶ ἐκτείνας 13  
τὴν χεῖρα ἤψατο αὐτοῦ εἰπὼν, Θέλω, καθαρίσθητι. 13  
Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. Καὶ αὐτὸς 14  
παρήγγειλεν αὐτῷ μηδεὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖ- 14  
ξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθα- 14  
ρισμοῦ σου καθὼς προσέταξε Μωσῆς εἰς μαρτύριον 14  
αὐτοῖς. Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, 15  
καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θερα- 15  
πεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν· αὐτὸς δὲ ἦν 16  
ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

Καὶ ἐγένετο ἐν μᾶ τῶν ἡμερῶν καὶ αὐτὸς ἦν 17  
διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομο- 17  
διδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης 17  
τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ 17  
δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. Καὶ ἰδοὺ 18  
ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλε- 18  
λυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θείναι 18  
ἐνώπιον αὐτοῦ· καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν 19  
αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ 19  
τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ 19  
μέσον ἔμπροσθεν τοῦ Ἰησοῦ. Καὶ ἰδὼν τὴν πίστιν 20  
αὐτῶν εἶπεν, Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι 20  
σου. Καὶ ἥρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ 21  
οἱ Φαρισαῖοι λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ 21  
βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ 22  
μόνος ὁ Θεός; Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογι- 22  
σμοὺς αὐτῶν ἀποκριθεὶς εἶπε πρὸς αὐτούς, Τί δια- 22  
λογίσεσθε ἐν ταῖς καρδίαις ὑμῶν; τί ἐστὶν εὐκο- 23  
πώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ

24 εἰπεῖν, Ἔγειρε καὶ περιπάτει; ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, εἶπε τῷ παραλελυμένῳ, Σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινιδίον σου πορεύου εἰς τὸν οἶκόν σου. Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν Θεόν. Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν, καὶ ἐπλήσθησαν φόβου, λέγοντες, ὅτι, εἶδομεν παράδοξα σήμερον.

27 Καὶ μετὰ ταῦτα ἐξῆλθε καὶ θεάσατο τελώνων ὀνόματι Λευὴν καθήμενον ἐπὶ τῷ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολουθεῖ μοι. Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθει αὐτῷ. Καὶ ἐποίησε δοχὴν μεγάλην Λευὴς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολλὸς καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι. Καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες, Διὰ τί μετὰ τῶν τελωνῶν ἐσθίετε καὶ πίνετε; Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτούς, Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ ἀλλὰ οἱ κακῶς ἔχοντες· οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

33 Οἱ δὲ εἶπον πρὸς αὐτόν, Οἱ μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν.

34 Ὁ δὲ εἶπε πρὸς αὐτούς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν εἰσί, ποιῆσαι νηστεύειν; ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις. Ἔλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς, ὅτι, οὐδεὶς ἐπιβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μῆγε, καὶ τὸ καινὸν σχίσει, καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἀπὸ τοῦ καινοῦ. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μῆγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον. Καὶ οὐδεὶς πῶν παλαιὸν θέλει νέον· λέγει γάρ, Ὁ παλαιὸς χρηστός ἐστίν.

6 ἜΓΕΝΕΤΟ δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν

Arise, and walk? <sup>24</sup>But that you may know that the Son of Man has authority on the earth to forgive sins—he said to the palsied man—I tell thee, rise, and take up thy bed, and go to thy house. <sup>25</sup>And he at once rose up before them, took up that on which he had been lying, and went away to his house, glorifying God. <sup>26</sup>And amazement seized them all, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

<sup>27</sup>And after these things he went out and beheld a publican, by name Levi, seated at the toll-house, and said to him, Follow me, and he forsook all, and rose, and followed him. <sup>28</sup>And Levi made a great entertainment for him in his house, and there was a large crowd of publicans, and others who were at table with them. <sup>29</sup>And their Pharisees and scribes murmured to his disciples, saying, Why do you eat and drink with the publicans? <sup>30</sup>And Jesus said in answer to them, The hale have no need of a physician, but the sick. <sup>31</sup>I have not come to call righteous men but sinners to repentance.

<sup>33</sup>And they said to him, The disciples of John fast often, and make prayings; in like manner too those of the Pharisees, but thine are eating and drinking. <sup>34</sup>And he said to them, Can you make the sons of the bridechamber fast while the bridegroom is with them? <sup>35</sup>but days will come, that when the bridegroom shall have been withdrawn from them, then will they fast in those days. <sup>36</sup>And he spoke also a parable to them: No one tears a patch from a new mantle and puts it on an old one: otherwise, he will both tear the new one, and that which comes from the new will not match with the old. <sup>37</sup>And no one puts new wine into old skins: otherwise, the new wine will burst the skins, and itself be spilt, and the skins be lost: <sup>38</sup>but they must put new wine into fresh skins. <sup>39</sup>And no one on drinking old wine wishes for new, for he says, The old is good.

And it came to pass on a sabbath that he was passing through

the corn-fields, and his disciples were plucking the ears and eating them, rubbing them with their hands. <sup>2</sup>But some of the Pharisees said, Why are you doing that which is not allowed on the sabbath? <sup>3</sup>And Jesus said in answer to them, Have you not read even this that David did, when he was himself hungry and those that were with him? <sup>4</sup>How he went into the house of God, and took and ate and gave to those with him the shew-bread, which it is not allowed that any but the priests alone should eat. <sup>5</sup>And he said to them, The Son of Man is lord even of the sabbath.

<sup>6</sup>And it came to pass on another sabbath also, that he went into the synagogue and was teaching. And there was a man there whose right hand was withered; <sup>7</sup>and the scribes and the Pharisees were watching whether he would do a cure on the sabbath, that they might find matter of charge against him. <sup>8</sup>But he knew their thoughts, and said to the man that had his hand withered, Rise and take thy stand in the midst. And he rose up and took his stand. <sup>9</sup>And Jesus said to them, I ask you whether it is allowed on the sabbath to do good or to do ill, to save a life or to destroy?—<sup>10</sup>And glancing round on them he said to him, Stretch out thy hand. And he did it, and his hand was restored. <sup>11</sup>But they were filled with madness, and were talking to each other, what they should do to Jesus.

<sup>12</sup>And it came to pass that in these days he went out to the mountain to pray, and was spending a night in prayer to God. <sup>13</sup>And when it was day, he called to him his disciples, and having chosen out from them twelve, whom he named apostles—<sup>14</sup>Simon, whom he also named Peter, and Andrew his brother, and James and John and Philip and Bartholomew <sup>15</sup>and Matthew and Thomas and James, son of Alphaeus, and Simon called the Zealot, <sup>16</sup>and Judas, brother of James, and Judas Iscariot, who became a traitor—<sup>17</sup>and having gone down with them, he took his stand on a level place, and a crowd of his disciples, and a great throng of the people from all Judea and Jerusalem and the

διά σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας καὶ ἤσθιον ψάχοντες ταῖς χερσί. Τινὲς δὲ <sup>2</sup> τῶν Φαρισαίων εἶπον, Τί ποιεῖτε ὃ οὐκ ἔξεστι τοῖς σάββασι; Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰη- <sup>3</sup> σούς, Οὐδὲ τοῦτο ἀγέγνωτε ὃ ἐποίησε Δαυὶδ, ὅποτε ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; ὡς εἰσηλ- <sup>4</sup> θεν εἰς τὸν οἶκον τοῦ Θεοῦ; καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε καὶ ἔδωκε τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς. Καὶ ἔλεγεν αὐτοῖς, ὅτι, κύριός ἐστιν ὁ υἱὸς <sup>5</sup> τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

Ἐγένετο δὲ καὶ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν <sup>6</sup> εἰς τὴν συναγωγὴν καὶ διδάσκειν. Καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά· παρε- <sup>7</sup> τηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὗρωσι κατηγορεῖν αὐτοῦ. Αὐτὸς δὲ ἤδει τοὺς διαλογισμοὺς αὐτῶν· <sup>8</sup> εἶπε δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, Ἐγειρε καὶ στήθι εἰς τὸ μέσον. Καὶ ἀναστὰς ἔστη. Εἶπε <sup>9</sup> δὲ ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτῶ ὑμᾶς εἰ ἔξεστι τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι; Καὶ περιβλεψάμενος πάντα <sup>10</sup> αὐτοὺς εἶπεν αὐτῷ, Ἐκτεινον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν οὕτω, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ. Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διεᾶλουν πρὸς <sup>11</sup> ἀλλήλους τί ἂν ποιήσειαν τῷ Ἰησοῦ.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐ- <sup>12</sup> τὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ. Καὶ ὅτε ἐγένετο ἡμέρα, <sup>13</sup> προσεφώνησε τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε, Σίμωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν <sup>14</sup> τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Ματθαῖον καὶ Θω- <sup>15</sup> μᾶν, καὶ Ἰάκωβον Ἀλφαίου, καὶ Σίμωνα τὸν καλούμενον ζηλωτὴν, καὶ Ἰούδαν Ἰακώβου, καὶ Ἰούδαν <sup>16</sup> Ἰσκαριῶθ, ὃς ἐγένετο προδότης, καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς <sup>17</sup> Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου

καὶ Σιδῶνος, οἱ ἦλθον ἀκούσαι αὐτοῦ καὶ ἰαθῆναι  
 18 ἀπὸ τῶν νόσων αὐτῶν, καὶ οἱ ἐνοχλοῦμενοι ἀπὸ πνευ-  
 19 μάτων ἀκαθάρτων ἐθεραπεύοντο· καὶ πᾶς ὁ ὄχλος  
 ἐζήτουν ἄπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ  
 ἐξήρχετο καὶ ἰάτο πάντας.

20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς  
 μαθητὰς αὐτοῦ ἔλεγε, Μακάριοι οἱ πτωχοί, ὅτι ὑμε-  
 21 τέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. Μακάριοι οἱ πει-  
 νῶντες νῦν, ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαί-  
 22 οντες νῦν, ὅτι γελάσετε. Μακάριοί ἐστε ὅταν  
 μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν  
 23 ὑμᾶς, καὶ ὀνειδίσωσι καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν  
 ὡς ποιηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. Χάρητε  
 24 ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ  
 μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ  
 24 ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. Πλὴν  
 οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παρά-  
 25 κλησιν ὑμῶν. Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι, ὅτι  
 πεινάσετε. Οὐαὶ, οἱ γελῶντες νῦν, ὅτι πευθήσετε  
 26 καὶ κλαύσετε. Οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσι πάντες  
 οἱ ἄνθρωποι κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδο-  
 27 προφήταις αἱ πατέρες αὐτῶν. Ἀλλὰ ὑμῖν λέγω τοῖς  
 ἀκούουσιν· ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε  
 28 τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς καταρωμένους  
 29 ὑμῖν, προσεύχεσθε περὶ τῶν ἐπηρεάζοντων ὑμᾶς. Τῷ  
 κύριοντί σε ἐπὶ τὴν σιαγόνα παρέχε καὶ τὴν ἄλλην,  
 καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα  
 30 μὴ κολύσης· παντὶ δὲ τῷ αἰτοῦντί σε δίδου, καὶ  
 31 ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει. Καὶ καθὼς  
 θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς  
 32 ποιεῖτε αὐτοῖς ὁμοίως. Καὶ εἰ ἀγαπάτε τοὺς ἀγα-  
 πῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ  
 33 ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι· καὶ  
 εἰ ἀγαθοποιῆτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν  
 χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι·  
 34 καὶ εἰ δανείζητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία  
 ὑμῖν χάρις ἐστί; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανεί-  
 35 ζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. Πλὴν ἀγαπάτε τοὺς  
 ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε καὶ δανείζετε μηδὲν  
 ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ

sea-coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; <sup>18</sup>and those that were harassed by unclean spirits, were cured: <sup>19</sup>and all the crowd were endeavouring to touch him, because power issued from him and healed all.

<sup>20</sup>And raising his eyes towards his disciples he said, Blessed are you poor, because yours is the kingdom of God. <sup>21</sup>Blest you that hunger now, because you shall be well fed. Blest you that weep now, because you shall laugh. <sup>22</sup>Blest are you, whenever men may hate you, and whenever they ban you, and revile and cast out your name as evil for the sake of the Son of Man. <sup>23</sup>Rejoice in that day and leap for joy, for, lo, your reward is great in heaven, for in the same fashion did their fathers to the prophets. <sup>24</sup>But woe to you, rich ones, because you have got your comfort. <sup>25</sup>Woe to you that are fed to the full, because you shall hunger. Woe you that laugh now, because you shall mourn and weep. <sup>26</sup>Woe, when all men shall speak well of you, for in the same fashion did their fathers to the false prophets. <sup>27</sup>But to you I say that listen, love your enemies; do well to those that hate you; <sup>28</sup>bless those that curse you; pray for those that heap spite on you. <sup>29</sup>To him that strikes you on the cheek, offer the other also; and from him that is taking away thy mantle, withhold not thy coat also; <sup>30</sup>and give to every one that asks of thee, and from him that is taking away thy goods, ask them not back. <sup>31</sup>And as you choose that men should do to you, do you also to them in like manner. <sup>32</sup>And if you are loving those that love you, what thank is there for you? for the sinners love those that love them: <sup>33</sup>and if you do good to those that do good to you, what thank is there for the same? for the sinners do for you: <sup>34</sup>and if you make loans to those from whom you hope to get aught, what thank is there for you? even sinners make loans to sinners, that they may get as good in return. <sup>35</sup>But love your enemies, and do good and lend without hoping for aught in return: and your reward will be large, and you will be sons of the Most High, because he is kind

towards the thankless and wicked. <sup>36</sup>Be pitiful, just as your Father is pitiful. <sup>37</sup>And judge not, and you shall not be judged; and condemn not, and you shall not be condemned; release, and you will be released; <sup>38</sup>give, and there will be given to you: handsome measure, pressed, shaken together, overflowing will they give into your lap: for with the same measure with which you measure, will there be a measuring to you again.

<sup>36</sup> And he spoke a parable also to them. Can a blind man be guide to a blind man? will not both fall into a pit? <sup>40</sup> A disciple is not above his teacher: but every one will, when accomplished, be as his teacher. <sup>41</sup> And why dost thou desery the mote in the eye of thy brother, and not remark the beam in thy own eye? <sup>42</sup> How canst thou say to thy brother, Let me remove the mote which is in thy eye: while thou thyself descriest not the beam in thy eye? Hypocrite, first remove the beam from thy eye, and then will thou see clearly to remove the mote which is in thy brother's eye. <sup>43</sup> For there is no fine tree bearing unsound fruit, nor, again, an unsound tree bearing fine fruit; <sup>44</sup> for each tree becomes known from its own fruit, for they do not gather figs off thorns, nor from a bramble bush have they a crop of grapes. <sup>45</sup> The good man out of the good store of his heart gives out good, and the evil man, from the evil store, evil; for from an overflow of his heart his mouth speaks. <sup>46</sup> And why do you call me, Lord, Lord, and do not what I say? <sup>47</sup> Every one that comes to me and hears my words and does them, I will hint to you what he is like: <sup>48</sup> he is like a man building a house, who dug and went deep and laid a basement on the rock; and when a flood came, the stream burst on that house and had not power to shake it, because it was well built. <sup>49</sup> But he that hears and does not, is like a man that built a house on the loose earth without a basement; on which the stream burst, and

ἔσσεθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. *Γίνεσθε οἰκτίρμονες,* <sup>36</sup> καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί. *Καὶ μὴ κρίνετε,* <sup>37</sup> καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε· <sup>38</sup> δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερκεχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

Εἶπε δὲ καὶ παραβολὴν αὐτοῖς. *Μήτι δύναται* <sup>39</sup> τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυνον ἐμπεσοῦνται; *Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον* <sup>40</sup> κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. *Τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,* τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; *πῶς δύνασαι λέγειν τῷ ἀδελφῷ* <sup>42</sup> σου, Ἄδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν. *Οὐ γάρ* <sup>43</sup> ἐστι δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν· *ἕκαστος* <sup>44</sup> γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκειται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν. *Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ* <sup>45</sup> ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρὸν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ. *Τί δὲ με καλεῖτε, Κύριε, κύριε,* καὶ <sup>46</sup> οὐ ποιεῖτε ἃ λέγω; *Πᾶς ὁ ἐρχόμενος πρὸς με καὶ* <sup>47</sup> ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοῦς, ὑποδείξω ὑμῖν *τί ἐστιν ὅμοιος· ὅμοιος ἐστὶν ἄνθρωπος* <sup>48</sup> οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλευθῆσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν. *Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιος ἐστὶν* <sup>49</sup> ἄνθρωπος οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέρρηξεν ὁ ποταμὸς, καὶ εὐθὺς

συνέπεσε, καὶ ἐγένετο τὸ ρήγμα τῆς οἰκίας ἐκείνης μέγα.

- 7 ἘΠΕΙΔΗ ἐπλήρωσε πάντα τὰ ρήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναοῦμ.  
 2 Ἐκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἡμελλε  
 3 τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. Ἀκούσας δὲ πρὸς τοῦ  
 4 Ἰησοῦ ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰου-  
 5 δαίων, ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δούλον  
 6 αὐτοῦ. Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρε-  
 7 κάλουν αὐτὸν σπουδαίως λέγοντες, ὅτι ἄξιός ἐστιν  
 8 ᾧ παρέξει τοῦτο· ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν  
 9 συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. Ὁ δὲ Ἰησοῦς  
 10 ἐπορεύετο σὺν αὐτοῖς· ἤδη δὲ αὐτοῦ οὐ μακρὰν  
 11 ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν φίλους  
 12 ὁ ἑκατόνταρχος λέγων αὐτῷ, Κύριε, μὴ σκύλλου·  
 13 οὐ γὰρ ἰκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς·  
 14 διὸ οὐδὲ ἔμαυτὸν ἤξιώσα πρὸς σε ἐλθεῖν· ἀλλὰ εἶπέ  
 15 μοι λόγῳ, καὶ ἰαθήτω ὁ παῖς μου. Καὶ γὰρ ἐγὼ ἄνθρω-  
 16 πός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἔμαυ-  
 17 τὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύητι, καὶ  
 18 πορεύεται, καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται, καὶ τῷ  
 19 δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. Ἀκούσας δὲ  
 20 ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ  
 21 ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε, Λέγω ὑμῖν, οὐδὲ ἐν  
 22 τῷ Ἰσραὴλ τοσαύτη πίστις εὑρον. Καὶ ὑποστρέ-  
 23 ψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὑρον τὸν ἀσθε-  
 24 νοῦντα δούλον ὑγαίνοντα.  
 25 Καὶ ἐγένετο ἐν τῇ ἐξῆς ἐπορεύετο εἰς πόλιν καλου-  
 26 μένην Ναῖν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ  
 27 αὐτοῦ ἰκανοὶ καὶ ὄχλος πολὺς. Ὡς δὲ ἤγγισε τῇ  
 28 πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθηγκῶς  
 29 μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὕτη χήρα, καὶ  
 30 ὄχλος τῆς πόλεως ἰκανὸς σὺν αὐτῇ. Καὶ ἰδὼν αὐτὴν  
 31 ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ,  
 32 Μὴ κλαίε. Καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ  
 33 δὲ βασιτάζοντες ἔστησαν, καὶ εἶπε, Νεανίσκε, σοὶ  
 34 λέγω, ἐγέρθητι. Καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρ-  
 35 ξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.  
 36 Ἐλαβεν δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν  
 λέγοντες, ὅτι, προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ,

it forthwith fell, and the crash of that house was great.

When he had fully spoken all his sayings in the ears of the people, he entered Capernaum. And the servant of a certain centurion, who was valued by him, was ill and going to die: and hearing about Jesus he sent to him elders of the Jews, asking him to come and save his servant. And they on reaching Jesus earnestly besought him, saying, that he for whom he was to do this service, was deserving; for he loves our nation, and himself built us our synagogue. And Jesus was on his way with them; and when he was now not far from the house, the centurion sent friends to him, saying to him, Lord, trouble not thyself, for I am not fit to have thee come under my roof; wherefore I did not even think myself worthy to come to thee: but bid with a word, and let my servant be healed. For I am a man set under authority, having under myself soldiers, and I say to this one, Go: and he goes; and to another, Come: and he comes; and to my servant, Do this: and he does it. And on hearing this Jesus wondered at him, and turning to the crowd that followed him, he said, Not even in Israel have I met with faith so great. And those that had been sent, on returning to the house found the sick servant in health.

And it came to pass on the next day, that he was on his way to a town called Nain, and his disciples in large numbers were going with him and a great crowd. And when he came near the gate of the town, lo, there was carried out dead an only son of his mother, and she a widow; and a large crowd of the town-folk was with her. And on seeing her the Lord yearned with pity for her, and said to her, Weep not. And he came up and touched the bier, and the bearers stood still; and he said, Young man, I bid thee, rise. And the dead man sat up and began to speak, and he delivered him to his mother. And fear seized all, and they glorified God, saying, A great prophet has been raised up among us: and, God

has visited his people. <sup>17</sup>And this account spread in the whole of Judea about him and in all the neighbouring country.

<sup>18</sup>And his disciples reported to John about all these things.

<sup>19</sup>And having called to him two of his disciples, John sent to the Lord, saying, Art thou he that is coming, or are we to look for another? <sup>20</sup>And on reaching him the men said, John the Baptist has sent us to thee, saying, Art thou he that is coming, or are we to look for another? <sup>21</sup>In that hour he cured many of diseases and plagues and evil spirits, and on many blind folk he bestowed the gift of sight: <sup>22</sup>and he said in answer to them, Go, report to John what you have seen and heard; that blind folk regain sight, lame ones walk, lepers are cleansed, deaf ones hear, dead are raised, poor folk are addressed with good tidings: <sup>23</sup>and blest is he whoever shall not be stumbled in me.

<sup>24</sup>And when the messengers of John had gone away, he began to say to the crowds about John, What have you gone out into the wilderness to gaze on? a reed waving in the wind? <sup>25</sup>But what have you gone out to see? a man attired in soft clothing? Lo, they that live in gorgeous apparel and daintiness, are in kingly abodes.

<sup>26</sup>But what have you gone out to see? a prophet? Yes, I tell you, and what surpasses a prophet. <sup>27</sup>This is he about whom it is written, Lo, I send forth my messenger before thy face, who shall prepare before thee.

<sup>28</sup>I tell you, among the born of women there is no prophet greater than John; but he that is least in the kingdom of God, is greater than he. <sup>29</sup>And all the people when they heard, and the publicans, justified God in being baptized with the baptism of John; <sup>30</sup>but the Pharisees and the lawyers slighted the counsel of God as regards themselves, in not being baptized by him. <sup>31</sup>To what then shall I liken the men of this generation, and to what are they like? <sup>32</sup>They are like children that sit in a marketplace, and call to each other, saying, We piped to you, and you did not dance: we sang a sad strain to you, and you did not weep. <sup>33</sup>For there has come John the Baptist neither eating bread nor

ὄτι, ἐπεσκεψάτο ὁ Θεὸς τὸν λαὸν αὐτοῦ. Καὶ ἐξῆλ- 17  
θεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ  
ἐν πάσῃ τῇ περιχώρῳ.

Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ 18  
πάντων τούτων. Καὶ προσκαλεσάμενος δύο τινας 19  
τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψε πρὸς τὸν  
Κύριον λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσ-  
δοκῶμεν; Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες 20  
εἶπον, Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς  
σε λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;  
'Ἐν ἐκείνῃ τῇ ὥρᾳ θεράπευσε πολλοὺς ἀπὸ νόσων 21  
καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς  
πολλοῖς ἐχαρίσατο βλέπειν, καὶ ἀποκριθεὶς εἶπεν αὐ- 22  
τοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἶδετε καὶ  
ἤκουσατε, ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπα-  
τοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ  
ἐγείρονται, πτωχοὶ εὐαγγελίζονται· καὶ μακαρίος ἐστὶν 23  
ὅς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί.

Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο 24  
λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, Τί ἐξεληλύ-  
θατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου  
σαλευόμενον; Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον 25  
ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματι-  
σμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις  
εἰσίν. Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ 26  
λέγω ὑμῖν, καὶ περισσώτερον προφήτου. Οὗτός ἐστι 27  
περὶ οὗ γέγραπται, Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν  
μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν  
σου ἔμπροσθέν σου. Λέγω ὑμῖν, μείζον ἐν γεννη- 28  
τοῖς γυναίκων προφήτης Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ  
μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ  
ἐστί. Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶνα ἐδι- 29  
κάλωσαν τὸν Θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάν-  
νου· οἱ δὲ Φαρισαῖοι καὶ οἱ νομοκὶ τὴν βουλήν τοῦ  
Θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ'  
αὐτοῦ. Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς 31  
ταύτης, καὶ τίνι εἰσίν ὅμοιοι; ὅμοιοι εἰσι παιδίοις τοῖς 32  
ἐν ἀγορᾷ καθήμενοις καὶ προσφωνοῦσιν ἀλλήλοις,  
λέγοντες, Ἡὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐβρη-  
νήσαμεν ὑμῖν καὶ οὐκ ἐκλάυσατε. Ἐλήλυθε γὰρ 33



34 Ἰωάννης ὁ βαπτιστῆς μήτε ἐσθίων ἄρτον μήτε πίνων  
 οἶνον, καὶ λέγετε, Δαιμόνιον ἔχει. Ἐλήλυθεν ὁ υἱὸς  
 τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἴδὸν  
 35 ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ  
 ἀμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων  
 τῶν τέκνων αὐτῆς.  
 36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη  
 μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου  
 37 κατεκλίθη. Καὶ ἰδὸν γυνὴ ἣτις ἦν ἐν τῇ πόλει ἀμαρ-  
 τωλός, καὶ ἐπιγνοῦσα ὅτι κατακέεται ἐν τῇ οἰκίᾳ τοῦ  
 38 Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, καὶ στᾶσα  
 ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυ-  
 σιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξί-  
 τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς  
 39 πόδας αὐτοῦ καὶ ἤλειψε τῷ μύρῳ. Ἴδὼν δὲ ὁ Φαρι-  
 σαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων, Οὗτος  
 εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ  
 40 ἣτις ἄπτεται αὐτοῦ, ὅτι ἀμαρτωλός ἐστι. Καὶ ἀπο-  
 κριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν, Σίμων, ἔχω σοί  
 41 τι εἰπεῖν. Ὁ δὲ, Διδάσκαλε, εἶπέ, φησί. Δύο χρεο-  
 φειλέται ἦσαν δανειστῇ τινί· ὁ εἰς ὧφειλε δηνάρια  
 42 πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. Μὴ ἐχόντων  
 αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν  
 43 αὐτῶν, εἶπέ, πλείον ἀγαπήσει αὐτόν; Ἀποκριθεὶς ὁ  
 Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ᾧ τὸ πλείον ἐχαρί-  
 44 σατο. Ὁ δὲ εἶπεν αὐτῷ, Ὅρθῶς ἔκρινας. Καὶ  
 στραφείς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη, Βλέπεις  
 ταύτην τὴν γυναῖκα; εἰσηλθὼν σου εἰς τὴν οἰκίαν  
 ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας, αὕτη δὲ τοῖς δάκρυ-  
 σιν ἔβρεξέ μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς  
 45 ἐξέμαξε. Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς  
 εἰσηλθὼν οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας.  
 46 Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ  
 47 ἤλειψε τοὺς πόδας μου. Οὐδ' χάριν, λέγω σοι, ἀφέ-  
 ρονται αἱ ἁμαρτίαι αὐτῆς αἱ πολλάι, ὅτι ἠγάπησε  
 48 πολὺ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. Εἶπε  
 49 δὲ αὐτῇ, Ἀφέωνταί σου αἱ ἁμαρτίαι. Καὶ ἤρξαντο  
 οἱ συνακαείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν,  
 50 ὃς καὶ ἁμαρτίας ἀφήσιν; Εἶπεν δὲ πρὸς τὴν γυναῖκα,  
 Ἡ πίστις σου ἔσωσά σε, πορεύου εἰς εἰρήνην.

drinking wine, and you say, He has a demon. <sup>34</sup>There has come the Son of Man eating and drinking, and you say, Lo, a glutton and wine-bibber, friend of publicans and sinners. <sup>35</sup>But justified was wisdom at the hands of all her children.

<sup>36</sup>And one of the Pharisees asked him to eat with him, and he went into the Pharisee's house and lay down at table. <sup>37</sup>And, lo, a woman who was in the town, a sinner, and had learnt that he was at table in the Pharisee's house, having brought an alabaster box of ointment, <sup>38</sup>and taken her stand by his feet behind in tears, began to bathe his feet with her tears, and wiped them with the hair of her head, and kissed his feet and anointed them with the ointment. <sup>39</sup>But on seeing it, the Pharisee who had bidden him, spoke in himself, saying, Had this man been a prophet, he would have known who and what sort of woman it is that is touching him, because she is a sinner. <sup>40</sup>And Jesus said in answer to him, Simon, I have somewhat to say to thee: and he says, Master, say it. <sup>41</sup>There were two men in debt to one money-lender: the one owed five hundred pence, the other fifty. <sup>42</sup>When they had no means of payment, he gave a frank quitance to both. <sup>43</sup>Which of them, tell me, will love him most? And Simon said in answer, I suppose, the one to whom he made the larger quitance. <sup>44</sup>And he said to him, Thou hast judged rightly. And turning to the woman he said to Simon, Seest thou this woman? I came into thy house: no water didst thou give me for my feet; but she with her tears has bathed my feet, and wiped them with her hair. <sup>45</sup>No kiss didst thou give me; but she, since I came in, has not ceased kissing my feet. <sup>46</sup>With oil my head thou anointedst not; but she anointed my feet with ointment. <sup>47</sup>On which account, I tell thee, her sins, her many sins, are forgiven, because she loved much: but he to whom little is forgiven, loves little. <sup>48</sup>And he said to her, Thy sins are forgiven. <sup>49</sup>And those that were at table with him, began to say in themselves, Who is this that forgives sins too? <sup>50</sup>But he said to the woman, Thy faith has saved thee: go in peace.

And it came to pass in the next place that he was journeying by each town and village, preaching and bringing good tidings of the kingdom of God; and the twelve with him, <sup>2</sup>and certain women who had been cured of evil spirits and sicknesses, Mary called Magdalene, out of whom had come seven demons, <sup>3</sup>and Johanna, wife of Chusa, Herod's state-steward, and Susanna, and many besides, who did them service from their means.

<sup>4</sup>And when a large crowd had come together, and people from each several town were bending their way to him, he spoke by a parable. <sup>5</sup>There went out the sower to sow his seed; and in sowing it, one fell beside the pathway and was trodden down, and the birds of the heaven ate it up: <sup>6</sup>and another fell on the rock, and on springing it withered, through having no moisture: <sup>7</sup>and another fell amid the thorns, and the thorns sprung up with it and stifled it: <sup>8</sup>and another fell on the good ground, and sprang up and bore a hundredfold crop. While saying these things he called out, He that has ears to hear, let him hear.

<sup>9</sup>And his disciples asked him, what this parable meant. <sup>10</sup>And he said, To you it has been granted to know the mysteries of the kingdom of God, but to the rest in parables, that while seeing they may not see, and while hearing they may not understand. <sup>11</sup>Now the parable is this. The seed is the word of God: <sup>12</sup>and those beside the pathway are such as are hearing; then comes the devil and takes away the word from their heart, that they may not believe and be saved: <sup>3</sup>and those on the rock are such as, when they have heard, receive the word with joy, and these have no root; that believe but for a time, and in a season of trial fall away: <sup>14</sup>and that which fell on the thorns, these are such as have heard, and, as they go on, are stifled by cares and wealth and pleasures of life, and never come to full bearing: <sup>15</sup>and that on the good ground, these are such as, having with a fair and good heart heard the word, hold it fast, and bear fruit with patience. <sup>16</sup>And no one, having lighted a candle, covers it with a vessel or puts it under a bed, but

ΚΑΙ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευε <sup>8</sup> κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμένοι ἀπὸ πνευ- <sup>2</sup> μάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἐπὶ ἐξεληλύθει, καὶ <sup>3</sup> Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτερα πολλαί, αἵτινες διηκονοῦν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.

Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν <sup>4</sup> ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς. Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ· <sup>5</sup> καὶ ἐν τῷ σπείρειν αὐτὸν ὁ μὲν ἔπεσε παρὰ τὴν ὁδὸν καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό· καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέ- <sup>6</sup> τραν, καὶ φὺν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα· καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμ- <sup>7</sup> φρεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό· καὶ ἕτερον ἔπε- <sup>8</sup> σεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ φὺν ἐποίησε καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν ἀκούετω.

Ἐπηρεῶτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς εἶη <sup>9</sup> ἡ παραβολὴ αὐτή. Ὁ δὲ εἶπεν, Ὑμῖν δέδοται γινῶ- <sup>10</sup> ναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι καὶ ἀκούοντες μὴ συνιώσιν. Ἔστι δὲ αὕτη ἡ παρα- <sup>11</sup>βολή. Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· οἱ δὲ <sup>12</sup>παρὰ τὴν ὁδὸν εἰσιν οἱ ἀκούοντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν· οἱ δὲ ἐπὶ τῆς πέτρας <sup>13</sup> οἱ, ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται· τὸ δὲ <sup>14</sup> εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλοῦτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσι· τὸ <sup>15</sup> δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ. Οὐδεὶς δὲ λύχνου ἄψας <sup>16</sup> καλύπτει αὐτὸν σκευεὶ ἢ ὑποκάτω κλίνης τίθεισιν,

17 ἄλλ' ἐπὶ λυχρίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέ-  
 18 πωσι τὸ φῶς. Οὐ γάρ ἐστι κρυπτόν ὃ οὐ φανερόν  
 19 γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῆ καὶ εἰς  
 20 φανερόν ἔλθῃ. Βλέπετε οὖν πῶς ἀκούετε· ὃς ἂν  
 21 γάρ ἔχη, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχη, καὶ ὃ  
 22 δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.  
 23 Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελ-  
 24 φοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν  
 25 ὄχλον. Ἀπηγγέλη δὲ αὐτῷ, λεγόντων, Ἡ μήτηρ  
 26 σου καὶ οἱ ἀδελφοὶ σου ἐστήκασιν ἔξω ἰδεῖν σε  
 27 θέλοντες. Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς, Μήτηρ  
 28 μου καὶ ἀδελφοὶ μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ  
 29 Θεοῦ ἀκούοντες καὶ ποιῶντες.  
 30 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἀνέβη  
 31 εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς  
 32 αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. Καὶ  
 33 ἀνήχθησαν· πλεόντων δὲ αὐτῶν ἀφύπνωσε· καὶ  
 34 κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνε-  
 35 πληροῦντο αὐτὸν ἕκινδυνου. Προσελθόντες δὲ διή-  
 36 γειραν αὐτὸν λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολ-  
 37 λύμεθα. Ὁ δὲ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ  
 38 τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσατο, καὶ ἐγένετο  
 39 γαλήνη. Εἶπε δὲ αὐτοῖς, Ποῦ ἡ πίστις ὑμῶν; Φοβη-  
 40 θέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς  
 41 ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ  
 42 τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;  
 43 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν,  
 44 ἧτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας. Ἐξελθόντι δὲ  
 45 αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ  
 46 τῆς πόλεως ὃς εἶχε δαιμόνια ἐκ χρόνων ἰκανῶν, καὶ  
 47 ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν  
 48 ἀλλ' ἐν τοῖς μνήμασιν. Ἰδὼν δὲ τὸν Ἰησοῦν ἀνα-  
 49 κράξας προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε,  
 50 Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου;  
 51 δέομαί σου, μὴ με βασανίσῃς. Παρήγγελλε γὰρ τῷ  
 52 πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου·  
 53 πολλοῖς γὰρ χρόνοις συνηπάκει αὐτόν, καὶ ἔδεσ-  
 54 μέυετο ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ διαρ-  
 55 ρήσσω τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς  
 56 τὰς ἐρήμους. Ἐπηρώτησε δὲ αὐτόν ὁ Ἰησοῦς λέγων,

on a candlestick, that those who  
 come in, may see the light. <sup>17</sup> For  
 there is nothing secret, that will  
 not become manifest, nor hidden,  
 that shall not be known and come  
 into open view. <sup>18</sup> Take heed then  
 how you hear: for whoever has,  
 there shall be given to him, and  
 whoever has not, even what he  
 thinks he has, will be taken away  
 from him.

<sup>19</sup> And there came to him his  
 mother and his brethren, and  
 were unable to reach him on ac-  
 count of the crowd. <sup>20</sup> And word  
 was brought him by some saying,  
 Thy mother and thy brethren are  
 standing outside, wishing to see  
 thee. <sup>21</sup> But he said in answer to  
 them, My mother and my bre-  
 thren are these that hear the  
 word of God and do it.

<sup>22</sup> And it came to pass on one  
 of the days that he went on board  
 a bark, and his disciples; and he  
 said to them, Let us cross to the  
 other side of the lake. And they  
 set sail; <sup>23</sup> but as they were sail-  
 ing he fell asleep, and there came  
 down a squall of wind on the  
 lake, and they were filling and in  
 danger. <sup>24</sup> And they came up and  
 awoke him, saying, Master, mas-  
 ter, we are lost. But he on wak-  
 ing up rebuked the wind and the  
 surging of the water; and they  
 ceased, and there was a calm. <sup>25</sup>  
 And he said to them, Where is  
 your faith? But they were afraid  
 and were wonderstruck, saying  
 to each other, Who then is this,  
 that he gives orders even to the  
 winds and the water, and they  
 obey him?

<sup>26</sup> And they came to land at the  
 country of the Gerasenes, which  
 is over against Galilee. <sup>27</sup> And as  
 he disembarked, there met him a  
 certain man out of the town, who  
 had had demons for some time,  
 and never put on clothes, nor  
 abode in a house, but in the  
 tombs. <sup>28</sup> And on seeing Jesus,  
 he cried out and fell down be-  
 fore him, and said with a loud  
 voice, What hast thou to do with  
 me, Jesus, son of the Most High  
 God? I entreat thee, do not tor-  
 ment me. <sup>29</sup> For he was charging  
 the unclean spirit to come out of  
 the man; for it had at many times  
 caught him, and he was put in  
 bonds, in guard with chains and  
 fetters, and bursting the bonds  
 he was driven by the demon into  
 the wilds. <sup>30</sup> And Jesus  
 asked him, saying, What is thy

name? and he said, Legion: because many demons had entered him. <sup>31</sup>And he besought him that he would not order them to go away to the abyss. <sup>32</sup>Now there was there a herd of many swine feeding on the mountain; and they besought him to allow them to enter them, and he allowed them. <sup>33</sup>And the demons coming out of the man entered the swine, and the herd dashed down the steep into the lake and were stifled. <sup>34</sup>And on seeing what had happened, the feeders fled and brought word to the town and the country. <sup>35</sup>And they went out to see what had happened, and came to Jesus, and found the man sitting, from whom the demons had gone out, clothed and in his sound mind by the feet of Jesus, and they were struck with fear. <sup>36</sup>And those too that had seen it, reported to them how the possessed with demons was recovered. <sup>37</sup>And the entire people of the neighbourhood of the Gerasenes asked him to leave them, because they were taken with great fear: and he went on board the bark and returned. <sup>38</sup>But the man from whom the demons had gone out, begged of him to be with him: but he sent him away, saying, <sup>39</sup>Return to thy house, and tell how much God has done for thee. And he went away, publishing through the whole town how much Jesus had done for him.

<sup>40</sup>And it came to pass that when Jesus returned, the crowd welcomed him, for they were all looking out for him. <sup>41</sup>And, lo, there came a man whose name was Jairus, and he was a chief of the synagogue, and falling by the feet of Jesus he besought him to come into his house, <sup>42</sup>because he had an only daughter, of about twelve years, and she was dying. And it came to pass that as he was going, the crowds thronged him closely. <sup>43</sup>And a woman who had been for twelve years in a flux of blood, that had spent all her means of living on physicians, and could not be cured by any, <sup>44</sup>came up behind and touched the fringe of his mantle; and at once her flux of blood stopped. <sup>45</sup>And Jesus said, Who is it that touched me? And when all were denying, Peter and those that were with him, said, Master, the crowds hem thee in and

τί σοί ἐστὶν ὄνομα; ὁ δὲ εἶπε, Λεγεών· ὅτι εἰσῆλθε δαιμόνια πολλὰ εἰς αὐτόν. Καὶ παρεκάλει αὐτὸν ἵνα 31 μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. Ἦν 32 δὲ ἐκεῖ ἀγέλη χοίρων ἰκανὸν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. Ἐξεληθόντα 33 δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὄρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. Ἴδόντες δὲ οἱ βόσκοντες 34 τὸ γεγονός ἐφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 35 καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἀνθρώπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονουῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες 36 πῶς ἐσώθη ὁ δαιμονισθείς. Καὶ ἠρώτησαν αὐτὸν 37 ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβω μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν. Ἐδείτο δὲ 38 αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· ἀπέλυσε δὲ αὐτὸν, λέγων, Ὑπόστρεψε 39 εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ Θεός. Καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν ἀπε- 40 δέξασθαι αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. Καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα 41 Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε· καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, ὅτι θυγάτηρ 42 μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκε. Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. Καὶ γυνὴ οὖσα ἐν ρύσει 43 αἵματος ἀπὸ ἐτῶν δώδεκα, ἣτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι, προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρα- 44 σπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ρύσις τοῦ αἵματος αὐτῆς. Καὶ εἶπεν ὁ Ἰησοῦς, Τίς 45 ὁ ἀψάμενός μου; Ἀρνούμενων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ σὺν αὐτῷ, Ἐπιστάτα, οἱ ὄχλοι συν-

έχουσί σε καὶ ἀποθλίβουσι, καὶ λέγεις, *Τίς ὁ ἀψά-*  
 46 *μενός μου;* Ὁ δὲ Ἰησοῦς εἶπεν, *Ἦψατό μου τις·*  
 ἐγὼ γὰρ ἔγνω δύνάμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ.  
 47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε,  
 καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἦψατο αὐτοῦ,  
 ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἴαθη  
 48 παραχρῆμα. Ὁ δὲ εἶπεν αὐτῇ, *Θυγάτηρ, ἡ πίστις*  
 49 *σου σέσωκέ σε· πορεύου εἰς εἰρήνην.* Ἐτι αὐτοῦ  
 λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου,  
 λέγων, ὅτι, *τέθνηκεν ἡ θυγάτηρ σου, μὴ σκύλλε*  
 50 *τὸν διδάσκαλον.* Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη  
 αὐτῷ, *Μὴ φοβοῦ· μόνον πίστευσον, καὶ σωθήσεται.*  
 51 Εἰσελθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν  
 τινὰ σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκω-  
 βον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.  
 52 Ἐκκλιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν· ὁ δὲ εἶπε,  
 53 *Μὴ κλαίετε· οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει.* Καὶ  
 54 *κατεγέλωσεν αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.* Αὐτὸς δὲ  
 κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησε λέγων, *Ἥ παῖς,*  
 55 *ἔγειρε.* Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη  
 56 *παραχρῆμα, καὶ διετάξαεν αὐτῇ δοθῆναι φαγεῖν.* Καὶ  
 ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς  
 μηδεὶν εἰπεῖν τὸ γεγονός.

9 ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ δὲ τοὺς δώδεκα ἔδωκεν  
 αὐτοῖς δύνάμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια,  
 2 καὶ νόσους θεραπεύειν· καὶ ἀπέστειλεν αὐτοὺς κη-  
 3 ρύσσειν τὴν βασιλείαν τοῦ Θεοῦ καὶ ἰᾶσθαι, καὶ  
 εἶπε πρὸς αὐτούς, *Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε*  
*ράβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον, μήτε*  
 4 *ἀνὰ δύο χιτῶνας ἔχειν.* Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλ-  
 5 θητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε· καὶ ὅσοι  
 ἂν μὴ δέχονται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως  
 ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτι-  
 6 νάξατε εἰς μαρτύριον ἐπ' αὐτούς. Ἐξερχόμενοι δὲ  
 διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θερα-  
 7 πύοντες πανταχοῦ.

7 Ἦκουσε δὲ Ἡρώδης ὁ τετραρχῆς τὰ γινόμενα πάν-  
 τα, καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινῶν, ὅτι  
 8 Ἰωάννης ἡγέρθη ἐκ νεκρῶν, ὑπὸ τινῶν δὲ, ὅτι Ἡλίας  
 ἐφάνη, ἄλλων δὲ, ὅτι προφήτης τις τῶν ἀρχαίων

through thee, and thou sayest, Who is it that touched me? 46 But Jesus said, Some one touched me, for I was aware that power had issued from me. 47 And the woman, seeing that she was not unfeared, came trembling, and falling before him told out before all the people for what reason she had touched him, and how she was at once healed. 48 And he said to her, Daughter, thy faith has recovered thee: go in peace. 49 While he was still speaking, there comes one from the synagogue-chief's, saying to him, Thy daughter is dead; do not give the Master trouble. 50 But Jesus on hearing it answered him, Fear not; only believe, and she will recover. 51 And on going into the house, he let no one go in with him but Peter and John and James and the father and mother of the girl. 52 And all were weeping and bewailing her: but he said, Weep not: she is not dead but sleeping. 53 And they jeered him, knowing that she was dead. 54 But he grasped her hand, and called out, saying, Girl, arise. 55 And her spirit returned, and she stood up at once; and he ordered food to be given her. 56 And her parents were amazed, but he charged them to tell no one what had happened.

And having called the twelve together he gave them power and authority over all the demons, and to cure diseases: 2 and he sent them out to publish the kingdom of God and to heal; 3 and he said to them, Take nothing for the journey, neither staff, nor wallet, nor bread, nor money, nor have two coats apiece. 4 And into whatever house you enter, there stay, and from it take your departure: 5 and whoever shall not receive you, when departing from that town, shake off even the dust from your feet for a witnessing against them. 6 And they went out and were traversing the villages, bringing the good tidings, and doing cures every where.

7 And Herod the tetrarch heard of all that was being done, and was bewildered on account of its being said by some, that John had been raised from the dead, 8 and by some, that Elias had appeared, and by others, that one of the old prophets had risen up.

<sup>9</sup>But Herod said, John I beheaded; but who is this about whom I hear such things? And he endeavoured to gain sight of him.

<sup>10</sup>And the apostles on returning recounted to him all that they had done; and taking them with him, he retired apart to a town called Bethsaida: <sup>11</sup>but the crowds were aware of it and followed him, and he welcomed them and was speaking to them about the kingdom of God, and healing those that had need of cure. <sup>12</sup>And the day began to wane, and the twelve came up and said to him, Send the crowd away, that they may go to the villages around and the open country, and lodge and get a supply of food, because here we are in a lone place. <sup>13</sup>But he said to them, Do you give them food. And they said, We have no more than five loaves and two fishes; unless we are to go and buy victuals for all this people. <sup>14</sup>For they were about five thousand men. And he said to his disciples, Bid them all lie down in companies of fifty each. <sup>15</sup>And they did so, and made them all lie down. <sup>16</sup>And he took the five loaves and the two fishes, and looking up to heaven he blessed and broke them up, and gave to his disciples to set before the crowd. <sup>17</sup>And they ate and were all well fed; and what was over and above to them, was taken up, twelve baskets of broken pieces.

<sup>18</sup>And it came to pass, that, as he was praying in retirement, his disciples were with him; and he asked them, saying, Who do the crowds say that I am? <sup>19</sup>And they said in answer, John the Baptist; and others, Elias; and others, that one of the old prophets has risen. <sup>20</sup>And he said to them, But you, who say you that I am? And Peter said in answer, The Christ of God. <sup>21</sup>But with sharp speech he charged them to tell this to no one, <sup>22</sup>saying, It must be that the Son of Man suffer much, and be disallowed by the elders and chief priests and scribes, and be killed, and on the third day rise again. <sup>23</sup>And he said to all, If any one is choosing to come after me, let him deny himself and take up his cross daily, and follow me: <sup>24</sup>for whoever shall wish to save his

ἀνέστη. Εἶπε δὲ Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτει ἰδεῖν αὐτόν.

Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ <sup>10</sup> ὅσα ἐποίησαν· καὶ παραλάβων αὐτοὺς ὑπεχώρησε κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδά· οἱ δὲ <sup>11</sup> ὄχλοι γνόντες ἠκολούθησαν αὐτῷ, καὶ ἀποδεξιόμενοι αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο. Ἡ δὲ ἡμέρα <sup>12</sup> ἤρξαστο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλας κώμας καὶ τοὺς ἀγρούς καταλύσωσι καὶ ἕρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. Εἶπε <sup>13</sup> δὲ πρὸς αὐτούς, Δότε αὐτοῖς φαγεῖν ὑμεῖς. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλείον ἢ πέτετε ἄρτοι καὶ ἰχθύες δύο, εἰ μῆτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. Ἦσαν γὰρ ὡσεὶ <sup>14</sup> ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντηκοντα. Καὶ ἐποίησαν οὕτω καὶ ἀνέκλιναν ἅπαντας. Λαβὼν <sup>15</sup> δὲ τοὺς πέτετε ἄρτους καὶ δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. Καὶ ἔφα- <sup>17</sup> γον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισσεύσαν αὐτοῖς, κλασμάτων κόφιοι δώδεκα.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ <sup>18</sup> μόνους συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι; Οἱ <sup>19</sup> δὲ ἀποκριθέντες εἶπον, Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλίαν, ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. Εἶπε δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε <sup>20</sup> εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπε, Τὸν Χριστὸν τοῦ Θεοῦ. Ὁ δὲ ἐπιτιμῆσας αὐτοὺς παρήγγειλε μηδεὺν <sup>21</sup> λέγειν τοῦτο, εἰπὼν, ὅτι, δεῖ τὸν υἱὸν τοῦ ἀνθρώπου <sup>22</sup> πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. Ἔλεγε δὲ <sup>23</sup> πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθεῖτω μοι· ὅς γὰρ ἂν θέλῃ τὴν <sup>24</sup>

ψυχὴν αὐτοῦ σώσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπο-  
 25 αὐτήν. Τί γὰρ ὠφελείται ἄνθρωπος κερδήσας τὸν  
 26 κόσμον ὅλον, ἐαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; ὃς  
 γὰρ ἂν ἐπαισχυθῆ με καὶ τοὺς ἐμούς, τούτον ὁ υἱὸς  
 τοῦ ἀνθρώπου ἐπαισχυθήσεται, ὅταν ἔλθῃ ἐν τῇ  
 27 δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.  
 Λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶ τινες τῶν αὐτοῦ ἐστῶτων  
 οἱ οὐ μὴ γενῶσται θανάτου, ἕως ἂν ἴδωσι τὴν βασι-  
 λεῖαν τοῦ Θεοῦ.  
 28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὥστε ἡμέ-  
 ραι ὀκτώ, καὶ παραλαβὼν Πέτρον καὶ Ἰάκωβον καὶ  
 29 Ἰωάννην ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. Καὶ  
 ἐγένετο ἐν τῷ προσεύχασθαι αὐτὸν τὸ εἶδος τοῦ προσ-  
 30 ὄπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς  
 31 ἐξαστράπτων. Καὶ ἰδοὺ ἄνδρες δύο συνελάλουν  
 32 αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἡλίας, οἱ ὀφθέντες  
 ἐν δόξῃ ἔλεγον τὴν ἐξοδὸν αὐτοῦ ἣν ἐμελλε πληροῦν  
 33 ἐν Ἱερουσαλῆμ. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ  
 ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον  
 τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶ-  
 34 τας αὐτῷ. Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς  
 ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπι-  
 στάτα, καλὸν ἐστὶν ἡμᾶς ὠδε εἶναι, καὶ ποιήσωμεν  
 35 σκηνὰς τρεῖς, μίαν σοὶ καὶ μίαν Μωυσεῖ καὶ μίαν  
 36 Ἡλίᾳ· μὴ εἰδὼς ὃ λέγει. Ταῦτα δὲ αὐτοῦ λέγοντος,  
 ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς· ἐφοβήθησαν  
 37 δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην καὶ  
 φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν  
 38 ὁ υἱὸς μου ὃ ἐκλελεγμένος· αὐτοῦ ἀκούετε. Καὶ ἐν  
 τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς μόνος. Καὶ  
 αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς  
 39 ἡμέραις οὐδὲν ὧν εἰσάκουσαν.  
 40 Ἐγένετο δὲ τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν  
 ἀπὸ τοῦ ὄρους, συνήνησεν αὐτῷ ὄχλος πολὺς. Καὶ  
 ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησε λέγων, Διδάσκαλε,  
 41 δέομαι σου, ἐπίβλεψαι ἐπὶ τὸν υἱόν μου, ὅτι μονο-  
 42 γενής μοι ἐστί, καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν καὶ  
 ἐξαίφνης κράζει καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ,  
 43 καὶ μόνος ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν· καὶ

life, will lose it, and whoever shall have lost his life for my sake, the same will save it. <sup>25</sup>For what is a man advantaged in gaining the whole world, and losing or forfeiting himself? <sup>26</sup>For whoever shall have been ashamed of me and mine, of him will the Son of Man be ashamed, when he shall come with his own glory and that of his Father and the holy angels. <sup>27</sup>And I tell you truly, there are some of those that stand here, that shall not taste death, till they shall have seen the kingdom of God.

<sup>28</sup>And it came to pass after these words—about eight days—that taking with him Peter and John and James, he went up the mountain to pray. <sup>29</sup>And while he was praying, the fashion of his face became altered, and his raiment of glistening whiteness. <sup>30</sup>And, lo, two men were talking with him, and they were Moses and Elias, <sup>31</sup>who appearing in glory were speaking of his departure, which he was going to bring to accomplishment at Jerusalem. <sup>32</sup>But Peter and those with him had been weighed down with sleep; but they became wide awake, and saw his glory and the two men that were standing with him. <sup>33</sup>And it came to pass that, as they were parting from him, Peter said to Jesus, Master, it is well that we should be here, and let us make three booths, one for thee, and one for Moses, and one for Elias—not knowing what he said. <sup>34</sup>And as he was saying this, a cloud came on and overshadowed them, and they were afraid at their entering into the cloud; <sup>35</sup>and a voice issued from the cloud, saying, This is my chosen Son; hear him. <sup>36</sup>And when the voice had issued, Jesus was found alone. And they hushed it, and told out to no one in those days aught of what they had seen.

<sup>37</sup>And it came to pass that on the next day, as they came down from the mountain, a large crowd met him. <sup>38</sup>And, lo, a man from the crowd shouted out, saying, Master, I beg of thee, bestow a look on my son, because he is my only child; <sup>39</sup>and, lo, a spirit takes him, and suddenly it cries out and writhes him with foaming, and parts hardly from him, sorely bruising him; <sup>40</sup>and I begged of

thy disciples to cast it out, but they were not able. <sup>41</sup>And Jesus said in answer, O unbelieving and crooked generation, how long shall I be with you and bear with you? bring your son hither. <sup>42</sup>And while he was still coming up, the demon tore and writhed him: but Jesus rebuked the unclean spirit, and healed the boy, and restored him to his father. <sup>43</sup>And all were astonished at the mightiness of God.

And while all were uttering wonder at all the things that he did, he said to his disciples, <sup>44</sup>Do you give these words a lodgment in your ears, for the Son of Man is going to be delivered up into the hands of men, <sup>45</sup>But they knew not the meaning of this saying, and it was hidden from them, that they might not understand it; and they were afraid to ask him about this saying. <sup>46</sup>And there arose a debate among them, which of them would be greatest. <sup>47</sup>But Jesus, on seeing the debate of their heart, took hold of a child and set it by him, <sup>48</sup>and said to them, Whoever shall have received this child on my name, receives me, and whoever shall have received me, receives him that sent me forth; for he that is least among you all, the same is great. <sup>49</sup>And John said in answer, Master, we saw one casting out demons on thy name, and we checked him, because he does not follow in our company. <sup>50</sup>And Jesus said to him, Check him not; for he that is not against you, is on your side.

<sup>51</sup>And it came to pass, as the days for his being taken up were reaching the full, that he steadily set his face to go to Jerusalem, <sup>52</sup>and despatched messengers before his face; and they went and entered a village of Samaritans to make ready for him, <sup>53</sup>but they did not receive him, because his face was on the way for Jerusalem. <sup>54</sup>But on seeing it, his disciples James and John said, Lord, wilt thou have us bid fire come down from heaven and consume them? <sup>55</sup>But he turned and rebuked them: <sup>56</sup>and they went to another village. <sup>57</sup>And as they were travelling, on the road one said to him, I will follow thee wherever thou mayest go. <sup>58</sup>And Jesus said to

ἐδέηθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ 41  
γενὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὁδὸν τὸν υἱόν σου. Ἔτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ δαι- 42  
μόνιον καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσαστο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. Ἐξεπλήσσαντο δὲ 43  
πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ.

Πάντων δὲ θαυμάζοντων ἐπὶ πᾶσιν οἷς ἐποίει, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ, Θέσθε ὑμεῖς εἰς τὰ ὅτα ὑμῶν 44  
τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. Οἱ δὲ ἠγνόουν 45  
τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἰσθῶνται αὐτό, καὶ ἐφοβοῦντο ἐρωτήσαι αὐτὸν περὶ τοῦ ῥήματος τούτου. Εἰσηλθε δὲ διαλογισμὸς 46  
ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν. Ὁ δὲ Ἰησοῦς 47  
ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ' ἑαυτοῦ, καὶ εἶπεν αὐτοῖς, 48  
Ὅς εἰάν τις δεξῆται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς εἰάν τις ἐμὲ δεξῆται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτός ἐστι μέγας. Ἀποκριθεὶς δὲ Ἰωάννης 49  
εἶπεν, Ἐπιστάτα, εἶδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύσαμεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ μετ' ἡμῶν. Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ 50  
κωλύετε· ὃς γὰρ οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.

Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς 51  
ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἕστη-  
ριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ, καὶ ἀπέστειλεν 52  
ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσηλθόντες εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ· καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν 53  
πορευόμενον εἰς Ἱερουσαλήμ. Ἰδόντες δὲ οἱ μαθηταὶ 54  
αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, Κύριε, θέλεις εἰπω-  
μεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλώσει 55  
αὐτούς; Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς· καὶ 56  
ἐπορεύθησαν εἰς ἑτέραν κώμην. Καὶ πορευομένων 57  
αὐτῶν, ἐν τῇ ὁδῷ εἶπέ τις πρὸς αὐτὸν, Ἀκολουθήσω σοι ὅπου εἶναι ἀπέρχῃ. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ 58



ἀλώπεκες φωλεοὺς ἔχουσι καὶ τὰ πετεινὰ τοῦ οὐρανοῦ  
 κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει πού  
 59 τὴν κεφαλὴν κλίνῃ. Ἐἶπε δὲ πρὸς ἕτερον, Ἀκολουθεῖ  
 μοι. Ὁ δὲ εἶπε, Κύριε, ἐπίτρεψόν μοι ἀπελθόντι  
 60 πρῶτον θάψαι τὸν πατέρα μου. Ἐἶπε δὲ αὐτῷ, Ἄφες  
 τούς νεκρούς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελ-  
 61 θὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ. Ἐἶπε δὲ καὶ  
 ἕτερος, Ἀκολουθήσω σοι, Κύριε· πρῶτον δὲ ἐπίτρεψόν  
 62 μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. Ἐἶπε δὲ ὁ Ἰη-  
 σουῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ  
 βλέπων εἰς τὰ ὀπίσω εὐθετός ἐστι τῇ βασιλείᾳ τοῦ Θεοῦ.  
 10 **ΜΕΤΑ** δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους  
 ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ  
 προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελ-  
 2 λεν αὐτὸς ἔρχεσθαι. Ἐλεγε δὲ πρὸς αὐτούς, Ὁ μὲν  
 θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ  
 κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλλῃ εἰς τὸν  
 3 θερισμὸν αὐτοῦ. Ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς  
 4 ὡς ἄρνας ἐν μέσῳ λύκων. Μὴ βαστάζετε βαλλάντιον,  
 μὴ πήραν μηδὲ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν  
 5 ἀσπάσασθε. Εἰς ἣν δ' ἂν ἐπέλθῃτε οἰκίαν, πρῶτον  
 6 λέγετε, Εἰρήνῃ τῷ οἴκῳ τούτῳ. Καὶ ἐὰν ἡ ἐκεῖ υἱὸς  
 εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ  
 7 δὲ μὴγε, ἐφ' ὑμᾶς ἀνακάμψει. Ἐν αὐτῇ δὲ τῇ οἰκίᾳ  
 μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος  
 γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ· μὴ μεταβαίνετε  
 8 ἐξ οἰκίας εἰς οἰκίαν. Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρ-  
 χησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα  
 9 ὑμῖν, καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε  
 10 αὐτοῖς, Ἦγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. Εἰς  
 ἣν δ' ἂν πόλιν εἰσέλθῃτε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελ-  
 11 θόντες εἰς τὰς πλατείας αὐτῆς εἶπατε, Καὶ τὸν κοινορ-  
 τὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς  
 πόδας ἡμῶν ἀπομασσομέθα ὑμῖν· πλὴν τοῦτο γνώ-  
 12 σκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ. Λέγω ὑμῖν,  
 ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται  
 13 ἢ τῇ πόλει ἐκείνῃ. Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι, Βηθ-  
 σαΐδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ  
 14 σποδῶ καθήμενοι μετενόησαν. Πλὴν Τύρῳ καὶ

him, The foxes have holes, and the birds of the heaven have roosts, but the Son of Man has not where to lay his head.  
 59 And he said to another, Follow me. But he said, Lord, allow me first to go and bury my father. 60 And he said to him, Leave the dead to bury their own dead; but do thou go and spread the tidings of the kingdom of God. 61 And another too said, I will follow thee, Lord; but allow me to take leave of those at home. 62 But Jesus said, No one having laid his hand on a plough and looking behind him is fit for the kingdom of God.

And after this the Lord appointed seventy besides, and sent them forth, two and two, before his face, to every town and place whither himself was going to come. 2 And he said to them, The harvest is large, but the labourers are few: beg then the master of the harvest to send out labourers for his harvest. 3 Begone: lo, I send you forth as lambs amid wolves. 4 Do not carry purse or wallet or sandals, and greet no one on the road. 5 And whatever house you enter, first say, Peace to this house. 6 And if a son of peace be there, your peace will rest on it; but if not, it will turn back on you. 7 And stay in the selfsame house, eating and drinking what is furnished by them; for the workman is worthy of his wages: do not shift from house to house. 8 And whatever town you enter, and they receive you, eat what is set before you, and cure the sick in it, and say to them, The kingdom of God has come near to you. 10 And whatever town you may have entered, and they do not receive you, go out into its streets and say, 11 Even the dust which has settled on our feet from your town, we wipe off for you: however, be assured of this, that the kingdom of God has come near. 12 I tell you, that for Sodom will it be more endurable at that day than for that town. 13 Woe to thee, Chorazin; woe to thee, Bethsaida; because had there been done in Tyre and Sidon the miracles done in you, long ago would they have repented sitting in sackcloth and ashes. 14 However, for Tyre and Sidon will it be more endurable at the judg-

ment than for you. <sup>15</sup> And thou, Capernaum, shalt thou be uplifted to heaven? thou shalt be brought down to hell. <sup>16</sup> He that listens to you, listens to me, and he that slights you, slights me, and he that slights me, slights him that sent me forth.

<sup>17</sup> And the seventy returned with joy, saying, Lord, even the demons yield to us in thy name. <sup>18</sup> And he said to them, I beheld Satan, fall as a lightning-flash, from heaven. <sup>19</sup> Lo, I have given you the free right of treading over serpents and scorpions and on all the power of the foe, and nothing shall harm you. <sup>20</sup> However, in this rejoice not that the spirits yield to you, but rejoice that your names have been written in the heavens.

<sup>21</sup> At the selfsame hour he was gladdened in his spirit and said, I give praise to thee, Father, Lord of heaven and earth, because thou didst hide these things from sages and men of understanding, and didst reveal them to babes: even so, Father, that thus was it good pleasure before thee. <sup>22</sup> And turning to his disciples he said, All things were delivered to me by my Father; and no one knows who the Son is, but the Father, and who the Father is, but the Son, and he to whomsoever the Son may please to reveal it. <sup>23</sup> And turning to his disciples apart he said, Blessed are the eyes that see the things which you are seeing; <sup>24</sup> for I tell you, that many prophets and kings wished to see the things which you are seeing, and did not see them, and to hear the things which you are hearing, and heard them not.

<sup>25</sup> And lo, a certain lawyer stood up, putting him to proof, saying, Master, by doing what shall I inherit everlasting life? <sup>26</sup> But he said to him, In the law what is it there written? how readest thou? <sup>27</sup> And he said in answer, Thou shalt love the Lord thy God from thy whole heart and with thy whole soul and with thy whole strength and with thy whole mind, and thy neighbour as thyself. <sup>28</sup> And he said to him, Thou hast answered rightly: this do and thou shalt live. <sup>29</sup> But he, wishing to justify himself, said to Jesus, And who is my neighbour? <sup>30</sup> And in reply Jesus said, A certain man was going down from Jeru-

Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. Καὶ 15  
σὺ, Καφαρναούμ, μὴ ἕως τοῦ οὐρανοῦ ὑψωθήσῃ; ἕως  
τοῦ ᾄδου καταβιβασθήσῃ. Ὁ ἀκούων ὑμῶν ἐμοῦ 16  
ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν  
ἀθετεῖ τὸν ἀποστείλαντά με.

Ἐπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς, 17  
λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται  
ἡμῖν ἐν τῷ ὀνόματί σου. Εἶπε δὲ αὐτοῖς, Ἐθεώρουν 18  
τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. 19  
Ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω  
ὄφειων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν  
τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. Πλὴν ἐν 20  
τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται,  
χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς  
οὐρανοῖς.

Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλιάσατο τῷ πνεύματι καὶ 21  
εἶπεν, Ἐξομολογούμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ  
καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ  
συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ, ὁ πατήρ,  
ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. Καὶ στρα- 22  
φείς πρὸς τοὺς μαθητὰς εἶπε, Πάντα μοι παρεδόθη  
ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς γινώσκει τίς ἐστίν ὁ  
υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστίν ὁ πατήρ εἰ μὴ ὁ υἱὸς  
καὶ ὃ ἂν βούληται ὁ υἱὸς ἀποκαλύψαι. Καὶ στρα- 23  
φείς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπε, Μακάριοι οἱ  
ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε· λέγω γὰρ ὑμῖν 24  
ὅτι πολλοὶ προφήται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ  
ὑμεῖς βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκούσαι ἃ ἀκούετε,  
καὶ οὐκ ἤκουσαν.

Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν, 25  
λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονο-  
μήσω; Ὁ δὲ εἶπε πρὸς αὐτόν, Ἐν τῷ νόμῳ τί γέγρα- 26  
πται; πῶς ἀναγινώσκεις; Ὁ δὲ ἀποκριθεὶς εἶπεν, 27  
Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας  
σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου  
καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου  
ὡς σεαυτὸν. Εἶπε δὲ αὐτῷ, Ὁρθῶς ἀπεκρίθης· τοῦτο 28  
ποιεῖ, καὶ ζήσῃ. Ὁ δὲ θέλων δικαιοῦσαι ἑαυτὸν εἶπε 29  
πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστί μου πλησίον; Ἐπι- 30  
λαβὼν δὲ ὁ Ἰησοῦς εἶπε, Ἀνθρωπός τις κατέβαινεν ἀπὸ

Ἱεροσολῆμ εἰς Ἱεριχῶ καὶ λησταῖς περιέπεσεν, οἱ καὶ  
 ἐδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον,  
 31 ἀφέντες ἡμιθανῆ τυγχάνοντα. Κατὰ συγκυρίαν δὲ  
 ἱερεὺς τις κατέβαινον ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν  
 32 ἀντιπαρῆλθεν. Ὁμοίως δὲ καὶ Λευίτης γεγόμενος  
 33 κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθε. Σαμα-  
 ρεΐτης δέ τις ὁδεύων ἦλθε κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχν-  
 34 ἴσθη, καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ  
 ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιάσας δὲ αὐτὸν ἐπὶ τὸ  
 ἴδιον κτήνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη  
 35 αὐτοῦ. Καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια  
 ἔδωκε τῷ πανδοχεῖ καὶ εἶπεν, Ἐπιμελήθητι αὐτοῦ, καὶ  
 ὅ τι ἂν προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανάρχεσθαί με  
 36 ἀποδώσω σοι. Τίς τούτων τῶν τριῶν πλησίον δοκεῖ  
 37 σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστας; Ὁ δὲ  
 εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπε δὲ αὐτῷ  
 ὁ Ἰησοῦς, Πορεύου καὶ σὺ ποιεὶ ὁμοίως.  
 38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς  
 εἰσηλθε εἰς κώμην τινὰ γυνὴ δὲ τις ὀνόματι Μάρθα  
 39 ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. Καὶ τῆδε ἦν  
 ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα πρὸς  
 40 τοὺς πόδας τοῦ Κυρίου ἤκουε τὸν λόγον αὐτοῦ· ἣ δὲ  
 Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστάσα  
 δὲ εἶπε, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνη  
 με κατέλιπε διακονεῖν; εἶπον οὖν αὐτῇ ἵνα μοι συν-  
 41 αντιλάβηται. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Κύριος,  
 Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά,  
 42 ἐνὸς δὲ ἐστί χρεία· Μαρία δὲ τὴν ἀγαθὴν μερίδα  
 ἐξελέξατο, ἣτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.  
 11 ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσ-  
 ευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ  
 πρὸς αὐτὸν, Κύριε, διδάξου ἡμᾶς προσεύχεσθαι, καθὼς  
 2 καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. Εἶπε δὲ  
 αὐτοῖς, Ὅταν προσεύχησθε, λέγετε, Πάτερ, ἅγια-  
 3 σθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· τὸν ἄρτον  
 4 ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν καὶ  
 ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν  
 παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς  
 πειρασμόν.  
 5 Καὶ εἶπε πρὸς αὐτούς, Τίς ἐξ ὑμῶν ἔξει φίλον καὶ

salem to Jericho and fell in with  
 robbers, who, after both strip-  
 ping and beating him, went  
 away, leaving him half dead.  
 31 And by chance a certain priest  
 was going down by that road,  
 and on seeing him passed along  
 on the other side. 32 And in like  
 manner a Levite too, when he  
 was at the place, came and saw  
 and passed along on the other  
 side. 33 But a certain Samaritan  
 on a journey came where he was,  
 and on seeing him yearned with  
 pity, 34 and came up and bandaged  
 his wounds, pouring on oil and  
 wine; and having mounted him  
 on his own beast, he brought him  
 to an inn and took care of him.  
 35 And on the morrow he took  
 out two pence, and gave them to  
 the host and said, Take care  
 of him; and whatever thou  
 mayest spend besides, I on my  
 return will repay thee. 36 Which  
 of these three seems to thee to  
 have made himself neighbour of  
 the man that encountered the rob-  
 bers? 37 And he said, He that dealt  
 in pity with him. And Jesus said  
 to him, Go and do thou likewise.

38 And it came to pass, as they  
 were on their way, that he entered  
 a certain village, and a certain  
 woman, by name Martha, received  
 him into her house. 39 And she  
 had a sister called Mary, who also  
 seated herself at the feet of the  
 Lord and was listening to his word:  
 40 but Martha was cumbered about  
 much attendance; and she stepped  
 up and said, Lord, dost thou not  
 care that my sister has left me to  
 wait alone? bid her then help me.  
 41 But Jesus said in answer to her,  
 Martha, Martha, thou art in con-  
 cern and trouble about many  
 things; 42 but of one thing is there  
 need; and Mary chose the good  
 portion, one that will not be  
 taken from her.

And it came to pass, as he was  
 in a certain place praying, when  
 he left off, one of his disciples said  
 to him, Lord, teach us to pray, as  
 John also taught his disciples.  
 2 And he said to them, Whenever  
 you pray, say, Father, hallowed  
 be thy name; thy kingdom  
 come; 3 our daily bread give us  
 day by day; 4 and forgive us  
 our sins, for we ourselves for-  
 give every one that is in debt  
 to us; and bring us not into  
 temptation.

5 And he said to them, Which  
 of you shall have a friend and go

to him at midnight, and should say to him, Friend, lend me three loaves, <sup>6</sup> since a friend of mine has come to me off a journey, and I have nothing to set before him; <sup>7</sup> and were he not from within to say in answer, Do not give me trouble; the door is already shut, and my children are with me in the bed-chamber, I cannot get up and give thee: <sup>8</sup> I tell you, though he will not, because he is his friend, get up and give him, yet because of his hard entreaty, he will rise and give him as many as he wants. <sup>9</sup> And I too tell you, Ask, and there will be given you; seek, and you will find; knock, and it will be opened to you: <sup>10</sup> for every one that asks, receives, and he that seeks, finds, and to him that knocks, it will be opened. <sup>11</sup> And of what father among you should his son ask a loaf, will he give him a stone? or if a fish too, will he instead of a fish give him a serpent? <sup>12</sup> or should he also ask an egg, will he give him a scorpion? <sup>13</sup> If you then, evil as you are, know how to give good gifts to your children, how much more will the Father from heaven give Holy Spirit to those that ask him?

<sup>14</sup> And he was casting out a demon, and it was dumb; and it came to pass that, when the demon had gone out, the dumb man spoke; and the crowds wondered: <sup>15</sup> but some from among them said, Empowered by the prince of the demons does he cast out the demons: <sup>16</sup> and others, trying him, required of him a sign from heaven. <sup>17</sup> But he knowing their thoughts said to them, Every kingdom at breach with itself becomes waste, and a house with the house falls; <sup>18</sup> and if Satan too has become at breach with himself, how will his kingdom stand? because you say that I cast out the demons by Beelzebub. <sup>19</sup> But if I by Beelzebub cast out the demons, your sons by whose means do they cast them out? wherefore they shall be judges of you. <sup>20</sup> But if I by God's finger cast out the demons, then has the kingdom of God overtaken you. <sup>21</sup> Whenever the strong man in armed array guards his own palace, his goods are in peace; <sup>22</sup> but whenever the stronger one than he shall have assailed and conquered him, he takes from him his entire array on which he relied, and distributes his spoils. <sup>23</sup> He that

πορεύεται πρὸς αὐτὸν μεσουκτιῶν, καὶ εἶπη αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους, ἐπειδὴ φίλος μου 6 παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· κἀκέινος ἔσωθεν ἀποκριθεὶς εἶπη, Μὴ μοι κόπους 7 παρέρχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. Λέγω ὑμῖν, εἰ καὶ γοῦ δώσει αὐτῷ 8 ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει. Κἀγὼ ὑμῖν 9 λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησθε· κρούετε, καὶ ἀνοιχθήσεται ὑμῖν· πᾶς γὰρ ὁ 10 αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιχθήσεται. Τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ 11 ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; ἢ καὶ ἐὰν αἰτήσῃ 12 ὄον, μὴ ἐπιδώσει αὐτῷ σκορπίον; εἰ οὖν ὑμεῖς ποιηροὶ 13 ὑπάρχοντες οἴδατε δόματα ἀγαθὰ δίδοναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;

Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν 14 ἐγένετο δὲ, τοῦ δαιμονίου ἐξεληθόντος, ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν οἱ ὄχλοι· τινὲς δὲ ἐξ αὐτῶν 15 εἶπον, Ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια· ἕτεροι δὲ πειράζοντες σημείον 16 ἐξ οὐρανοῦ ἐζήτησαν παρ' αὐτοῦ. Αὐτὸς δὲ εἰδὼς 17 αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει· εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμε- 18 ρίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια. Εἰ δὲ 19 ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ 20 ἔσονται. Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαι- 21 μόνια, ἄρα ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ 22 αὐλήν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ· ἐπὰν δὲ 23 ὁ ἰσχυρότερος αὐτοῦ ἐπελθῶν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἣν ἐπεποιθεῖ, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. Ὅ μὴ ὦν μετ' ἐμοῦ 23

κατ' ἐμοῦ ἐστί, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ  
 24 σκορπίζει. Ὄταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ  
 τοῦ ἀνθρώπου, διέρχεται δι' ἀνδρῶν τόπων ζητοῦν  
 ἀνάπαυσιν, καὶ μὴ εὐρίσκον λέγει, Ὑποστρέψω εἰς  
 25 τὸν οἶκόν μου ὅθεν ἐξῆλθον· καὶ ἔλθον εὐρίσκει  
 26 σεσαρωμένον καὶ κεκοσμημένον· τότε πορεύεται  
 καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ  
 ἐπάτα, καὶ ἔλθοντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ  
 ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.  
 27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά  
 τις φωνὴν γυνῆ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ,  
 Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ  
 28 οὓς ἐθήλασας. Αὐτὸς δὲ εἶπε, Μενουῦγε μακάριοι  
 οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες.  
 29 Τῶν δὲ ὄχλων ἐπαθροισζομένων, ἤρξατο λέγειν, Ἡ  
 γενεὰ αὕτη γενεὰ πονηρὰ ἐστὶ σημεῖον ζητεί, καὶ  
 σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ·  
 30 καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις σημεῖον,  
 οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.  
 31 Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν  
 ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς·  
 ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν  
 σοφίαν Σολομῶνος, καὶ ἰδοὺ πλείον Σολομῶνος ὤδε.  
 32 Ἄνδρες Νινευὴ ἀναστήσονται ἐν τῇ κρίσει μετὰ  
 τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν· ὅτι  
 μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλείον  
 33 Ἰωνᾶ ὤδε. Οὐδεὶς δὲ λύχνον ἄψας εἰς κρυπτὴν  
 τίθησιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν,  
 34 ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. Ὁ  
 λύχνος τοῦ σώματός ἐστὶν ὁ ὀφθαλμὸς σου· ὅταν  
 ὁ ὀφθαλμὸς σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου  
 φωτεινὸν ἐστὶν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά  
 35 σου σκοτεινόν. Σκόπει οὖν, μὴ τὸ φῶς τὸ ἐν σοὶ  
 36 σκότος ἐστίν. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν,  
 μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινόν ὅλον ὡς  
 ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίξῃ σε.  
 37 Ἐν δὲ τῷ λαλῆσαι ἠρώτα αὐτὸν Φαρισαῖος ὅπως  
 38 ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀπέπεσεν. Ὁ δὲ  
 Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη  
 39 πρὸ τοῦ ἀρίστου. Εἶπε δὲ ὁ Κύριος πρὸ αὐτόν,

is not on my side, is against me; and he that gathers not with me, scatters. <sup>24</sup> Whenever the unclean spirit has gone out of the man, it traverses waterless places in search of rest, and not finding it, says, I will return to my house whence I came out: <sup>25</sup> and on coming it finds it swept and trim: <sup>26</sup> then it goes and takes with it seven spirits besides, more wicked than itself, and they come and settle there: and the last stage of that man becomes worse than the first. <sup>27</sup> And it came to pass that, while he was saying these things, a certain woman, raising her voice from among the crowd, said to him, Blessed is the womb that carried thee, and the breasts which thou didst suck. <sup>28</sup> But he said, Nay rather, blest are those that hear the word of God and keep it.

<sup>29</sup> And when the crowds were thickening, he began to say, This generation is a wicked generation; it requires a sign, and no sign shall be given it but the sign of Jonas: <sup>30</sup> for just as Jonas was a son to the Ninevites, so will the Son of Man be to this generation. <sup>31</sup> A queen of the South will rise up at the judgment with the men of this generation and condemn them; because she came from the bounds of the earth to hear the wisdom of Solomon; and lo, something more than Solomon is here. <sup>32</sup> Men of Nineveh will stand up at the judgment with this generation and condemn it; because they repented at the preaching of Jonas; and lo, something more than Jonas is here. <sup>33</sup> And no one on lighting a candle puts it into a hiding place or under the bushel-measure, but on the candlestick, that the comers in may see the light. <sup>34</sup> The candle of the body is thy eye: whenever thy eye is sound, thy whole body also is enlightened; but when it is distempered, thy body too is dark. <sup>35</sup> Mark then, whether the light which is in thee, is darkness. <sup>36</sup> If then thy whole body is enlightened, having no part dark, it will be enlightened wholly, as when the candle enlightens thee with its gleam.

<sup>37</sup> And as he spoke, a Pharisee asked him to dine with him, and he went in and lay down. <sup>38</sup> But the Pharisee on seeing it wondered that he had not dipped before dinner. <sup>39</sup> And the Lord said to

him, Now are you Pharisees cleansing the outside of the cup and the dish, but your inside is full of robbery and wickedness. <sup>40</sup> Foolish ones, did not he that made the outside, make the inside too? <sup>41</sup> However, what things are therein, give in alms, and, lo, all are clean for you. <sup>42</sup> But woe to you Pharisees, because you tithe the mint and the rue and every herb, and pass by judgment and the love of God: these ought you to have done, and not have let pass the others. <sup>43</sup> Woe to you Pharisees, because you love the chief seat in the synagogues, and greetings in the market-places. <sup>44</sup> Woe to you, because you are as the tombs that are not plain to view, and people do not know that they walk over them. <sup>45</sup> And one of the lawyers in answer said to him, In saying these things thou puttest affront on us too. <sup>46</sup> But he said, To you lawyers also woe, because you lade mankind with burdens hard to carry, but yourselves bestow not a touch on the burdens with one of your fingers. <sup>47</sup> Woe to you, because you build the tombs of the prophets, and your fathers killed them. <sup>48</sup> So then you are witnesses, and have fellow feeling with the deeds of your fathers, because they killed them and you build. <sup>49</sup> Wherefore the wisdom of God also said, I will send to them prophets and apostles, and of them they shall kill some and persecute some, <sup>50</sup> that the blood of all the prophets that has been shed from the founding of the world, may be sued from this generation, <sup>51</sup> from the blood of Abel to the blood of Zacharias who perished between the altar and the house: yea, I tell you, it will be sued from this generation. <sup>52</sup> Woe to you lawyers, because you took away the key of knowledge: yourselves went not in; and those that were going in, you hindered.

<sup>53</sup> And on his coming out thence, the scribes and the Pharisees began to be sorely spiteful, and to challenge him to speak about more things, <sup>54</sup> laying wait for him, to catch something from his mouth.

Upon which, when the thousands of the populace had assembled, so as to trample on each other, he began to say to his disciples in the first place, Take heed to yourselves from the leaven of the Pharisees; which is hypocrisy:

Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. Ἄφρονες, οὐχ ὁ ποιήσας <sup>40</sup> τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε; Πλὴν τὰ ἐνόητα <sup>41</sup> δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρά ὑμῖν ἐστίν. Ἄλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε <sup>42</sup> τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· ταῦτα ἔδει ποιῆσαι κάκεῖνα μὴ παρεῖναι. Οὐαὶ <sup>43</sup> ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς. Οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα <sup>44</sup> τὰ ἀδῆλα, καὶ οἱ ἄνθρωποι περιπατοῦντες ἐπάνω οὐκ οἶδασιν. Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει <sup>45</sup> αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. Ὁ δὲ εἶπε, Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτί- <sup>46</sup> ζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐπὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, <sup>47</sup> οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. Ἄρα μάρτυρές <sup>48</sup> ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε. Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ <sup>49</sup> αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν, ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς <sup>50</sup> κόσμου ἀπὸ τῆς γενεᾶς ταύτης, ἀπὸ αἵματος Ἀβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσια- <sup>51</sup> στηρίου καὶ τοῦ οἴκου· ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλ- <sup>52</sup> θετε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

Κάκεῖθεν ἐξεληθόντος αὐτοῦ, ἤρξαντο οἱ γραμματεῖς <sup>53</sup> καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, ἐνεδρεύοντες αὐτόν, θηρεύσαι τι <sup>54</sup> ἐκ τοῦ στόματος αὐτοῦ.

ἘΝ οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ <sup>12</sup> ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις·

2 οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθή-  
 3 σεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται. Ἄνθ' ὧν  
 ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται,  
 καὶ ὃ πρὸς τὸ οὐδὲς ἐλάλησατε ἐν τοῖς ταμίεοις, κρυ-  
 4 χθήσεται ἐπὶ τῶν δωματίων. Λέγω δὲ ὑμῖν τοῖς  
 φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων  
 τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχοντων περισσώτερόν  
 5 τι ποιῆσαι· ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβή-  
 θητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν  
 εἰς τὴν γέενναν· ναὶ, λέγω ὑμῖν, τοῦτον φοβήθητε.  
 6 Οὐχὶ λέυτε στρουθία πωλοῦντα ἄσραριον δύο; καὶ  
 ἐν ἑξῆς αὐτῶν οὐκ ἐστὶν ἐπιλελησμένον ἐνώπιον τοῦ  
 7 Θεοῦ. Ἄλλα καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι  
 ἠριθμῆνται. Μὴ φοβείσθε πολλῶν στρουθίων  
 8 διαφέρετε. Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν  
 ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ  
 ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέ-  
 9 λων τοῦ Θεοῦ· ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν  
 ἀνθρώπων ἀπαρητηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ  
 10 Θεοῦ. Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ  
 ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον  
 11 πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. Ὅταν δὲ  
 φέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ  
 τὰς ἐξουσίας, μὴ μεριμνᾶτε, πῶς ἀπολογήσησθε ἢ τί  
 12 εἰπῆτε· τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ  
 τῇ ᾧρα ἃ δεῖ εἰπεῖν.  
 13 Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἶπε  
 τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονο-  
 14 μίαν. Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπε, τίς με κατέ-  
 15 στησε κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; Εἶπε δὲ πρὸς  
 αὐτούς, Ὁράτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεον-  
 16 εξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὲ ἢ ζωῇ αὐτοῦ  
 ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ. Εἶπε δὲ παραβο-  
 17 λὴν πρὸς αὐτούς λέγων, Ἀνθρώπου τινὸς πλουσίου  
 ἠψόρησεν ἡ χώρα· καὶ διελογίζετο ἐν ἑαυτῷ  
 λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συναΐξω τοὺς  
 18 καρπούς μου; Καὶ εἶπε, Τοῦτο ποιήσω· καθελῶ μου  
 τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συναΐξω  
 19 ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθὰ μου, καὶ  
 ἔρω τῇ ψυχῇ μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα

<sup>2</sup> but there is nothing covert that will not be disclosed, and hidden that will not become known.

<sup>3</sup> Wherefore, whatever things you have said in the darkness, shall be heard in the light; and what you have spoken in the ear in the close chambers, shall be published on the housetops. <sup>4</sup> And I bid you my friends, be not afraid of those that kill the body and after this cannot do aught further; <sup>5</sup> but I will warn you whom you are to fear; fear him who, after he has killed, has power to cast into Gehenna; yea, I bid you, fear him. <sup>6</sup> Are not five sparrows sold for two farthings? and not one of them has been forgotten before God. <sup>7</sup> Nay, even the hairs of your head have been all numbered. Fear not: better worth are you than many sparrows. <sup>8</sup> And I tell you, every one that shall have made avowal of me before men, the Son of Man too will make avowal of him before the angels of God; <sup>9</sup> but he that shall have disavowed me in the face of men, will be disavowed in the face of the angels of God.

<sup>10</sup> And every one that shall speak a word against the Son of Man, it will be forgiven him; but for him that shall have blasphemed against the Holy Spirit, there will be no forgiveness. <sup>11</sup> And whenever they shall bring you before the synagogues and the magistrates and the authorities, do not concern yourselves what you are to plead in answer, or what to speak, <sup>12</sup> for the Holy Spirit will teach you at the self-same hour what you must speak.

<sup>13</sup> And one from among the crowd said to him, Master, bid my brother make a division of the inheritance with me. <sup>14</sup> But he said to him, Man, who set me as judge or divider for you? <sup>15</sup> And he said to them, Mind, and guard yourselves from all covetousness, because it is not by a man's having more than is needed, that his life comes from his substance.

<sup>16</sup> And he spoke a parable to them, saying, The land of a certain rich man bore well, <sup>17</sup> and he debated in himself, saying, What shall I do? because I have no place where to get together my crops. <sup>18</sup> And he said, This I will do: I will take down my garners and build larger, and will there get together my harvests and my good things; <sup>19</sup> and I will say to my soul, Soul, thou hast many

good things laid up for many years to come; take thy ease, eat, drink, be merry. <sup>20</sup> But God said to him, Foolish one: this night are they to demand thy soul from thee; and the things that thou hast got ready, whose will they be? <sup>21</sup> Thus is he that hoards for himself and is not rich towards God.

<sup>22</sup> And he said to his disciples, On this account I tell you, do not concern yourselves for your life, what you are to eat, nor for the body, what you are to put on. <sup>23</sup> The life is more than its food, and the body than its clothing. <sup>24</sup> Mark the ravens, that they neither sow nor reap; which have no store-room nor garner, but God feeds them: how much better worth are you than the birds? <sup>25</sup> And which of you can add a span to his life? <sup>26</sup> If then you cannot do even a very small thing, why concern yourselves about the rest? <sup>27</sup> Mark the lilies, how they neither spin nor weave: but I tell you that not even Solomon in all his glory arrayed himself as one of these. <sup>28</sup> But if God thus attires the herbage in the field, though to day it is and to-morrow is thrown into an oven, how much more you, you of little faith? <sup>29</sup> And do not you have searchings, what you are to eat and what to drink, neither hover in doubt; <sup>30</sup> for all these things do the nations of the world pursue: but as for you, your Father knows that you need these things. <sup>31</sup> However, seek his kingdom, and these things will be moreover given you. <sup>32</sup> Fear not, little flock, because your Father is well pleased to give you the kingdom. <sup>33</sup> Sell your goods and give alms: make for yourselves bags that grow not old, a treasure unfailling in the heavens, where no thief approaches nor moth wastes: <sup>34</sup> for where your treasure is, there will your heart be also. <sup>35</sup> Let your loins be girt and your lamps lighted, <sup>36</sup> and yourselves like men awaiting their master, when he shall take his departure from the wedding; that, when he comes and knocks, they may forthwith open to him. <sup>37</sup> Best are those servants whom their master on coming shall find on the watch: verily I tell you that he will gird himself and place them at table, and will come up and wait on them: <sup>38</sup> and should he come at the second watch or

εις ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. Εἶπε δὲ αὐτῷ ὁ Θεός, Ἄφρων, ταύτη τῇ νυκτὶ <sup>20</sup> τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου· ἃ δὲ ἠτοίμασας, τίμι ἔσται; Οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ <sup>21</sup> μὴ εἰς Θεὸν πλουτῶν.

Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο <sup>22</sup> λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ, τί φάγητε, μηδὲ τῷ σώματι, τί ἐνδύσησθε. Ἡ ψυχὴ πλείων ἔστι <sup>23</sup> τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος. Κατανο- <sup>24</sup> ἦσατε τοὺς κόρακας, ὅτι οὔτε στείρουσιν οὔτε θερρίζουσιν, οἷς οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. Τίς δὲ ἐξ ὑμῶν δύναται ἐπὶ τὴν <sup>25</sup> ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν; Εἰ οὖν οὐδὲ <sup>26</sup> ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; Κατανοήσατε τὰ κρίνα, πῶς οὔτε νῆθει οὔτε ὑφαίνει <sup>27</sup> λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. Εἰ δὲ ἐν ἀγρῷ τῶν <sup>28</sup> χόρτον σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ Θεὸς οὕτως ἀμφιέζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι. Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε <sup>29</sup> καὶ τί πίνητε, καὶ μὴ μετεωρίζεσθε· ταῦτα γὰρ πάντα <sup>30</sup> τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῆζετε τούτων. Πλὴν ζητεῖτε τὴν βασι- <sup>31</sup> λείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν. Μὴ <sup>32</sup> φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. Πωλήσατε τὰ <sup>33</sup> ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει· ὅπου γάρ ἐστιν ὁ θησαυρὸς <sup>34</sup> ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. Ἔστωσαν <sup>35</sup> ὑμῶν οἱ ὀσφύες περιεζωσμένοι καὶ οἱ λύχνοι καϊόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις <sup>36</sup> τὸν κύριον ἑαυτῶν, πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθὺς ἀνοιξοσιν αὐτῷ. Μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὕρησει <sup>37</sup> γρηγοροῦντας· ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται, καὶ ἀνακλιεῖ αὐτοὺς καὶ παρελθὼν διακοήσει αὐτοῖς· καὶ εἰ ἐλθῇ ἐν τῇ δευτέρᾳ φυλακῇ καὶ ἐν τῇ τρίτῃ <sup>38</sup>



φυλακῇ ἔλθῃ καὶ εὖρη οὕτω, μακάριοί εἰσιν ἐκεῖνοι.  
 39 Τοῦτο δὲ γινώσκετε, ὅτι εἰ ἴδῃς ὁ οἰκοδεσπότης ποία  
 ὄρα ὁ κλέπτης ἔρχεται, ἐργηγόρησεν ἂν καὶ οὐκ  
 40 ἀφήκε διορυγῆσαι τὸν οἶκον αὐτοῦ. Καὶ ὑμεῖς  
 γίνεσθε ἑτοιμοί, ὅτι ἡ ὄρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ  
 ἀνθρώπου ἔρχεται.  
 41 Εἶπε δὲ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παρα-  
 42 βολήν ταύτην λέγεις ἢ καὶ πρὸς πάντας; Εἶπε δὲ ὁ  
 Κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος,  
 43 δίδοναι ἐν καιρῷ σιτομέτριον; Μακάριος ὁ δούλος  
 ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα  
 44 οὕτως· ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρ-  
 45 χουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἶπῃ ὁ  
 δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός  
 μου ἔρχεσθαι, καὶ ἄρξῃται τύπειν τοὺς παῖδας καὶ  
 τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι,  
 46 ἴξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ  
 προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει  
 αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.  
 47 Ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου  
 αὐτοῦ καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα  
 48 αὐτοῦ, δαρήσεται πολλάς· ὁ δὲ μὴ γνοὺς, ποιήσας δὲ  
 ἄξια πληγῶν, δαρήσεται ὀλίγας· παντὶ δὲ ὧ ἐδόθη  
 49 πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ὧ παρέθεντο  
 πολὺ, περισσότερον αἰτήσουσιν αὐτόν. Πῦρ ἦλθον  
 βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἦδη ἀνήφθη·  
 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι  
 51 ἕως ὅτου τελεσθῇ. Δοκεῖτε ὅτι εἰρήνην παρεγενόμεν  
 δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερι-  
 52 σμόν. Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ  
 διαμερισμένῳ, τρεῖς ἐπὶ δυσὶ καὶ δύο ἐπὶ τρισὶ  
 53 διαμερισθήσονται, πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί,  
 μήτηρ ἐπὶ τὴν θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα,  
 πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν  
 πενθεράν.  
 54 Ἔλεγε δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε τὴν νε-  
 φέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε,  
 55 Ὁμβρος ἔρχεται, καὶ γίνεται οὕτω· καὶ ὅταν νότον  
 πνέοντα, λέγετε, ὅτι, καύσων ἔσται, καὶ γίνεται.

come at the third watch, and find it so, blest are they. <sup>39</sup> But of this be assured, that, had the householder known at what hour the thief was coming, he would have kept watch, and not have allowed his house to be dug through. <sup>40</sup> Be you also ready, because at an hour when you think not, the Son of Man is coming.

<sup>41</sup> And Peter said, Lord, dost thou speak this parable to us or even to all? <sup>42</sup> And the Lord said, Who then is the trusty steward, the wise one, whom his master will set over his household, to deal out their food in season? <sup>43</sup> Blest is that servant whom his master on coming shall find so doing: <sup>44</sup> truly I tell you that he will place him in charge of all his substance. <sup>45</sup> But should that servant say in his heart, My master is delaying to come: and begin to beat the men-servants and the maids, and to eat and drink and be drunken; <sup>46</sup> the master of that servant will come on a day when he is not looking out, and at an hour that he knows not, and will cut him asunder, and set his lot with the unfaithful. <sup>47</sup> And that servant that had learnt his master's will, and did not make ready nor do according to his will, will be lashed with many stripes; <sup>48</sup> but he that had not learnt it and did things worthy of stripes, will be lashed with few: and to whom much was given, much will be looked for from him, and to whom they entrusted much, they will ask of him a fuller amount. <sup>49</sup> Fire came I to cast on the earth; and how am I minded, if it has been already kindled? <sup>50</sup> and a baptism I have to be baptised with; and how am I in a strait till it be accomplished? <sup>51</sup> Think you that I came hither to bestow peace on the earth? No, I tell you, but a breach. <sup>52</sup> For there will be five in one house at breach, three at breach with two, and two with three. <sup>53</sup> father with son, and son with father, mother with daughter, and daughter with mother, mother-in-law with her daughter-in-law, and daughter-in-law with her mother-in-law.

<sup>54</sup> And he said to the crowds also, Whenever you see the cloud rising from the west, you forthwith say, Rain is coming: and so it comes to pass: <sup>55</sup> and whenever you see a south wind blowing, you say that there will be a

scorching heat; and it comes to pass. <sup>56</sup> Hypocrites, the face of the earth and the sky you know how to scan; but how is it that you do not scan this season? <sup>57</sup> And why even from yourselves do you not frame righteous judgment? <sup>58</sup> For when thou art on thy way to the magistrate with him that is at issue with thee, on the road endeavour to be quit from him, lest he drag thee before the judge, and the judge give thee over to the officer of arrest, and the officer throw thee into prison. <sup>59</sup> I tell thee, thou shalt by no means come out thence, till thou hast discharged even the last mite.

And there were some on the spot, at the selfsame time, bringing him word about the Galileans whose blood Pilate had mingled with their sacrifices. <sup>2</sup> And he said in answer to them, Think you that these Galileans were sinners beyond all the Galileans, because they have undergone such things? <sup>3</sup> No, I tell you; but unless you repent, you will all in the same way perish. <sup>4</sup> Or those eighteen on whom the tower in Siloam fell, and killed them, think you that they were debtors beyond all the people dwelling in Jerusalem? <sup>5</sup> No, I tell you; but unless you repent, you will all in the same way perish.

<sup>6</sup> And he spoke this parable. A fig tree had a certain man set in his vineyard; and he came looking for fruit on it, and found none. <sup>7</sup> And he said to his vine-dresser, Lo, three years is it since I have come looking for fruit on this fig tree, and find none: cut it down; why does it also encumber the ground? <sup>8</sup> But he says in answer, Sir, let it alone this year also, till I shall have dug about it, and thrown in dung: <sup>9</sup> and should it bear fruit,—but if not, afterwards thou shalt cut it down.

<sup>10</sup> And he was teaching in one of the synagogues on the sabbath: <sup>11</sup> and lo, a woman having for eighteen years had a spirit of infirmity; and she was bent double and quite unable to unbend. <sup>12</sup> And on seeing her Jesus called to her and said, Woman, thou art released from thy infirmity. <sup>13</sup> And he laid his hands on her, and she was at once straightened, and glorified God. <sup>14</sup> But the chief of the synagogue, aggrieved that Jesus had done a cure on the sabbath, said in answer to the crowd, There

Ἵποκριταί, τὸ προσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ <sup>56</sup> οἰδατε δοκιμάζειν, τὸν δὲ καιρὸν τούτων πῶς οὐ δοκιμάζετε; Τί δὲ καὶ ἀφ' ἐαυτῶν οὐ κρίνετε τὸ <sup>57</sup> δίκαιον; ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδικου σου <sup>58</sup> ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπῆλλάχθαι ἀπ' αὐτοῦ, μὴ ποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ <sup>59</sup> πρᾶκτωρ σε βαλεῖ εἰς φυλακὴν. Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως οὐ καὶ τὸν ἔσχατον λεπτὸν ἀποδοῖς.

ΠΑΡΗΣΑΝ δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγ- <sup>13</sup> γέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. Καὶ <sup>2</sup> ἀποκριθεὶς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; οὐχὶ λέγω ὑμῖν, <sup>3</sup> ἀλλ' ἐὰν μὴ μετανοήσητε, πάντες ὡσαύτως ἀπολείσθε. <sup>4</sup> Ἡ ἐκείνοι οἱ δέκα καὶ ὀκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος <sup>4</sup> ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἱερουσαλὴμ; οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν <sup>5</sup> μὴ μετανοήσητε, πάντες ὡσαύτως ἀπολείσθε.

Ἔλεγε δὲ ταύτην τὴν παραβολὴν. Συκὴν εἶχε τις <sup>6</sup> πεφυτευμένη ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν. Εἶπε δὲ πρὸς τὸν <sup>7</sup> ἀμπελοργόν, Ἴδου τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὗρίσκω· ἔκκοψον αὐτήν· <sup>8</sup> ἵνα τί καὶ τὴν γῆν καταργεῖ; Ὁ δὲ ἀποκριθεὶς λέγει <sup>8</sup> αὐτῷ, Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν καὶ βάλω κόπρια· <sup>9</sup> κὰν μὲν ποιήσῃ <sup>9</sup> καρπὸν· εἰ δὲ μὴγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς <sup>10</sup> σαββασιν καὶ ἰδοὺ γυνὴ πνευμῆ ἔχουσα ἀσθενείας <sup>11</sup> ἑτῆ δέκα καὶ ὀκτώ, καὶ ἦν συνεκλύπτουσα καὶ μὴ δυναμένη ἀνακύβαι εἰς τὸ παντελές. Ἰδὼν δὲ αὐτὴν ὁ <sup>12</sup> Ἰησοῦς προσεφώνησε, καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου. Καὶ ἐπέθηκεν αὐτῇ τὰς <sup>13</sup> χεῖρας, καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν <sup>14</sup> ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ

ὄχλω, ὅτι, ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. Ἀπεκρίθη δὲ αὐτῷ ὁ Κύριος καὶ εἶπεν, Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βούν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτης, καὶ ἀπαγῶν ποτίζει; ταύτην δὲ θυγατέρα Ἀβραὰμ οὐκ εἶδαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

Ἔλεγεν οὖν, Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν; ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κήπον ἑαυτοῦ, καὶ ἤξησε καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. Καὶ πάλιν εἶπε, Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; ὁμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὐ ἐξυμώθη ὅλον.

Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορεύων ποιούμενος εἰς Ἱερουσαλήμ. Εἶπε δὲ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτούς, Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν. Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες, Κύριε, ἀνοίξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιον σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας· καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες, ἐργάται ἀδικίας.

Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ᾄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ἡμᾶς δὲ ἐκβαλλομένους ἔξω. Καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότου, καὶ ἀνάκλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Καὶ ἰδοὺ εἰσὶν ἴσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶ πρῶτοι οἱ ἔσονται ἴσχατοι.

are six days on which people ought to work; on them then come and be cured, and not on the sabbath day. <sup>15</sup> But the Lord answered him, and said, Hypocrites, does not each of you on the sabbath loose his ox or his ass from the manger, and lead it off and water it? <sup>16</sup> And this woman, daughter of Abraham as she is, whom Satan had bound, lo, eighteen years, ought she not to be released from this bond on the sabbath day? <sup>17</sup> And while he was saying these things, all that were set against him were put to shame; and all the crowd rejoiced over all the glorious things that were being done by him.

<sup>18</sup> He said then, To what is the kingdom of God like, and to what shall I liken it? <sup>19</sup> It is like a grain of mustard, which a man took and cast into his garden, and it grew and became a tree, and the birds of heaven roosted on its branches. <sup>20</sup> And again he said, To what shall I liken the kingdom of God? <sup>21</sup> It is like leaven, which a woman took and buried in three measures of meal, till it was wholly leavened.

<sup>22</sup> And he was journeying onward by each town and village, teaching and taking his way to Jerusalem. <sup>23</sup> And one said to him, Lord, are those that are being saved, few? And he said to them, <sup>24</sup> Struggle to enter through the narrow door, because many, I tell you, will endeavour to enter, but will not be able. <sup>25</sup> When once the householder shall have risen and barred the door, and you shall have begun to stand outside and knock at the door, saying, Lord, open to us, and he shall say to you in answer, I know you not whence you are; <sup>26</sup> then will you begin to say, We have eaten and drunk before thy face, and thou didst teach in our streets; <sup>27</sup> and he will say, I tell you, I know not whence you are: depart from me all of you, workers of unrighteousness. <sup>28</sup> There will be the weeping and the gnashing of teeth, when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves being cast out. <sup>29</sup> And they will come from east and west and north and south, and will lie down at table in the kingdom of God. <sup>30</sup> And, lo, there are last who will be first, and first who will be last.

<sup>31</sup> At the selfsame hour there came up some Pharisees, saying, Depart, and take thy way from this place, because Herod means to kill thee. <sup>32</sup> And he said to them, Go and tell that fox, Lo, I cast out demons and do works of healing to day and to morrow, and on the third day I reach the end of my course. <sup>33</sup> However, I must go on my way to day and to morrow and the next day, because it cannot be that a prophet perish out of Jerusalem. <sup>34</sup> Jerusalem, Jerusalem, that killest the prophets and stonest them that have been sent to thee, how often did I wish to gather thy children, as a hen her brood under her wings, and you would not! <sup>35</sup> Lo, your house is being abandoned to you; and I tell you that you shall not see me, till the time have come when you shall say, Blessed is he that comes in the Lord's name.

And it came to pass on his going to the house of one of the ruling Pharisees on a sabbath to eat bread, that they were watching him. <sup>2</sup> And lo, a dropsical man was before him: <sup>3</sup> and Jesus spoke in answer to the lawyers and Pharisees, saying, Is it allowed to do cures on the sabbath day, or not? <sup>4</sup> But they were silent. And he took hold of him and healed him and sent him away, <sup>5</sup> and said in answer to them, Which of you whose son or ox should have fallen into a pit, will not forthwith pull him out on the sabbath day? <sup>6</sup> And they were not able to make an answer to this.

<sup>7</sup> And he spoke a parable to those that were bidden, while remarking how they made choice of the first places at table, saying to them, <sup>8</sup> Whenever thou shalt be bidden by any one to a marriage feast, do not lie down in the first place, lest one of higher rank than thou should have been bidden by him, <sup>9</sup> and he that bade thee and him, come and say, Give place to this man: and then thou shouldest begin with shame to hold the last place. <sup>10</sup> But, whenever thou shalt be bidden, go and lie down in the last place; that, when he that bade thee comes, he may say to thee, Friend, go up higher. Then will there be glory for thee before those that are at table with thee: <sup>11</sup> because every one that uplifts himself will be brought low, and that makes himself lowly, will be uplifted.

*Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθόν τινες Φαρισαῖοι 31 λέγοντες αὐτῷ, Ἐξέλθε καὶ πορεύου ἐντεύθεν, ὅτι Ἡρώδης θέλει σε ἀποκτείνειν. Καὶ εἶπεν αὐτοῖς, 32 Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. Πλὴν δεῖ με σήμερον καὶ 33 αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ. Ἱερου- 34 σαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσακίς ἠθέλησα ἐπισυναΐξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. Ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν 35 λέγω δὲ ὑμῖν, ὅτι οὐ μὴ ἴδητέ με, ἕως ἥξει ὅτε εἴπητε, Εὐλόγημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.*

*ΚΑΙ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος 14 τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. Καὶ ἰδοὺ 2 ἄνθρωπός τις ἦν ὑδρωπικὸς ἐμπροσθεν αὐτοῦ· καὶ 3 ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων, Ἐξεστὶ τῷ σαββάτῳ θεραπεύσαι ἢ οὐ; Οἱ δὲ ἠσύχασαν. Καὶ ἐπιλαβόμενος ἰάσατο 4 αὐτὸν καὶ ἀπέλυσε, καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, 5 Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ οὐκ ἴσχυσαν ἀναποκριθῆναι πρὸς ταῦτα. 6*

*Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων 7 πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς, Ὅταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς 8 εἰς τὴν πρωτοκλισίαν, μὴ ποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν 9 καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. Ἀλλ' 10 ὅταν κληθῆς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα, ὅταν ἔλθῃ ὁ κεκληκὼς σε, ἐρεῖ σοι, Φίλε, προσανάβηθι ἀνώτερον. Τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι· ὅτι πᾶς 11 ὁ ὑψῶν ἐαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἐαυτὸν ὑψωθήσεται.*

- 12 "Ελεγε δὲ καὶ τῷ κεκληκότι αὐτόν, "Ὅταν ποιῆς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μὴ ποτε καὶ αὐτοὶ ἀντικαλιωσῶσι
- 13 σε καὶ γένηται ἀνταπόδομά σου· ἀλλ' ὅταν ποιῆς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς,
- 14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γὰρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.
- 15 Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Ὁ δὲ εἶπεν αὐτῷ, Ἀνθρώπος τις ἐποίησε δεῖπνον μέγαν, καὶ ἐκάλεσε πολλοὺς, καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἔτοιμά ἐστι. Καὶ ἤρξαντο ἀπὸ μᾶς παραιτεῖσθαι πάντες. Ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθεῖν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον.
- 19 Καὶ ἕτερος εἶπε, Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. Καὶ ἕτερος εἶπε, Γυναῖκα ἐγῆμα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. Καὶ παραγενομένος ὁ δούλος ἀπήγγελε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. Καὶ εἶπεν ὁ δούλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί.
- 23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον, Ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος· λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.
- 25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφείς εἶπε πρὸς αὐτούς, Ἐἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται εἶναί μου μαθητής. Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής. Τίς γὰρ ἐξ ὑμῶν θέλων πύργον

<sup>12</sup> And he said also to him that had bidden him, Whenever thou makest a dinner or supper, do not call thy friends nor thy brothers nor thy kinsmen nor rich neighbours, lest they too bid thee in return, and a requital be made thee: <sup>13</sup> but, whenever thou makest an entertainment, bid poor folk, maimed, lame, blind; <sup>14</sup> and blest wilt thou be, because they have no means of requiting thee, for requital will be made thee at the rising of the righteous.

<sup>15</sup> And on hearing these things one of those at table with him said to him, Blest is he that shall eat bread in the kingdom of God. <sup>16</sup> But he said to him, A certain man made a great supper and bade many, <sup>17</sup> and despatched his servant at the hour of supper to say to those that had been bidden, Come, because things are now ready. <sup>18</sup> And they began, at once, to excuse themselves. The first said to him, I have bought a piece of land, and I must needs set out to see it: I pray thee regard me as excused. <sup>19</sup> And another said, I have bought five yoke of oxen, and I am on my way to make proof of them: I pray thee regard me as excused. <sup>20</sup> And another said, I have married a wife, and therefore I cannot come. <sup>21</sup> And when he came, the servant reported these things to his master. Then the householder in anger said to his servant, Go out quickly into the streets and thoroughfares of the town, and bring in hither the poor and maimed and blind and lame. <sup>22</sup> And the servant said, Sir, it is done as thou didst order, and still there is room. <sup>23</sup> And the master said to the servant, Go out to the roads and hedges, and force them to come in, that my house may be filled: <sup>24</sup> for I tell you that not one of those men that were bidden, shall taste my supper.

<sup>25</sup> And large crowds were going along with him; and he turned and said to them, If any one is coming to me, and does not hate his father and mother and wife and children and brothers and sisters, and still more even his own life, he cannot be my disciple. <sup>27</sup> And whoever does not carry his cross and come after me, cannot be my disciple. <sup>28</sup> For which of you, wishing to build

a tower, does not first sit down and count the cost, whether he has means for accomplishing the work; <sup>29</sup> lest, when he has laid a basement and is not able to finish, all beholders begin to make sport of him, <sup>30</sup> saying, This man began to build and was not able to finish. <sup>31</sup> Or what king, on his march to engage in war with another king, does not first sit down and reckon, whether he is able with ten thousand to encounter him that is coming against him with twenty thousand? <sup>32</sup> else, while he is still far off, he sends an embassy and sues for peace. <sup>33</sup> In this way then, every one of you that does not take leave of all that belongs to him, cannot be my disciple. <sup>34</sup> Good then is salt: but if even the salt shall have become stale, with what will it be salted? <sup>35</sup> It is neither fit for land nor for a dunghill: they throw it away. He that has ears to hear, let him hear.

And there were drawing near to him all the publicans and the sinners to hear him: <sup>2</sup> and both the Pharisees and the scribes murmured, saying, This man harbours sinners and eats with them. <sup>3</sup> But he spoke to them this parable, saying, <sup>4</sup> What man of you, having a hundred sheep and having lost one of them, does not leave the ninety and nine in the wilderness, and go in pursuit of the lost one, till he shall have found it? <sup>5</sup> and on finding it he lays it on his shoulders rejoicing; <sup>6</sup> and on coming to his house he calls together his friends and his neighbours, saying to them, Rejoice with me, because I have found my sheep that was lost. <sup>7</sup> I tell you, that in this way will there be joy in heaven over one sinner when repenting, rather than over ninety nine righteous, such as have no need of repentance. <sup>8</sup> Or what woman having ten silver pieces, if she lose one piece, does not light a candle and sweep the house, and search carefully till she shall have found it? <sup>9</sup> And on finding it she calls together her friends and neighbours, saying, Rejoice with me, because I have found the piece which I had lost. <sup>10</sup> In this way, I tell you, there arises joy before the angels of God over one repentant sinner.

οικοδομησαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμὸν; ἵνα μὴ ποτε, θέντος <sup>29</sup> αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξονται αὐτῷ ἐμπαίξουν, λέγοντες, <sup>30</sup> ὅτι, οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. <sup>31</sup> Ἡ τίς βασιλεὺς πορευόμενος <sup>31</sup> ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέται, εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος, πρεσβείαν <sup>32</sup> ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. Οὕτως οὖν <sup>33</sup> ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑάρχουσιν, οὐ δύναταί μου εἶναι μαθητής. Καλὸν οὖν <sup>34</sup> τὸ ἄλας· εἰ δὲ καὶ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετὸν <sup>35</sup> ἐστίν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὅτα ἀκούειν ἀκουέτω.

<sup>1</sup> ἮΣΑΝ δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ <sup>15</sup> οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ· καὶ διεγογγύζον οἱ τε <sup>2</sup> Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες, ὅτι, οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. Εἶπε <sup>3</sup> δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων, <sup>4</sup> Τίς <sup>4</sup> ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἐν οὐ καταλείπει τὰ ἐνενηκόντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; καὶ εὕρὼν ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους <sup>5</sup> ἑαυτοῦ χαίρων, καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς <sup>6</sup> φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρητέ μοι, ὅτι εἶρον τὸ πρόβατόν μου τὸ ἀπολωλός. Λέγω <sup>7</sup> ὑμῖν, ὅτι οὕτω χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῶν μετανοοῦντι ἢ ἐπὶ ἐνενηκόντα ἐννέα δικαίους, οἵτινες οὐ χρειαν ἔχουσι μετανοίας. <sup>8</sup> Ἡ τίς γυνὴ <sup>8</sup> δραχμὰς ἔχουσα δέκα, εἰάν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπτει λύχνον καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὕρῃ; καὶ εὕρουσα συγκαλεῖ τὰς <sup>9</sup> φίλας καὶ γείτονας λέγουσα, Συγχάρητέ μοι, ὅτι εἶρον τὴν δραχμὴν ἣν ἀπόλεσα. Οὕτω, λέγω ὑμῖν, <sup>10</sup> γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῶν μετανοοῦντι.

11 12 *Εἶπε δέ, Ἐνθρῶπός τις εἶχε δύο υἱούς· καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Ὁ δὲ διεῖλεν αὐτοῖς*  
 13 *τὸν βίον. Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ δισκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως.*  
 14 *Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους· καὶ ἐπεθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατιῶν ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. Εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη, Πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων· ἐγὼ δὲ ὡδε λιμῷ ἀπόλλυμαι. Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιον σοῦ· οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποίησόν με ὡς ἓνα τῶν μισθίων σου. Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ· ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. Εἶπε δὲ ὁ υἱὸς αὐτῷ, Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιον σοῦ, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου. Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑπόδηματα εἰς τοὺς πόδας, καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε καὶ φαγόντες εὐφρανθώμεν, ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὗρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῆ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν, καὶ προσκαλεσάμενος ἓνα τῶν παίδων ἐπυνθάνετο τί εἴη ταῦτα. Ὁ δὲ εἶπεν αὐτῷ, ὅτι, ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. Ὡργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν· ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἴδὸν τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου*

<sup>11</sup> And he said, A certain man had two sons; <sup>12</sup> and the younger of them said to his father, Father, give me the share of means that falls to me. And he divided to them their means of living. <sup>13</sup> And after not many days the younger son got every thing together and went abroad to a far country, and there he squandered his means while living in riot. <sup>14</sup> And when he had spent every thing, there arose a sore famine in that country, and he began to be in want; <sup>15</sup> and he went and engaged himself to one of the citizens of that country, and he sent him into his fields to feed swine; <sup>16</sup> and he longed to fill his belly with the pods which the swine were eating; and no one gave him aught. <sup>17</sup> But on coming to himself he said, How many hirelings of my father's have bread to spare, and here am I dying with hunger! <sup>18</sup> I will arise and go to my father, and will say to him, Father, I have sinned against heaven and before thee: <sup>19</sup> no longer am I worthy to be called thy son: make me as one of thy hirelings. <sup>20</sup> And he arose and came to his father: but while he was still a long way off, his father saw him and yearned with pity, and he ran and fell on his neck and kissed him. <sup>21</sup> And the son said to him, Father, I have sinned against heaven and before thee: no longer am I worthy to be called thy son. <sup>22</sup> But his father said to his servants, Fetch out the best robe and put it on him, and bring a ring for his hand and sandals for his feet; <sup>23</sup> and fetch the fatted calf; kill it, and let us eat and make merry, <sup>24</sup> because this my son was dead and has come to life again, he was lost and has been found. And they began to make merry. <sup>25</sup> Now his elder son was in the field, and when, as he came, he drew near to the house, he heard music and dancing, <sup>26</sup> and calling to him one of the servants he asked, what this meant; <sup>27</sup> and he said to him, Thy brother is come, and thy father has killed the fatted calf, because he has got him back safe and sound. <sup>28</sup> But he was angry and would not go in; and his father came out and entreated him; <sup>29</sup> but he said in answer to his father, Lo, these many years have I been in service to thee, and never transgressed thy commandment; and to me thou never gavest a kid,

that I might make merry with my friends; <sup>30</sup> but now that this son of thine has come, that swallowed up thy means of living in the company of harlots, thou hast killed for him the fatted calf. <sup>31</sup> But he said to him, Son, thou art ever with me, and all that is mine, is thine: <sup>32</sup> but to make merry and be glad was due, because this thy brother was dead and has come to life, and was lost and has been found.

And he said to the disciples also, There was a certain rich man who had a steward; and the same was accused to him as squandering his goods. <sup>2</sup> And he called to him and said to him, What is this that I hear about thee? give in the account of thy stewardship, for thou canst not be any longer steward. <sup>3</sup> And the steward said in himself, What shall I do? because my master is taking the stewardship from me: I am not able to dig, to beg I am ashamed. <sup>4</sup> I have made up my mind what to do, that, when I shall have been removed from the stewardship, they may receive me into their houses. <sup>5</sup> And having called to him each one severally of his master's debtors, he said to the first, How much dost thou owe my master? <sup>6</sup> And he said, A hundred baths of oil. And he said to him, Take thy bond, and sit down quickly and write fifty. <sup>7</sup> Then he said to another, And thou how much owest thou? And he said, A hundred homers of wheat. He says to him, Take thy bond and write eighty. <sup>8</sup> And his master praised the unrighteous steward, because he had done wisely: because the sons of this age are wiser than the sons of light with regard to their own generation. <sup>9</sup> I too tell you, Make for yourselves friends from the unrighteous mammon, that, when it shall have failed, they may receive you into the everlasting dwelling-places. <sup>10</sup> He that is trusty in the least matter, is trusty also in the large; and he that is unrighteous in the least matter, is unrighteous also in the large. <sup>11</sup> If then you have not been trusty in the matter of the unrighteous mammon, who will intrust to you what is true? <sup>12</sup> and if you have not been trusty in another's matter, who will give you what is your own? <sup>13</sup> No house-servant can be in service to two masters;

παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱός σου οὗτος ὁ 30 καταφαγῶν σου τὸν βίον μετὰ τῶν πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον. Ὁ δὲ εἶπεν 31 αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν· εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει, 32 ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησε, καὶ ἀπολωλὸς καὶ εὐρέθη.

ἘΛΕΓΕ δὲ καὶ πρὸς τοὺς μαθητάς, Ἀνθρωπός 16 τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω 2 περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνησῃ ἐτι οἰκονομεῖν. Εἶπε δὲ ἐν ἑαυτῷ 3 ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπατεῖν αἰσχύνομαι. Ἐγνων τί ποιήσω, ἵνα, ὅταν 4 μετασταθῶ τῆς οἰκονομίας, δέξωνται με εἰς τοὺς οἴκους ἐαυτῶν. Καὶ προσκαλεσάμενος ἕνα ἕκαστον 5 τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγε τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; Ὁ δὲ εἶπεν, 6 Ἐκατὸν βάτους ἐλαίου. Ὁ δὲ εἶπεν αὐτῷ, Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πενήκοντα. Ἐπειτα ἐτέρῳ εἶπε, Σὺ δὲ πόσον ὀφείλεις; 7 Ὁ δὲ εἶπεν, Ἐκατὸν κόρους σίτου. Λέγει αὐτῷ, Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα. Καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, 8 ὅτι φρονιμῶς ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσὶ. Καὶ ἐγὼ ὑμῖν λέγω, 9 Ἐαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπη, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ 10 πιστός ἐστι, καὶ ὁ ἐν ἐλαχίστῳ ἀδίκος καὶ ἐν πολλῷ ἀδίκος ἐστίν. Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ 11 οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; καὶ 12 εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; Οὐδεὶς οἰκέτης δύναται δυσι κυρίοις 13 δουλεῖν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον



ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἐτέρου καταφρονήσει· οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.

14 Ἦκονον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστέ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ. Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται· εὐκοπώτερον δὲ ἐστὶ τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραΐαν πεσεῖν. Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἐτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

19 Ἄνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς· πτωχὸς δὲ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἥλκωμένος καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλεγον τὰ ἔλκη αὐτοῦ. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀνενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ. Ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη· καὶ ἐν τῷ ἄδη ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασιάνοις, ὄρᾳ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. Καὶ αὐτὸς φωνήσας εἶπε, Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον, ἵνα βιάη τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. Εἶπε δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ νῦν δὲ ὠδε παρακαλεῖται, σὺ δὲ ὀδυνασαι. Καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐνθεν πρὸς ὑμᾶς μὴ δύνανται, μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. Εἶπε δέ, Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκόν τοῦ πατρός μου· ἔχω γὰρ πέντε ἀδελφοὺς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς

for he will either hate the one and love the other, or he will cling to one and scorn the other: you cannot be in service to God and mammon.

<sup>14</sup> And the Pharisees too heard all these things, being money-lovers, and they sneered at him. <sup>15</sup> And he said to them, You are those that make themselves righteous before men, but God knows your hearts; because what is lofty among men, is a thing of loathing before God. <sup>16</sup> The law and the prophets were till John: from that time the kingdom of God has its good tidings told, and every one is forcing his way into it: <sup>17</sup> but it is easier for the heaven and the earth to pass away than one tittle of the law to fall. <sup>18</sup> Every one that puts away his wife and marries another, commits adultery, and he that marries one put away from a husband, commits adultery.

<sup>19</sup> But there was a certain rich man, and he was clothed in purple and fine linen, making merry every day with costly fare: <sup>20</sup> and a certain poor man, by name Lazarus, had been laid at his gate, covered with sores <sup>21</sup> and craving to allay his hunger with what fell from the rich man's table: nay, even the dogs were coming and licking his sores. <sup>22</sup> And it came to pass that the poor man died and was borne away by the angels to the bosom of Abraham. And the rich man also died and was buried: <sup>23</sup> and in hell on raising his eyes, being in torments, he sees Abraham from afar, and Lazarus in his bosom. <sup>24</sup> And he called and said, Father Abraham, pity me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, because I am in anguish in this flame. <sup>25</sup> But Abraham said, Son, remember that thou didst get thy good things in thy lifetime, and Lazarus in like manner his ills: now, however, he is here comforted, but thou art in anguish. <sup>26</sup> And besides all these things between us and you a great gulf is fast set; that those who wish to cross from hence to you, should not be able, and those from that side should not pass over to us. <sup>27</sup> And he said, I ask thee of thee, father, that thou wouldest send him to my father's house, <sup>28</sup> for I have five brothers, that he may acquaint them to them, that they too may not

come to this place of torment. <sup>29</sup>But Abraham says to him, They have Moses and the prophets; let them listen to them. <sup>30</sup>But he said, No, father Abraham; but if one shall have gone to them from the dead, they will repent. <sup>31</sup>But he said to him, If they listen not to Moses and the prophets, they will not be persuaded, even were one to rise from the dead.

And he said to his disciples, It cannot be but that the stumbling-blocks come; and woe to him through whom they come; <sup>2</sup>it is better for him, if a millstone is hung about his neck and he has been hurled into the sea, than that he should stumble one of these little ones. <sup>3</sup>Take heed to yourselves. If thy brother have sinned, chide him, and if he repent, forgive him; <sup>4</sup>and if he sin seven times in the day against thee, and seven times come round, saying, I repent: thou shalt forgive him.

<sup>5</sup>And the apostles said to the Lord, Give us more faith. <sup>6</sup>And the Lord said, Had you faith as a grain of mustard, you would have said to this sycamine, Be uprooted and planted in the sea: and it would have obeyed you. <sup>7</sup>But which of you is there that, having a bond-servant ploughing or tending cattle, will say to him on his coming in from the field, Come here at once and lie down at table; <sup>8</sup>and will not rather say to him, Make ready somewhat on which I may sup, and gird thyself and wait on me, till I shall have eaten and drunk; and afterwards thou shalt eat and drink. <sup>9</sup>Does he feel thankful to the bond-servant, because he did what was ordered? <sup>10</sup>In like manner do you also, when you shall have done all that was ordered you, say, We are thriftless bond-servants; we have done what we were in duty bound to do.

<sup>11</sup>And it came to pass as he was on his way to Jerusalem, that he was traversing the midway of Samaria and Galilee; <sup>12</sup>and as he entered a certain village, there met him ten lepers, who stood aloof. <sup>13</sup>And they raised their voice, saying, Jesus, Master, pity us. <sup>14</sup>And on seeing it he said to them, Go show yourselves to the priests. And it came to pass that, as they were on the way, they were cleansed. <sup>15</sup>And one of them on seeing that he was heal-

τὸν τόπον τοῦτον τῆς βασάνου. Λέγει δὲ Ἀβραάμ, <sup>29</sup>Ἔχουσι Μωυσέα καὶ τοὺς προφῆτας· ἀκούσάτωσαν αὐτῶν. Ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ, ἀλλ' <sup>30</sup>εἴαν τις ἀπὸ νεκρῶν πορευθῆ ἢ πρὸς αὐτοὺς, μετανοήσουσιν. Εἶπε δὲ αὐτῷ, Εἰ Μωυσέως καὶ τῶν <sup>31</sup>προφητῶν οὐκ ἀκούουσιν, οὐδ' εἴαν τις ἐκ νεκρῶν ἀναστῆ, πεισθήσονται.

Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνένδε- <sup>17</sup>κτὸν ἐστί τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, οὐαὶ δὲ δι' οὗ ἔρχεται· λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περικείται <sup>2</sup>περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίση τῶν μικρῶν τούτων ἓνα. Προσέχετε ἑαυτοῖς. Ἐὰν ἀμάρτη ὁ ἀδελφός σου, <sup>3</sup>ἐπιτίμησον αὐτῷ, καὶ εἴαν μετανοήσῃ, ἄφες αὐτῷ· καὶ εἴαν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σέ <sup>4</sup>καὶ ἐπτάκις ἐπιστρέψῃ λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.

Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, Πρόσθες ἡμῖν <sup>5</sup>πίστιν. Εἶπε δὲ ὁ Κύριος, Εἰ ἔχετε πίστιν ὡς <sup>6</sup>κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. Τίς δὲ ἐξ ὑμῶν δούλον ἔχων <sup>7</sup>ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ· ἐρεῖ αὐτῷ, Εὐθέως παρελθὼν ἀνάπεσε; ἀλλ' οὐχί <sup>8</sup>ἐρεῖ αὐτῷ, Ἐτοίμασον τί δειπήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πῖω, καὶ μετὰ ταῦτα φάγεσαι καὶ πῖσαι σύ; Μὴ ἔχει χάριν τῷ δούλῳ, <sup>9</sup>ὅτι ἐποίησε τὰ διαταχθέντα; Οὕτω καὶ ὑμεῖς, ὅταν <sup>10</sup>ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, ὅτι, δούλοι ἀχρεῖοί ἐσμεν, ὃ ἀφείλομεν ποιῆσαι, πεποιήκαμεν.

Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερου- <sup>11</sup>σαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας· καὶ εἰσερχομένου αὐτοῦ εἰς τινα <sup>12</sup>κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν, καὶ αὐτοὶ ἤραν φωνὴν λέγοντες, <sup>13</sup>Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς. Καὶ ἰδὼν εἶπεν <sup>14</sup>αὐτοῖς, Πορευθέντες ἐπίδειξτε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἑκαθάρισθησαν. Εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε μετὰ <sup>15</sup>

16 φωνῆς μεγάλης δοξάζων τὸν Θεόν, καὶ ἔπescen ἐπὶ  
 πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ.  
 17 καὶ αὐτὸς ἦν Σαμαρείτης. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
 εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννεὰ πού;  
 18 οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ  
 19 εἰ μὴ ὁ ἄλλογενὴς οὗτος; Καὶ εἶπεν αὐτῷ, Ἄναστας  
 πορεύου· ἡ πίστις σου σέσωκέ σε.  
 20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται  
 ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν,  
 Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατήρη-  
 21 σεως, οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε ἢ ἐκεῖ· ἰδοὺ γὰρ ἡ  
 βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν.  
 22 Εἶπε δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται ἡμέραι  
 ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώ-  
 23 που ἰδεῖν, καὶ οὐκ ὄψεσθε. Καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ  
 24 ἐκεῖ, ἰδοὺ ὧδε· μὴ ἀπέλθητε μηδὲ διώξητε· ὡσπερ  
 γὰρ ἡ ἀστραπὴ ἢ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν  
 οὐρανὸν εἰς τὴν ὑπὸ οὐρανὸν λάμπει, οὕτως ἔσται ὁ  
 25 υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ· πρῶτον  
 δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι  
 26 ἀπὸ τῆς γενεᾶς ταύτης. Καὶ καθὼς ἐγένετο ἐν ταῖς  
 ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ  
 27 υἱοῦ τοῦ ἀνθρώπου· ἤσθιον, ἔπινον, ἐγάμον, ἐγα-  
 μίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν  
 κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπόλεσεν  
 28 ἅπαντας. Ὅμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις  
 Λῶτ· ἤσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον,  
 29 ὠκοδόμουν· ἡ δὲ ἡμέρα ἐξῆλθε Λῶτ ἀπὸ Σοδόμων,  
 ἐβρέξε πῦρ καὶ θείον ἀπὸ οὐρανοῦ καὶ ἀπόλεσεν  
 30 ἅπαντας· κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ  
 31 ἀνθρώπου ἀποκαλύπτεται. Ἐν ἐκείνῃ τῇ ἡμέρᾳ  
 ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ  
 οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά, καὶ ὁ ἐν ἀγρῷ  
 32 ὁμοίως μὴ ἐπιστρέψάτω εἰς τὰ ὀπίσω. Μνημο-  
 33 νεύετε τῆς γυναικὸς Λῶτ. Ὃς εἰς ζήτησιν τὴν  
 ψυχὴν αὐτοῦ περιποιήσασθαι, ἀπολέσει αὐτήν, καὶ  
 34 ὃς εἰς ἀπολήσει, ζωογονήσει αὐτήν. Λέγω ὑμῖν,  
 ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, εἰς  
 35 παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται· δύο  
 ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό, μία παραληφθή-

ed, turned back, with a loud voice glorifying God,<sup>16</sup> and fell on his face at his feet giving him thanks; and he was a Samaritan. <sup>17</sup> But Jesus said in answer, Were not the ten cleansed? but the nine, where are they? <sup>18</sup> None were found to turn back and give glory to God, but this stranger. <sup>19</sup> And he said to him, Rise and go: thy faith has recovered thee.

<sup>20</sup> And when he was asked by the Pharisees, when the kingdom of God was coming, he answered them and said, The kingdom of God is not coming with remark; <sup>21</sup> nor will they say, Lo here, or there; for, lo, the kingdom of God is within you.

<sup>22</sup> And he said to the disciples, Days will come when you will long to see one of the days of the Son of Man, and will not see it. <sup>23</sup> And they will say to you, Lo here, Lo there: do not set out nor go in pursuit; <sup>24</sup> for, as the lightning which lightens from the one side under heaven, shines to the other side under heaven, so will the Son of Man be in his day: <sup>25</sup> but first must he suffer much and be disallowed by this generation. <sup>26</sup> And as it was in the days of Noah, so will it be also in the days of the Son of Man: <sup>27</sup> they were eating, were drinking, were marrying, were being given in marriage, till the day when Noah entered the ark, and the flood came and destroyed them all. <sup>28</sup> In like manner also as it was in the days of Lot: they were eating, were drinking, were buying, were selling, were planting, were building, <sup>29</sup> but on the day when Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all: <sup>30</sup> in the same way will it be on the day when the Son of Man is revealed. <sup>31</sup> On that day let not him that is on the house-top and his chattels in the house, go down to take them away; and in like manner let not him that is in the open field, return back again. <sup>32</sup> Call to mind Lot's wife. <sup>33</sup> Whoever shall endeavour to make a prize of his life, will lose it, and whoever shall lose it, will keep it still. <sup>34</sup> I tell you, on that night there will be two on one bed, one will be fetched away and the other will be left: <sup>35</sup> there will be two women grinding together, one will be fetched

away and the other will be left.  
<sup>27</sup> But they said in answer to him, Where, Lord? And he said, Where the body is, there will the eagles also gather.

And he spoke a parable to them, to shew that they must ever pray, and not faint, <sup>28</sup> saying, There was in a town a certain judge in no fear of God nor regard of man. <sup>29</sup> And there was a widow in that town, and she was coming to him, saying, Avenge me of my adversary. <sup>30</sup> And he would not for some time; but afterwards he said in himself, Though I neither fear God nor regard man, <sup>31</sup> still because this widow is troublesome, I will avenge her, that she may not, by for ever coming, harass me. <sup>32</sup> And the Lord said, Hear what the unrighteous judge says; <sup>33</sup> and shall not God execute the avengement of his chosen, who cry day and night to him; and does he linger over them? <sup>34</sup> I tell you that he will execute their avengement speedily. However, will for all this the Son of Man on his coming find faith in the land?

<sup>9</sup> And he spoke also with regard to some that relied on themselves as being righteous, and disdained the rest, this parable. <sup>10</sup> Two men went up to the temple to pray, one a Pharisee and the other a publican. <sup>11</sup> The Pharisee taking his stand by himself prayed thus: God, I thank thee that I am not as the rest of mankind, grasping, unrighteous, adulterers, or even as this publican: <sup>12</sup> I fast twice in the week; I pay a tithe of all that I get. <sup>13</sup> And the publican standing far aloof would not raise so much as his eyes to heaven, but was beating his breast, saying, God, be thou merciful to me the sinner. <sup>14</sup> I tell you, this man went down to his house justified rather than the other; because every one that uplifts himself, will be brought low, but he that makes himself lowly, will be uplifted.

<sup>15</sup> And they were bringing to him the babes too, that he should touch them; but on seeing it the disciples chid them. <sup>16</sup> But Jesus calling them to him said, Allow the children to come to me, and do not hinder them, for to such as they are, belongs the kingdom of God. <sup>17</sup> Verily I tell you, who-

σεται, ἢ δὲ ἑτέρα ἀφεθήσεται. Καὶ ἀποκριθέντες <sup>37</sup> λέγουσιν αὐτῷ, Ποῦ, Κύριε; Ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.

<sup>9</sup> ἘΛΕΓΕ δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν <sup>18</sup> πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν, λέγων, Κριτὴς τις ἦν ἐν τινι πόλει τὸν Θεὸν μὴ <sup>2</sup> φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπομενος. Χήρα <sup>3</sup> δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. Καὶ οὐκ ἤθελεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν <sup>4</sup> ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, διὰ γε τὸ παρέχειν μοι κόπον τὴν <sup>5</sup> χήραν ταύτην, ἐκδίκησω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάξῃ με. Εἶπε δὲ ὁ Κύριος, Ἀκούσατε τί <sup>6</sup> ὁ κριτὴς τῆς ἀδικίας λέγει· ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ <sup>7</sup> τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοῶντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; λέγω <sup>8</sup> ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς, <sup>9</sup> ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενούντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην. Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι, εἰς Φαρισαῖος καὶ ὁ ἕτερος τελῶνης. Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσ- <sup>11</sup> ἤρχετο, Ὁ Θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἀδικοὶ, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελῶνης· νηστεύω δις τοῦ σαββάτου, <sup>12</sup> ἀποδεκατῶ πάντα ὅσα κτῶμαι. Καὶ ὁ τελῶνης μα- <sup>13</sup> κρῶν ἐστῶς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτε τὸ στήθος αὐτοῦ λέγων, Ὁ Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. Λέγω ὑμῖν, <sup>14</sup> κατέβη οὗτος δεικναιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος, ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν <sup>15</sup> ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπέτιμων αὐτοῖς. Ὁ <sup>16</sup> δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν, Ἀφετε τὰ παιδιά ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. Ἀμὴν <sup>17</sup>

λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

- 18 Καὶ ἐπρώτησέ τις αὐτὸν ἄρχων λέγων, Διδάσκαλε  
 19 ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; Εἶπε  
 20 δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς  
 21 ἀγαθὸς εἰ μὴ εἰς ὁ Θεός. Τὰς ἐντολάς οἶδας, Μὴ  
 22 μοιχεύσης, μὴ φονεύσης, μὴ κλέψῃς, μὴ ψευδομαρ-  
 23 τυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.  
 24 Ὁ δὲ εἶπε, Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.  
 25 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἔτι ἔν σοι  
 26 λείπει πάντα ὅσα ἔχεις, πώλησον καὶ διάδος πτω-  
 27 χοῖς, καὶ ἔξεις θησαυρὸν ἐν τοῖς οὐρανοῖς, καὶ δεῦρο  
 28 ἀκολούθει μοι. Ὁ δὲ ἀκούσας ταῦτα περίλυπος  
 29 ἐγενήθη· ἦν γὰρ πλούσιος σφόδρα. Ἴδὼν δὲ αὐτὸν  
 30 ὁ Ἰησοῦς εἶπε, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχον-  
 31 τες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσπορεύονται·  
 32 εὐκοπώτερον γάρ ἐστι κάμηλον διὰ τρήματος βε-  
 33 λόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ  
 34 Θεοῦ εἰσελθεῖν. Εἶπον δὲ οἱ ἀκούσαντες, Καὶ τίς  
 35 δύναται σωθῆναι; Ὁ δὲ εἶπε, Τὰ ἀδύνατα παρὰ  
 36 ἀνθρώπου δυνατὰ παρὰ τῷ Θεῷ ἐστί. Εἶπε δὲ  
 37 Πέτρος, Ἴδού ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν  
 38 σοι. Ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι  
 39 οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς  
 40 ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ,  
 41 ὃς οὐχὶ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ  
 42 τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.  
 43 Παραλαβὼν δὲ τοὺς δώδεκα εἶπε πρὸς αὐτούς,  
 44 Ἴδού ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθή-  
 45 σεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ  
 46 υἱῷ τοῦ ἀνθρώπου· παραδοθήσεται γὰρ τοῖς ἔθνεσι  
 47 καὶ ἐμπαυχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθή-  
 48 σεται, καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ  
 49 τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. Καὶ αὐτοὶ οὐδὲν  
 50 τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμ-  
 51 μένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμε-  
 52 να.

- 53 Ἐγένετο δὲ ἐν τῷ ἐγγίξει αὐτὸν εἰς Ἱεριχὼ  
 54 τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαίτων· ἀκού-  
 55 σας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο·

ever shall not receive the king-  
 dom of God as a child, shall not  
 enter it.

<sup>18</sup>And a certain ruler asked him,  
 saying, Good Master, by doing  
 what shall I inherit everlasting  
 life? <sup>19</sup>But Jesus said to him,  
 Why dost thou call me good? <sup>20</sup>  
 no one is good but one, God. <sup>21</sup>  
 Thou knowest the command-  
 ments: Do not commit adul-  
 tery; do not slay; do not steal;  
 do not bear false witness; hon-  
 our thy father and thy mother. <sup>22</sup>  
 And he said, All these things  
 have I kept from youth upwards. <sup>23</sup>  
 But Jesus on hearing it said to  
 him, There is still one thing lack-  
 ing thee: sell all that thou hast, and  
 bestow it on the poor, and thou  
 wilt have a treasure in the heav-  
 ens; and come follow me. <sup>24</sup>But  
 on hearing this he became sorely  
 grieved, for he was very rich. <sup>25</sup>  
 And on seeing him, Jesus said:  
 How hardly do those that have  
 riches, make their way into the  
 kingdom of God! <sup>26</sup>for it is easier  
 for a camel to enter through a  
 needle's eye than for a rich man  
 to enter the kingdom of God. <sup>27</sup>  
 And those that heard it, said,  
 And who can be saved? <sup>28</sup>But  
 he said, What things are im-  
 possible with men, are possible  
 with God. <sup>29</sup>And Peter said, Lo,  
 we left our home and followed  
 thee. <sup>30</sup>And he said to them,  
 Verily I tell you, that there is no  
 one who has left house or wife or  
 brothers or parents or children for  
 the sake of the kingdom of God,  
<sup>31</sup>that shall not get manifold in  
 return at this season, and in the  
 age that is coming, everlasting  
 life.

<sup>32</sup>And he drew the twelve to  
 him and said to them, Lo, we are  
 going up to Jerusalem, and all  
 the things that have been written  
 by means of the prophets for the  
 Son of Man, will be accomplished;  
<sup>33</sup>for he will be given up to the  
 Gentiles, and will be mocked and  
 outraged and spit on, <sup>34</sup>and they  
 will scourge and put him to death,  
 and on the third day he will rise  
 again. <sup>35</sup>But they understood  
 none of these things, and this  
 matter was hidden from them,  
 and they gained no knowledge of  
 the things spoken.

<sup>36</sup>And it came to pass as he  
 came near to Jericho, that a cer-  
 tain blind man sat by the way  
 side begging; <sup>37</sup>and on hearing  
 a crowd going along he asked

what this meant : <sup>37</sup> and they told him in reply that Jesus the Nazarene was going by : <sup>38</sup> and he cried aloud, saying, Jesus, Son of David, pity me. <sup>39</sup> And those in advance sharply bid him be still : he, however, cried out much the more, Son of David, pity me. <sup>40</sup> And Jesus stopped and bade him be brought to him ; and when he had come near, he asked him, <sup>41</sup> What wilt thou have me do for thee ? And he said, Lord, it is that I may regain my sight. <sup>42</sup> And Jesus said to him, Regain thy sight : thy faith has recovered thee. <sup>43</sup> And he at once regained his sight, and was following him, glorifying God. And all the people on seeing it gave praise to God.

And he had entered and was passing through Jericho. <sup>2</sup> And lo, a man called by name Zacchaeus ; and he was a chief publican, and he was also rich ; <sup>3</sup> and he endeavoured to get sight of Jesus, what sort of man he was, and was unable for the crowd, because he was short in stature. <sup>4</sup> And running on in advance he climbed a sycamore, that he might get sight of him, because he was going to pass along that way. <sup>5</sup> And when he came to the place, Jesus looked up and saw him, and said to him, Zacchaeus, haste and come down, for to day I must stay at thy house. <sup>6</sup> And he made haste and came down, and received him gladly. <sup>7</sup> And on seeing it all were murmuring, saying, He is gone in to lodge with a sinner. <sup>8</sup> But Zacchaeus took his stand and said to the Lord, Lo, the half of my goods, Lord, I give to the poor ; and if I have laid aught wrongly to any one's charge, I restore fourfold. <sup>9</sup> And Jesus said regarding him, To day has salvation come to this house, forasmuch as himself too is a son of Abraham : <sup>10</sup> for the Son of Man came to seek and save that which is lost.

<sup>11</sup> And while they were listening to these things, he went on to speak a parable, because he was near Jerusalem, and they thought that the kingdom of God was at once to unfold to view. <sup>12</sup> He said then, A man of rank went to a far country to get for himself a kingdom and to return : <sup>13</sup> and he called ten servants of his, and handed to them ten pounds, and said to them, Do business till I

ἀπῆγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος 37  
παρέρχεται· καὶ ἐβόησε λέγων, Ἰησοῦ, υἱὲ Δαβὶδ, 38  
ἐλέησόν με. Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα 39  
σιγήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν, Υἱὲ Δαβὶδ,  
ἐλέησόν με. Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν 40  
ἀχθῆναι πρὸς αὐτὸν· ἐγγίσαντος δὲ αὐτοῦ, ἐπηρώτησεν  
αὐτόν, Τί σοι θέλεις ποιῆσαι ; Ὁ δὲ εἶπε, Κύριε, ἵνα 41  
ἀναβλέψω. Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον 42  
ἢ πίστις σου σέσωκέ σε. Καὶ παραχρῆμα ἀνέβλε- 43  
ψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν. Καὶ  
πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

ΚΑΙ εἰσελθὼν διήρχετο τὴν Ἱεριχά. Καὶ ἰδοὺ 19  
ἄνθρωπος ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν  
ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος· καὶ ἐζήτει ἰδεῖν 3  
τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου,  
ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. Καὶ προδραμῶν ἔμπροσθεν 4  
ἀνέβη ἐπὶ συκομωρέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης  
ἤμελλε διέρχεσθαι. Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, 5  
ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν καὶ εἶπε πρὸς αὐτόν,  
Ζακχαῖε, σπεύσας κατέβηθι· σήμερον γὰρ ἐν τῷ  
οἴκῳ σου δεῖ με μέναι. Καὶ σπεύσας κατέβη, καὶ 6  
ὑπέδέξατο αὐτόν χαίρων. Καὶ ἰδόντες πάντες διε- 7  
γόγγυζον, λέγοντες, ὅτι, παρὰ ἁμαρτωλῷ ἀνδρὶ εἰς-  
ἦλθε καταλῦσαι. Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς 8  
τὸν Κύριον, Ἰδοὺ τὰ ἡμίσειά μου τῶν ὑπαρχόντων,  
Κύριε, πτωχοῖς δίδωμι, καὶ εἴ τίς τις ἐσυκοφάντησα,  
ἀποδίδωμι τετραπλοῦν. Εἶπε δὲ πρὸς αὐτόν ὁ 9  
Ἰησοῦς, ὅτι, σήμερον σωτηρία τῷ οἴκῳ τούτῳ  
ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν· ἦλθε 10  
γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ  
ἀπολωλός.

Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παρα- 11  
βολήν, διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτόν, καὶ  
δοκεῖν αὐτοῦ ὅτι παραχρῆμα μέλλει ἢ βασιλεία  
τοῦ Θεοῦ ἀναφαίνεσθαι. Εἶπεν οὖν, Ἄνθρωπος 12  
τις εὐγενῆς ἐπορεύθη εἰς χώραν μακράν, λαβεῖν  
ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι· καλέσας δὲ 13  
δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ  
εἶπε πρὸς αὐτούς, Πραγματεύσασθε ἐν ᾧ ἔρχομαι.

14 Οἱ δὲ πολῖται αὐτοῦ ἐμίσην αὐτόν, καὶ ἀπέστειλαν  
 πρεσβείαν ὀπίσω αὐτοῦ λέγοντες, Οὐ θέλομεν  
 15 τοῦτον βασιλεύσαι ἐφ' ἡμᾶς. Καὶ ἐγένετο ἐν τῷ  
 ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε  
 φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς ἔδωκε  
 τὸ ἀργύριον, ἵνα γνῶ τίς τί διεπραγματεύσατο.  
 16 Παρεγένετο δὲ ὁ πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου  
 17 δέκα προσηργάσατο μνᾶς. Καὶ εἶπεν αὐτῷ, Ἐὖγε,  
 ἀγαθὲ δούλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι  
 18 ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. Καὶ ἤλθεν ὁ  
 δεῦτερος λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε πέντε  
 19 μνᾶς. Εἶπε δὲ καὶ τούτῳ, Καὶ σὺ ἐπάνω γίνου  
 20 πέντε πόλεων. Καὶ ὁ ἕτερος ἦλθε λέγων, Κύριε,  
 ἰδοὺ ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ·  
 21 ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἶρεις  
 22 ὁ οὐκ ἔθηκας, καὶ θερίζεις ὁ οὐκ ἔσπειρας. Λέγει  
 αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρῆ δούλε·  
 ἦεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶρων ὁ  
 23 οὐκ ἔθηκα, καὶ θερίζων ὁ οὐκ ἔσπειρα; καὶ διὰ τί  
 οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; ἀλλὰ  
 24 ἔλθων σὺν τόκῳ ἂν αὐτὸ ἔπραξα. Καὶ τοῖς παρε-  
 στῶσιν εἶπεν, Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε  
 25 τῷ τὰς δέκα μνᾶς ἔχοντι. Καὶ εἶπον αὐτῷ, Κύριε,  
 26 ἔχει δέκα μνᾶς. Λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι  
 δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει,  
 27 ἀρθήσεται. Πλὴν τοὺς ἔχθρους μου τούτους  
 τοὺς μὴ θελήσαντάς με βασιλεύσαι ἐπ' αὐτοὺς  
 ἀγάγετε ὧδε, καὶ κατασφάζετε αὐτοὺς ἔμπροσθέν  
 μου.  
 28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν, ἀναβαίνων  
 29 εἰς Ἱεροσόλυμα. Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθ-  
 φαγῆ καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον  
 30 ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν εἰπὼν, Ὑπάγετε  
 εἰς τὴν κατέναντι κώμην, ἐν ἣ εἰσπορευόμενοι εὐρή-  
 σετε πῶλον δεδεμένον, ἐφ' οὗ οὐδεὶς πώποτε ἀνθρώ-  
 31 πων ἐκάθισε, καὶ λύσαντες αὐτὸν ἀγάγετε· καὶ  
 εἰάν τις ὑμᾶς ἐρωτᾷ, Διὰ τί λύετε; οὕτως ἐρεῖτε  
 32 αὐτῷ, ὅτι, ὁ Κύριος αὐτοῦ χρεῖαν ἔχει. Ἀπελ-  
 θόντες δὲ οἱ ἀπεσταλλέντοι εὗρον καθὼς εἶπεν αὐτοῖς·  
 33 λύντων δὲ αὐτῶν ἰὸν πῶλον εἶπον οἱ κύριοι αὐτοῦ

come. <sup>14</sup>But his countrymen hated him, and sent off an embassy after him, saying, We do not choose that this man should be king over us. <sup>15</sup>And it came to pass, when he came back, having got the kingdom, that he bade these ten servants be summoned to him, to whom he had handed the money, that he might learn what business each one had done. <sup>16</sup>And there came up the first, saying, Sir, thy pound has made a gain of ten pounds. <sup>17</sup>And he said to him, Well done, good servant; because thou wast trusty in a very small matter, have authority over ten towns. <sup>18</sup>And there came the second saying, Thy pound, Sir, has yielded five pounds. <sup>19</sup>And he said to this one also, Be thou too over five towns. <sup>20</sup>And the other came saying, Sir, lo, thy pound, which I kept stowed away in a napkin; <sup>21</sup>for I feared thee, because thou art a harsh man; thou takest up that which thou didst not put down, and reapest that which thou didst not sow. <sup>22</sup>He says to him, Out of thy mouth will I judge thee, wicked servant: thou knewest that I am a harsh man, taking up that which I did not put down, and reaping that which I did not sow; <sup>23</sup>and why didst thou not hand over my money to a bank? and on coming I should have got payment with interest. <sup>24</sup>And he said to the bystanders, Take from him the pound, and give it to him that has the ten pounds.—<sup>25</sup>And they said to him, Sir, he has ten pounds.—<sup>26</sup>I tell you that to every one that has, there will be given; but from him that has not, even what he has, will be taken away. <sup>27</sup>However, these foes of mine that did not choose that I should be king over them, bring them hither and slaughter them before me. <sup>28</sup>And having said these things, he journeyed onwards, going up to Jerusalem. <sup>29</sup>And it came to pass that, when he had come near to Bethphage and Bethany against the mount called the Mount of Olives, he sent two of his disciples, <sup>30</sup>saying, Go to the village over against us; on entering which you will find a colt tied up, upon which no man ever sat; and loose and bring it; <sup>31</sup>and if any one ask you, Why are you loosing it? you shall say thus to him, The Lord has need of it. <sup>32</sup>And those that had been sent, went away and found just as he told them: <sup>33</sup>and as they

were loosing the colt, its owners said to them, Why are you loosing the colt? <sup>34</sup>And they said, The Lord has need of it. <sup>35</sup>And they brought it to Jesus, and having thrown their own mantles on the colt they mounted Jesus on it: <sup>36</sup>and as he went on, they spread beneath him their mantles on the road. <sup>37</sup>And as he at length came near, at the way down the Mount of Olives, all the throng of the disciples began, in their joy, to praise God with a loud voice about all the miracles that they had seen, <sup>38</sup>saying, Blessed is the king that is coming in the Lord's name; in heaven peace, and glory in the highest realms. <sup>39</sup>And some of the Pharisees from among the crowd said to him, Master, rebuke thy disciples. <sup>40</sup>And he said in answer, I tell you that, were these to hush, the stones will cry out.

<sup>41</sup>And when he had come near, on seeing the city he wept over it, <sup>42</sup>saying, Would that thou hadst marked, even thou, at least in this thy day, the things that concern thy peace: but now have they been hidden from thy eyes: <sup>43</sup>because days shall come on thee, when thy foes will throw a rampart round thee and compass thee about and hem thee in on every side, <sup>44</sup>and will level thee with the ground and thy children within thee, and will not leave in thee stone upon stone; because thou didst not mark the season of thy visitation.

<sup>45</sup>And on entering the temple he began to turn out the sellers, <sup>46</sup>saying to them, It is written, And my house shall be a house of prayer: you, however, have made it a den of robbers. <sup>47</sup>And he was teaching daily in the temple: but the chief priests and the scribes were endeavouring to destroy him, and the leading men of the people, <sup>48</sup>but could not devise what they were to do, for all the people hung on his words while listening to him.

And it came to pass on one of the days, while he was teaching the people in the temple and telling the good tidings, the priests and the scribes with the elders came upon him, <sup>2</sup>and spoke to him, saying, Tell us by what authority thou art doing these things, and who it is that gave thee this authority? <sup>3</sup>And he said in answer to them, I too will put a question to you; and tell me,

πρὸς αὐτούς, *Τί λύετε τὸν πῶλον; Οἱ δὲ εἶπον, ὅτι,* <sup>34</sup>  
*ὁ Κύριος αὐτοῦ χρεῖαν ἔχει. Καὶ ἤγαγον αὐτὸν* <sup>35</sup>  
*πρὸς τὸν Ἰησοῦν, καὶ ἐπιρρίψαντες ἑαυτῶν τὰ ἱμάτια*  
*ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν πορευο-* <sup>36</sup>  
*μένου δὲ αὐτοῦ, ὑπεστρώνον τὰ ἱμάτια αὐτῶν ἐν*  
*τῇ ὁδῷ. Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ κατα-* <sup>37</sup>  
*βάσει τοῦ ὄρους τῶν ἐλαιῶν, ἤρξαντο ἅπαν τὸ*  
*πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν*  
*φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμειον, λέγοντι* <sup>38</sup>  
*τες, Εὐλόγημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι*  
*Κυρίου· ἐν οὐρανῷ εἰρήνη, καὶ δόξα ἐν ὑψίστοις.*  
*Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς* <sup>39</sup>  
*αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.*  
*Καὶ ἀποκριθεὶς εἶπε, Λέγω ὑμῖν ὅτι ἐὰν οὗτοι σιω-* <sup>40</sup>  
*πήσωσιν, οἱ λίθοι κρᾶξουσιν.*

*Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτήν,* <sup>41</sup>  
*λέγων, ὅτι, εἰ ἔγνωσ καὶ σὺ καὶ γε ἐν τῇ* <sup>42</sup>  
*ἡμέρᾳ σου ταύτῃ τὰ πρὸς εἰρήνην σου—νῦν δὲ*  
*ἐκρύβη ἀπὸ ὀφθαλμῶν σου· ὅτι ἤξουσιν ἡμέραι ἐπὶ* <sup>43</sup>  
*σε, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ*  
*περικυκλώσουσί σε καὶ συνέξουσί σε πάντοθεν, καὶ* <sup>44</sup>  
*ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφή-*  
*σουσι λίθον ἐπὶ λίθῳ ἐν σοί, ἀνθ' ὧν οὐκ ἔγνωσ τὸν*  
*καιρὸν τῆς ἐπισκοπῆς σου.*

*Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς* <sup>45</sup>  
*πωλοῦντας, λέγων αὐτοῖς, Γέγραπται, Καὶ ἔσται ὁ* <sup>46</sup>  
*οἶκός μου οἶκος προσευχῆς· ὑμεῖς δὲ αὐτὸν ἐποιήσατε*  
*σπήλαιον ληστῶν. Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν* <sup>47</sup>  
*ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν*  
*αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ, καὶ οὐχ* <sup>48</sup>  
*εὔρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέ-*  
*ματο αὐτοῦ ἀκούων.*

*ΚΑΙ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, διδάσκοντος* <sup>20</sup>  
*αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου,*  
*ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς*  
*πρεσβυτέροις, καὶ εἶπον πρὸς αὐτόν, Εἰπὸν ἡμῖν ἐν* <sup>2</sup>  
*ποία ἐξουσία ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δούς σοι*  
*τὴν ἐξουσίαν ταύτην; Ἀποκριθεὶς δὲ εἶπε πρὸς* <sup>3</sup>  
*αὐτούς, Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον, καὶ εἶπατε*



- 4 μοι, Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ  
 5 ἐξ ἀνθρώπων; Οἱ δὲ συνελογίσαντο πρὸς ἑαυ-  
 τούς λέγοντες, ὅτι, εἰάν εἴπωμεν, Ἐξ οὐρανοῦ,  
 6 ἐρεῖ, Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; εἰάν δὲ  
 εἴπωμεν, Ἐξ ἀνθρώπων, ὁ λαὸς ἀπας καταλιθάσει  
 ἡμᾶς· πεπεισμένοι γάρ ἐστιν Ἰωάννην προφήτην  
 7 εἶναι. Καὶ ἀπεκρίθησαν μὴ εἰδέναί ποθεν. Καὶ  
 8 ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν  
 ποία ἐξουσία ταῦτα ποιῶ.  
 9 Ἦρξατο δὲ λέγειν πρὸς τὸν λαὸν τὴν παραβολὴν  
 ταύτην. Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα καὶ ἐξέ-  
 δοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἰκανούς.  
 10 Καὶ καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δούλων,  
 ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ·  
 οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν.  
 11 Καὶ προσέθετο ἕτερον πέμψαι δούλον· οἱ δὲ κάκεῖ-  
 νον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.  
 12 Καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τούτου  
 13 τραυματίσαντες ἐξέβαλον. Εἶπε δὲ ὁ κύριος τοῦ  
 ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν  
 ἀγαπητόν· ἴσως τούτου ἐντραπήσονται. Ἰδόν-  
 14 τες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλή-  
 λους λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· ἀπο-  
 κτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.  
 15 Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέ-  
 κτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπε-  
 16 λῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς  
 τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Ἀκού-  
 17 σαντες δὲ εἶπον, Μὴ γένοιτο. Ὁ δὲ ἐμβλέψας  
 αὐτοῖς εἶπε, Τί οὖν ἐστὶ τὸ γεγραμμένον τούτο;  
 Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος  
 18 ἐγενήθη εἰς κεφαλὴν γωνίας. Πᾶς ὁ πεσὼν ἐπ'  
 ἐκείνον τὸν λίθον συνθλαστήσεται· ἐφ' ὃν δ' ἂν  
 19 πέσῃ, λικμήσει αὐτόν. Καὶ ἐζήτησαν οἱ γραμμα-  
 τεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας  
 ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν  
 γὰρ ὅτι πρὸς αὐτοὺς εἶπε τὴν παραβολὴν ταύτην.  
 20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑπο-  
 κρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωται  
 αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ

<sup>4</sup> Was the baptism of John from heaven or from men? <sup>5</sup> But they reasoned with themselves, saying, If we say, From heaven, he will say, Why then did you not believe him? <sup>6</sup> And if we say, From men, all the people will stone us, for they felt assured that John was a prophet. <sup>7</sup> And they answered that they did not know whence it was. <sup>8</sup> And Jesus said to them, Neither do I tell you by what authority I am doing these things.

<sup>9</sup> And he began to speak to the people this parable. A man planted a vineyard, and let it to husbandmen, and went abroad for some time. <sup>10</sup> And in season he despatched to the husbandmen a servant, that they might make him a payment from the crop of the vineyard; but the husbandmen beat him, and sent him away empty handed. <sup>11</sup> And he went on to send another; but him too they beat and foully treated, and sent him away empty handed. <sup>12</sup> And he went on to send a third; but this one also they wounded, and cast him out. <sup>13</sup> And the owner of the vineyard said, What shall I do? I will send my son, my beloved; perhaps they will be ashamed at him. <sup>14</sup> But on seeing him the husbandmen debated with each other, saying, This is the heir: let us kill him, that the inheritance may become ours. <sup>15</sup> And they cast him out of the vineyard and killed him. What then will the owner of the vineyard do to them? <sup>16</sup> He will come and destroy these husbandmen, and give the vineyard to others. And on hearing it they said, Forbid it. <sup>17</sup> But he cast a glance on them and said, What then means this that is written? A stone which the builders disallowed, the same became a head of a corner. <sup>18</sup> Every one that shall have fallen on that stone, will be shattered; but on whomsoever it shall have fallen, it will scatter him to dust. <sup>19</sup> And the scribes and the chief priests endeavoured to lay hands on him in the same hour, but feared the people: for they knew that he had spoken the parable with regard to themselves.

<sup>20</sup> And they watched closely, and sent out spies under a mask that they were righteous, that they might fasten on his discourse, so as to give him over to the ruling power and to the authority of the

governor. <sup>21</sup> And they asked him, saying, Master, we know that thou speakest and teachest rightly, and dost not make account of the person, but teachest the way of God truthfully: <sup>22</sup> is it allowable that we should pay tribute to Caesar, or not? <sup>23</sup> But he perceived their knavery and said to them, <sup>24</sup> Shew me a penny. Whose likeness and legend has it? <sup>25</sup> And they said in answer, Caesar's. <sup>26</sup> And he said to them, Well then, discharge the things of Caesar to Caesar, and the things of God to God. <sup>27</sup> And they were not able to fasten on his language, and they wondered at his answer and were silent.

<sup>27</sup> And there came up some of the Sadducees, who deny that there is a resurrection, and asked him, <sup>28</sup> saying, Master, Moses wrote for us, that, if any one's brother should have died, having a wife, and the same have died childless, his brother should take his wife and raise seed for his brother. <sup>29</sup> There were then seven brothers; and the first having taken a wife died childless; <sup>30</sup> and the second and the third took her; <sup>31</sup> and, in the same way, the seven too left no children and died: <sup>32</sup> afterwards the woman also died. <sup>33</sup> The woman then at the resurrection is to be wife of which of them? <sup>34</sup> for the seven had her to wife. <sup>35</sup> And Jesus said to them, The sons of this age marry and are given in marriage; <sup>36</sup> but those that shall have been deemed worthy to find a place in that age and the resurrection from the dead, neither marry nor are given in marriage; <sup>37</sup> for they cannot even die any more, for they are angel-like, and are sons of God, being sons of the resurrection. <sup>38</sup> But that the dead are raised, even Moses clearly shewed, at the bush, when he calls the Lord the God of Abraham and God of Isaac and God of Jacob: <sup>39</sup> now he is not God of dead but of living ones, for all live to him. <sup>40</sup> And some of the scribes said in answer, Master, thou hast well said. <sup>41</sup> For no longer did they venture to put any question to him.

<sup>41</sup> And he said to them, How is it that the scribes say that the Christ is David's son, <sup>42</sup> and David himself says in the book of Psalms, The Lord said to my lord, Sit on

τῆ ἔξουσία τοῦ ἡγεμόνος. Καὶ ἐπηρώτησαν αὐτὸν 21 λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· ἔξεστιν 22 ἡμᾶς Καίσαρι φόρον δοῦνα ἢ οὐ; Κατανο- 23 ῆσας δὲ αὐτῶν τὴν πανουργίαν εἶπε πρὸς αὐτοῦς, Δεῖξάτέ μοι δηρᾶριον. Τίτος ἔχει εἰκόνα καὶ ἐπι- 24 γραφήν; Ἀποκριθέντες δὲ εἶπον, Καίσαρος. Ὁ δὲ 25 εἶπε πρὸς αὐτούς, Τοῖνον ἀπόδοτε τὰ Καίσαρος τῷ Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Καὶ οὐκ 26 ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντι- 27 λέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν λέγοντες, Διδάσκαλε, Μωσῆς ἐγραψεν ἡμῖν, ἕαν 28 τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. Ἐπτὰ οὖν ἀδελφοὶ ἦσαν, καὶ ὁ πρῶτος λαβὼν 29 γυναῖκα ἀπέθανεν ἄτεκνος· καὶ ὁ δεύτερος καὶ ὁ 30 31 τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἐπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον ὑστερον καὶ ἡ 32 γυνὴ ἀπέθανεν. Ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει 33 τίνος αὐτῶν γίνεται γυνὴ; οἱ γὰρ ἐπτὰ ἔσχον αὐτὴν γυναῖκα. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ 34 υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ γαμίσκονται, οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ 35 τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίσκονται· οὐδὲ γὰρ ἀποθανεῖν ἐτι δύνανται, 36 ἰσαγγελοὶ γὰρ εἰσι, καὶ υἱοὶ εἰσι Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. Ὅτι δὲ ἐγείρονται οἱ νεκροί, 37 καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ καὶ Θεὸν Ἰσαὰκ καὶ Θεὸν Ἰακώβ· Θεὸς δὲ οὐκ ἔστι νεκρῶν ἀλλὰ ζώντων 38 πάντες γὰρ αὐτῷ ζῶσιν. Ἀποκριθέντες δὲ τινες 39 τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς εἶπας. Οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. 40

Εἶπε δὲ πρὸς αὐτούς, Πῶς λέγουσι τὸν Χριστὸν εἶναι 41 Δαυὶδ υἱόν, καὶ αὐτὸς Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν, 42 Εἶπε Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,

43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;  
 44 Δαυὶδ οὖν αὐτὸν κύριον καλεῖ· καὶ πῶς αὐτοῦ υἱός ἐστιν;  
 45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπε πρὸς αὐτούς,  
 46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελούντων περι-  
 πατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς  
 ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ  
 47 πρωτοκλισίας ἐν τοῖς δείπνοις. Οἱ κατεσθίουσι τὰς  
 οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται,  
 οὗτοι λήφονται περισσώτερον κρίμα.  
 21 ἈΝΑΒΛΕΨΑΣ δὲ εἶδε τοὺς βάλλοντας εἰς τὸ  
 2 γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίουσ. Εἶδε δὲ  
 3 τινα καὶ χήραν πενιχρὰν βάλλονσαν ἐκεῖ δύο λεπτά,  
 4 καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ πτωχὴ  
 5 αὕτη πλείω πάντων ἔβαλεν· ἅπαντες γὰρ οὗτοι ἐκ  
 τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη  
 δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν  
 εἶχεν, ἔβαλε.  
 5 Καὶ τινῶν λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις  
 6 καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε, Ταῦτα ἂ  
 θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται  
 7 λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται. Ἐπρωτόησαν  
 δὲ αὐτὸν λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται;  
 8 καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; Ὁ δὲ  
 εἶπε, Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται  
 ἐπὶ τῷ ὀνόματί μου, λέγοντες, ὅτι, ἐγὼ εἰμι, καὶ ὁ  
 9 καιρὸς ἤγγικε· μὴ πορευθῆτε ὀπίσω αὐτῶν. Ὅταν  
 δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτο-  
 ηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ  
 10 εὐθέως τὸ τέλος. Τότε ἔλεγεν αὐτοῖς, Ἐγερθή-  
 σεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,  
 11 σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους λοιμοὶ καὶ λιμοὶ  
 ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα  
 12 ἔσται. Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ'  
 ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδίδόντες  
 εἰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασι-  
 13 λέϊς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματος μου ἂποβή-  
 14 σεται δὲ ὑμῖν εἰς μαρτύριον. Θέτε οὖν ἐν ταῖς  
 15 καρδίαις ὑμῶν, μὴ προμελετᾶν ἀπολογηθῆναι· ἐγὼ  
 γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ οὐ δυνήσονται  
 ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.

my right hand, <sup>43</sup> till I shall have made thy foes a footstool of thy feet? <sup>44</sup> David then calls him lord: and how is he his son?

<sup>45</sup> And while all the people were listening, he said to them, <sup>46</sup> Take heed of the scribes, who like to walk about in robes, and love greetings in the market places and chief seats in the synagogues and first places at meals. <sup>47</sup> They that eat up the widows' houses and by way of cloak pray at great length, these will get a far greater doom.

And he looked up and saw the rich who were throwing their gifts into the treasury. <sup>2</sup> And he saw too a certain poor widow throwing in thither two mites, <sup>3</sup> and said, With truth I tell you, that this widow in deep poverty, threw in more than all; <sup>4</sup> for all these threw among the gifts out of that which they had to spare, but she, out of her need, threw in all the livelihood that she had.

<sup>5</sup> And while some were saying about the temple that it was embellished with beautiful stones and dedicated things, he said, <sup>6</sup> As to these things which you are beholding, days will come, when there will not be left stone upon stone which will not be thrown down. <sup>7</sup> And they asked him, saying, Master, when then will these things be, and what the sign when these things shall be going to happen? <sup>8</sup> And he said, Beware lest you be misled; for many will come in my name, saying, I am he, and the season is at hand: do not go after them. <sup>9</sup> But whenever you shall hear of wars and turmoils, be not alarmed; for it must be that these things come to pass, but the end is not forthwith. <sup>10</sup> Then he said to them, There will rise nation against nation and kingdom against kingdom, <sup>11</sup> and there will be great earthquakes, and in several places plagues and dearths, and there will be frightful sights and great signs from heaven. <sup>12</sup> But before all these things they will lay their hands on you and persecute you, giving you over to synagogues and prisons, brought before kings and governors for my name's sake: <sup>13</sup> but it will issue for you in a deed of witness. <sup>14</sup> Settle it then in your hearts not to ponder a plea in answer; <sup>15</sup> for I will give you a mouth and wisdom which all that are set against you, will not be able to withstand or gainsay.

<sup>16</sup> And you will be delivered up by both parents and brothers and kinsmen and friends, and they will put some of you to death; <sup>17</sup> and you will be hated by all on account of my name; <sup>18</sup> but not a hair from your head shall be lost: <sup>19</sup> by your endurance will you purchase your lives. <sup>20</sup> But whenever you shall see Jerusalem compassed by armies, then gather that her wasting is at hand. <sup>21</sup> Then let those in Judaea fly to the mountains, and let those in the midst of her go out, and let not those in the country places enter into her; <sup>22</sup> because these are days of vengeance for the fulfilling of all things that are written. <sup>23</sup> Woe to the women with child and that are suckling in those days, for there will be great hardship in the earth, and wrath on this people; <sup>24</sup> and they will fall by the sword's edge, and be carried captive to all the nations; and Jerusalem will be trampled by nations, till times of nations shall have reached the full. <sup>25</sup> And there will be signs in sun and moon and stars, and on the earth distress of nations, in bewilderment at the sea's roaring and tossing, <sup>26</sup> while men are fainting from fear and a looking for the things coming on the world; for the powers of the heavens will be shaken. <sup>27</sup> And then will they see the Son of Man coming in a cloud with great power and glory. <sup>28</sup> But when all these things are beginning to come to pass, lift yourselves and raise your heads, because your ransoming draws near. <sup>29</sup> And he spoke a parable to them. See the fig tree and all the trees: <sup>30</sup> when they have at length shot out, in seeing it you gather of yourselves, that at length the summer is near; <sup>31</sup> so do you too, when you shall see these things coming to pass, gather that the kingdom of God is near. <sup>32</sup> Verily I tell you, that this generation shall not have passed away, till all these things have come to pass. <sup>33</sup> The heaven and the earth will pass away, but my words shall not pass away. <sup>34</sup> Take heed to yourselves, lest your hearts be weighed down with debauch and drunkenness and life's concerns, and that day come upon you with surprise; <sup>35</sup> for as a snare will it come over all that are settled on the face of the entire land. <sup>36</sup> Be wakeful then at

Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ 16  
 συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν, καὶ 17  
 ἔσσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· 18  
 καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται· 19  
 ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν· 19  
 Ὅταν δὲ ἴδητε κυκλομένην ὑπὸ στρατοπέδων τὴν 20  
 Ἱερουσαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις 21  
 αὐτῆς· Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ 21  
 ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ οἱ ἐν 22  
 ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν, ὅτι ἡμέρα 22  
 ἐκδικήσεως αὐταὶ εἰσι τοῦ πλησθῆναι πάντα τὰ γε- 23  
 γραμμένα· Οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς 23  
 θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ 24  
 ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὄργῃ τῷ λαῷ τούτῳ, 24  
 καὶ πεσοῦνται στόματι μαχαίρας καὶ αἰχμαλω- 24  
 τισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἱερουσαλήμ 25  
 ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσι 25  
 καιροὶ ἐθνῶν· Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ 25  
 σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν 26  
 ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου, ἀποψυχόντων 26  
 ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχόμε- 26  
 νων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν 27  
 σαλευθήσονται· Καὶ τότε ὄψονται τὸν υἱὸν τοῦ 27  
 ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ 28  
 δόξης πολλῆς· Ἀρχομένων δὲ τούτων γίνεσθαι, 28  
 ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι 29  
 ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν· Καὶ εἶπε παραβολὴν 29  
 αὐτοῖς· Ἴδτε τὴν συκὴν καὶ πάντα τὰ δένδρα· 30  
 ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώ- 30  
 σκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν· οὕτω καὶ ὑμεῖς, 31  
 ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν 32  
 ἡ βασιλεία τοῦ Θεοῦ· Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ 32  
 παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται· Ὁ 33  
 οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ 33  
 μὴ παρελεύσονται· Προσέχετε δὲ ἑαυτοὺς, μὴ ποτε 34  
 βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραυγῇ καὶ μεθῃ καὶ 34  
 μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος 35  
 ἡ ἡμέρα ἐκείνη· ὡς παγὶς γὰρ ἐπεισελεύσεται ἐπὶ 35  
 πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς 36  
 γῆς· Ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι, ἵνα 36

καταξιώθητε ἐκφυγεῖν πάντα ταῦτα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

- 37 <sup>3</sup> Ἦν δὲ τὰς ἡμέρας διδάσκων ἐν τῷ ἱερῷ, τὰς δὲ νύκτας ἐξερχόμενος ἠυλίξετο εἰς τὸ ὄρος τὸ 38 καλούμενον ἑλαιῶν· καὶ πᾶς ὁ λαὸς ὠρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

22 <sup>1</sup> ἮΓΓΙΖΕ δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη 2 πάσχα· καὶ ἐζήτουν οἱ ἀρχιερ εἰς καὶ οἱ γραμματεῖς 3 τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβούντο γὰρ τὸν λαόν. Εἰσηλθε δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον 4 Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ στρατηγοῖς 5 τὸ πῶς αὐτοῖς παραδῶ αὐτόν. Καὶ ἐχάρησαν καὶ 6 συνέθεντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐξομολόγησε, καὶ ἐξῆτι εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.

7 Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἣ ἔδει θύεσθαι 8 τὸ πάσχα· καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην εἰπόν, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα 9 φάγωμεν. Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις ἐτοιμά- 10 σωμεν; Ὁ δὲ εἶπεν αὐτοῖς, Ἰδοῦ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ 11 εἰσπορεύεται· καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἔστι τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 12 Κἀκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· 13 ἐκεῖ ἐτοιμάσατε. Ἀπελθόντες δὲ εἴρον καθὼς εἶρη- κεν αὐτοῖς, καὶ ἠτοιμάσαν τὸ πάσχα.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀπέπεσε καὶ οἱ ἀπόστολοι 15 σὺν αὐτῷ. Καὶ εἶπε πρὸς αὐτούς, Ἐπιθυμία ἐπε- θύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ 16 με παθεῖν· λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω αὐτὸ, ἕως ὅτου πληρωθῆ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 17 Καὶ δεξιόμενος ποτήριον εὐχαριστήσας εἶπε, Λάβετε 18 τοῦτο καὶ διαμερίσατε ἑαυτοῖς· λέγω γὰρ ὑμῖν, οὐ μὴ πῖω ἀπὸ τοῦ γενήματος τῆς ἀμπέλου, ἕως ὅτου 19 ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ. Καὶ λαβὼν ἄρτον

every season, entreating that you may be deemed worthy to escape all these things that are to come to pass, and to stand before the Son of Man.

<sup>37</sup> And he was during the days teaching in the temple, but the nights he went out and spent on the mount called the Mount of Olives; <sup>38</sup> and all the people came to him at early morn in the temple to listen to him.

Now the feast of unleavened bread, called the Passover, was drawing near; <sup>2</sup> and the chief priests and the scribes were in debate, how they were to destroy him; for they feared the people. <sup>3</sup> But Satan entered into Judas called Iscariot, belonging to the number of the twelve, <sup>4</sup> and he went away and spoke with the chief priests and captains, how he was to give him up to them. <sup>5</sup> And they were glad and engaged to give him money; <sup>6</sup> and he made agreement, and was trying to find a fit time for giving him up to them without a crowd.

<sup>7</sup> And the day came of unleavened bread on which the passover ought to be sacrificed; <sup>8</sup> and he despatched Peter and John, saying, Go and make ready for us the passover, that we may eat it. <sup>9</sup> And they said to him, Where wilt thou have us make ready? <sup>10</sup> And he said to them, Lo, on your entering the city, there will meet you a man carrying a pitcher of water: follow him to the house where he goes in; <sup>11</sup> and you shall say to the householder, The Master says to thee, Where is the guest-chamber in which I may eat the passover with my disciples? <sup>12</sup> And he will shew you a large upper room furnished: there make ready. <sup>13</sup> And they went away and found just as he had told them, and they made ready the passover.

<sup>14</sup> And when the hour had arrived, he lay down at table, and the apostles with him. <sup>15</sup> And he said to them, With longing have I longed to eat this passover with you before I suffer; <sup>16</sup> for I tell you that I shall eat it no more, till it shall have been fulfilled in the kingdom of God. <sup>17</sup> And he took a cup, and having given thanks said, Take this and share it among yourselves; <sup>18</sup> for I tell you, I will not drink of the offspring of the vine, till the kingdom of God shall have come.

<sup>19</sup> And he took a loaf, and having given thanks he broke and gave it to them, saying, This is my body which is being given in your behalf: this do in remembrance of me. <sup>20</sup> And the cup in the same way, after they had supped, saying, This cup is the new covenant in my blood, this that is being poured out in your behalf. <sup>21</sup> However, lo, the hand of him that is delivering me up, is with me on the table: <sup>22</sup> because the Son of Man is on his way according to that which has been marked out: however, woe to that man through whom he is delivered up. <sup>23</sup> And they began to be at debate with each other, which then of them it was that was to be the doer of this.

<sup>24</sup> And there arose also a rivalry among them, which of them seemed to be greatest. <sup>25</sup> But he said to them, The kings of the nations are masters of them, and they that wield power over them, are called benefactors: <sup>26</sup> you however are not so; but let the greatest among you become as the youngest, and he that is chief, as he that waits: <sup>27</sup> for which is greater, he that is at table, or he that waits? is not he that is at table? but I am amid you as he that waits. <sup>28</sup> You however are those that have abided with me in my trials: <sup>29</sup> and I appoint to you, according as my Father appointed me a kingdom, <sup>30</sup> to eat and drink at my table in my kingdom; and you shall sit on thrones judging the twelve tribes of Israel. <sup>31</sup> Simon, Simon, Satan has asked leave on you, to sift you as wheat. <sup>32</sup> I however made entreaty about thee, that thy faith may not quite fail; and do thou on turning again make steadfast thy brethren. <sup>33</sup> And he said, Lord, with thee am I ready to take my way both to prison and to death. <sup>34</sup> But he said, I tell thee, Peter, a cock will not crow to day, till thou shalt have thrice denied that thou knowest me.

<sup>35</sup> And he said to them, When I sent you out without purse or wallet or sandals, did you lack aught? And they said, Nothing. <sup>36</sup> He said then to them, But now let him that has a purse, take it, and likewise also a wallet, and he that has none, sell his mantle and buy a sword: <sup>37</sup> for I tell you that I must still be accomplished in me this that is written, And he was reckoned with the lawless:

εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς λέγων, Τοῦτό ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε ἐς τὴν ἐμὴν ἀνάμνησιν. Καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἱματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. Πλὴν ἰδοὺ ἡ χεὶρ τοῦ 21 παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης· ὅτι ὁ 22 υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὄρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται. Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς 23 ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν 24 δοκεῖ εἶναι μείζων. Ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς 25 τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζουσιν αὐτῶν· εὐεργέται καλοῦνται ὑμεῖς δὲ οὐχ οὕτως, 26 ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν· τίς γὰρ μείζων, ὁ 27 ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. Ὑμεῖς 28 ἐγὼ δὲ εἶπε οἱ διαμεμνηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· κατὰ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι 29 ὁ πατήρ μου βασιλείαν, ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσεσθε ἐπὶ θρόνον κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. Σίμων, Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ 31 σιναῖσαι ὡς τὸν σῖτον· ἐγὼ δὲ ἐδέηθην περὶ σοῦ, 32 ἵνα μὴ ἐκλίπῃ ἡ πίστις σου, καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου. Ὁ δὲ εἶπεν 33 αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. Ὁ δὲ εἶπε, Λέγω σοι, 34 Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ, ἕως τρίς ἀπαρνήσῃ μὴ εἶδέναι με.

Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ 35 βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; Οἱ δὲ εἶπον, Οὐδενός. Εἶπεν οὖν 36 αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν· λέγω 37 γὰρ ὑμῖν ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ

- 38 τὸ περὶ ἐμοῦ τέλος ἔχει. Οἱ δὲ εἶπον, Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. Ὁ δὲ εἶπεν αὐτοῖς, Ἰκανὸν ἐστί.
- 39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.
- 40 Γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, Προσεύ-  
41 χεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. Καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ θεῖς  
42 τὰ γόνατα προσήχετο, λέγων, Πάτερ, εἰ βούλει παρενεγκεῖν τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ—πλὴν μὴ  
43 τὸ θέλημα μου ἀλλὰ τὸ σὸν γενέσθω. Ὁφθῆ δὲ  
44 αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν· καὶ  
γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσήχετο· ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος κατα-  
45 βαίνοντες ἐπὶ τὴν γῆν. Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρε κοιμω-  
46 μένους αὐτοὺς ἀπὸ τῆς λύπης, καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλ-  
47 θητε εἰς πειρασμόν. Ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα προήρχετο αὐτούς, καὶ ἤγγισε τῷ Ἰησοῦ φιλήσας  
48 αὐτόν. Ἰησοῦς δὲ εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον, Κύριε, εἰ πατάξομεν ἐν  
50 μαχαίρᾳ; Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δούλον καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν.  
51 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐὰντε ἕως τούτου.  
52 Καὶ ἀψάμενος τοῦ ὠτίου ἰάσατο αὐτόν. Εἶπε δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ ληστήν ἐξεληλύθατε μετὰ μαχαिरῶν καὶ  
53 ξύλων· καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείατε τὰς χεῖρας ἐπ' ἐμέ· ἀλλὰ αὕτη ὑμῶν ἐστὶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.  
54 Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. Περιψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθίσαντων, ἐκάθητο ὁ Πέτρος μέσος  
56 αὐτῶν· ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτεινίσασα αὐτῷ εἶπε, Καὶ οὗτος

and the matter regarding me has an accomplishment. <sup>38</sup> And they said, Lord, lo, here are two swords. And he said to them, It is enough.

<sup>39</sup> And on going out he went, according to his wont, to the Mount of Olives, and his disciples also followed him. <sup>40</sup> And when he was at the place, he said to them, Pray that you may not enter into temptation. <sup>41</sup> And he had withdrawn himself from them about a stone's throw, and he knelt down and was praying, <sup>42</sup> saying, Father, if thou art pleased to let this cup pass by from me—however, let not my will but thine be done. <sup>43</sup> And there appeared to him an angel from heaven, strengthening him: <sup>44</sup> and being in an agony he prayed very earnestly, and his sweat became as it were drops of blood falling on the ground. <sup>45</sup> And on rising from his prayer, he came to the disciples and found them falling asleep for sorrow, <sup>46</sup> and said to them, Why are you sleeping? rise and pray, that you may not enter into temptation. <sup>47</sup> While he was still speaking, lo, a crowd, and he that was called Judas, one of the twelve, headed them, and came near to Jesus to kiss him. <sup>48</sup> But Jesus said to him, Judas, with a kiss dost thou deliver up the Son of Man? <sup>49</sup> And those about him, on seeing what would ensue, said, Lord, shall we smite with the sword? <sup>50</sup> And one of them smote the high priest's servant, and struck off his right ear. <sup>51</sup> But Jesus said in answer, Thus far let it pass. And he touched his ear and healed him. <sup>52</sup> And Jesus said to the chief priests and captains of the temple and elders, that had come thither against him, Is it as against a robber that you have come out with swords and clubs? <sup>53</sup> when I was daily with you in the temple, you did not stretch out your hands against me: but this is your own hour and the power of darkness.

<sup>54</sup> And they took him and led him off and brought him to the high priest's house: but Peter followed far behind. <sup>55</sup> And when they had lighted a fire in the middle of the court and had sat down together, Peter was sitting amid them: <sup>56</sup> and a certain maid, seeing him seated at the fire and looking steadily at him, said, This

man too was with him. <sup>57</sup> But he denied, saying, I do not know him, woman. <sup>58</sup> And after a short time another man on seeing him said, Thou too art one of them. But Peter said, Man, I am not. <sup>59</sup> And in about one hour's time another stoutly averred, saying, In truth this man too was with him, for he is a Galilean. <sup>60</sup> But Peter said, Man, I know not what thou meanest. <sup>61</sup> And at once, while he was yet speaking, a cock crew; and the Lord turned and cast a look on Peter; and Peter called to mind the saying of the Lord, who told him, Before a cock crows, thou wilt thrice deny me. <sup>62</sup> And he went out and wept bitterly.

<sup>63</sup> And the men that held him, were making sport of him, beating him; <sup>64</sup> and having muffled him they asked him, saying, Prophesy, who it is that struck thee. <sup>65</sup> And many other things spoke they revilingly against him.

<sup>66</sup> And when day came, the elderhood of the people assembled, and the scribes and Pharisees, and they brought him up into their council, saying, <sup>67</sup> Tell us whether thou art the Christ. But he said to them, Were I to tell you, you would not believe; <sup>68</sup> and were I to ask, you would not answer. <sup>69</sup> From this time, however, will the Son of Man be seated on the right hand of the power of God. <sup>70</sup> And they all said, Art thou then the Son of God? And he said to them, You say it, that I am he. <sup>71</sup> And they said, What need have we any longer of witnesses? for we have ourselves heard from his mouth.

And the whole assemblage of them rose and brought him to Pilate. <sup>2</sup> And they began to accuse him, saying, This man we found turning our nation astray, and hindering the payment of tribute to Caesar, saying that he is himself an anointed king. <sup>3</sup> And Pilate asked him, saying, Art thou the king of the Jews? And he said to him in answer, Thou sayest it. <sup>4</sup> And Pilate said to the chief priests and the crowds, I find no fault in this man. <sup>5</sup> But they strove stoutly, saying, He stirs up the people, teaching over the whole of Judea, even beginning from Galilee as far as this place. <sup>6</sup> And Pilate on hearing of Galilee asked whether the

σὺν αὐτῷ ἦν. Ὁ δὲ ἠρνήσατο λέγων, Οὐκ οἶδα <sup>57</sup> αὐτόν, γύναι. Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν <sup>58</sup> ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος ἔφη, Ἄνθρωπε, οὐκ εἰμί. Καὶ διαστάσης ὥσει ὥρας <sup>59</sup> μίας, ἄλλος τις δισυχυρίζετο λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν. Εἶπε δὲ ὁ Πέτρος, Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. <sup>60</sup> Καὶ παραχρήμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ἀλέκτωρ, καὶ στραφείς ὁ Κύριος ἐπέβλεψε τῷ Πέτρῳ, <sup>61</sup> καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ, ὅτι, πρὶν ἀλέκτορα φωνῆσαι ἀπαρνήσῃ με τρίς. Καὶ ἐξεβῶν ἔξω ἐκλαυσε πικρῶς. <sup>62</sup>

Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ <sup>63</sup> δέροντες, καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγον- <sup>64</sup> τες, Προφήτευσον, τίς ἐστίν ὁ παῖσας σε. Καὶ ἕτερα <sup>65</sup> πολλὰ βλασφημοῦντες ελεγον εἰς αὐτόν.

Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτήριον <sup>66</sup> τοῦ λαοῦ ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἐαυτῶν, λέγοντες, Εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν. Εἶπε δὲ αὐτοῖς, Ἐὰν ὑμῖν <sup>67</sup> εἴπω, οὐ μὴ πιστεύσητε· ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀπο- <sup>68</sup> κριθῆτε. Ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώ- <sup>69</sup> που καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ <sup>70</sup> πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι. Οἱ δὲ <sup>71</sup> εἶπον, Τί ἔτι ἔχομεν μαρτυρίας χρεῖαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

ΚΑΙ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον <sup>23</sup> αὐτὸν ἐπὶ τὸν Πιλάτον. Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ <sup>2</sup> λέγοντες, Τοῦτον εὗρομεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι, λέγοντα ἐαυτὸν χριστὸν βασιλεῖα εἶναι. Ὁ δὲ Πιλάτος ἠρώ- <sup>3</sup> τησεν αὐτὸν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις. Ὁ δὲ Πιλάτος <sup>4</sup> εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. Οἱ δὲ ἐπίσχυον <sup>5</sup> λέγοντες, ὅτι, ἀνασειεί τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν, εἰ ὁ <sup>6</sup>



7 ἄνθρωπος Γαλιλαῖός ἐστι, καὶ ἐπιγνούς ὅτι ἐκ τῆς  
 8 ἔξουσίας Ἡρώδου ἐστίν, ἀπέπεμψεν αὐτὸν πρὸς  
 9 Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταῦταις  
 10 ταῖς ἡμέραις. Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν  
 11 ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν διὰ  
 12 τὸ ἀκοῦν περὶ αὐτοῦ, καὶ ἠλπίζε τι σημεῖον ἰδεῖν  
 13 ὑπ' αὐτοῦ γινόμενον. Ἐπιρώτα δὲ αὐτὸν ἐν λόγοις  
 14 ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. Εἰστή-  
 15 κεισαν δὲ οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς ἐντόνω-  
 16 σαι κατηγοροῦντες αὐτοῦ. Ἐξουθειήσας δὲ αὐτὸν ὁ  
 17 Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας,  
 18 περιβαλὼν ἐσθῆτα λαμπρὰν ἀπέπεμψεν αὐτὸν τῷ  
 19 Πιλάτῳ. Ἐγένοντο δὲ φίλοι ὃ τε Πιλάτος καὶ ὁ  
 20 Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπηρ-  
 21 χον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.  
 22 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἄρχιερεῖς καὶ  
 23 τοὺς ἄρχοντας καὶ τὸν λαὸν εἶπε πρὸς αὐτούς, Προ-  
 24 ηέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα  
 25 τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν  
 26 εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε  
 27 κατ' αὐτοῦ· ἀλλ' οὐδὲ Ἡρώδης· ἀπέπεμψα γὰρ  
 28 ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶ  
 29 πεπραγμένον αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπόλυσω.  
 30 Ἀνέκραγον δὲ παμπληθεῖ λέγοντες, Αἶρε τοῦτον,  
 31 ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν—ὅστις ἦν διὰ στά-  
 32 σιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν  
 33 τῇ φυλακῇ. Πάλιν οὖν ὁ Πιλάτος προσεφώνησε,  
 34 θέλων ἀπολύσαι τὸν Ἰησοῦν· οἱ δὲ ἐπεφώνουν  
 35 λέγοντες, Σταύρου, σταύρου αὐτόν. Ὁ δὲ τρίτον  
 36 εἶπε πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος·  
 37 οὐδὲν αἴτιον θανάτου εὔρον ἐν αὐτῷ· παιδεύσας οὖν  
 38 αὐτὸν ἀπόλυσω. Οἱ δὲ ἐπέκειντο φωναῖς μεγάλας  
 39 αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχον αἱ  
 40 φωναὶ αὐτῶν· καὶ Πιλάτος ἐπέκριε γενέσθαι τὸ  
 41 αἴτημα αὐτῶν· ἀπέλυσε δὲ τὸν διὰ στάσιν καὶ φόνον  
 42 βεβλημένον εἰς φυλακὴν, ὃν ἠτοῦντο, τὸν δὲ Ἰησοῦν  
 43 παρέδωκε τῷ θελῶντι αὐτῶν.  
 44 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά  
 45 τινα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ  
 46 τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ. Ἠκολούθει

man was a Galilean; and on learning that he belonged to Herod's sovereignty, he sent him on to Herod, who was himself too at Jerusalem during these days. And Herod on seeing Jesus was much delighted, for he had been for some time wishing to see him, because he heard about him, and he hoped to see some sign done by him. And he questioned him in many words, but he made him no answer. And the chief priests and the scribes were standing and with main force accusing him. But Herod with his soldiery, having disdained and made sport of him, arrayed him in a gaudy robe, and sent him back to Pilate. And Pilate and Herod became friendly with each other on the selfsame day: for they had been before at feud.

And Pilate, having called together the chief priests and the rulers and the people, said to them, You have brought me this man as turning aside the people: and, lo, I, having examined him before you, have found in this man no matter of guilt among the things which you bring in charge against him: nay, nor yet Herod, for I sent you to him, and, lo, there is no deed of his worthy of death: I will then chastise him and release him. But they cried out one and all, saying, Away with this man, and release to us Barabbas—a man that, for a certain riot that had happened in the city, and murder, had been thrown into prison. Again then did Pilate address them, wishing to release Jesus; but they gave a shout, saying, Crucify, crucify him. And he said a third time to them, Why, what ill has this man done? I have found no count of death in him: I will then chastise and release him. But they assailed with loud cries, calling for him to be crucified; and their cries overpowered; and Pilate gave judgment, that what they asked should be done: and he released him that for riot had been thrown into prison, whom they asked; but Jesus he gave over to their will.

And when they had led him off, they laid hold on one Simon of Cyrene, coming out of the country, and laid on him the cross to carry it behind Jesus, and there followed him a large

throng of the people, and of women that wailed and bemoaned him. <sup>28</sup>But Jesus turned to them and said, Daughters of Jerusalem, weep not for me: however, for yourselves weep and for your children; <sup>29</sup>because, lo, days are coming in which they will say, Blest are the barren, and wombs that bare not, and breasts that never nourished. <sup>30</sup>Then will they begin to say to the mountains, Fall on us; and to the hills, Cover us: <sup>31</sup>because if they are doing these things in the sapling, what is to happen in the dry tree? <sup>32</sup>And besides there were two malefactors also taken to be put to death with him.

<sup>33</sup>And when they had arrived at the place called The Skull, there they crucified him, and the malefactors, one on the right and the other on the left. <sup>34</sup>But Jesus said, Father, forgive them; for they know not what they do. And while dividing his clothes, they cast lots. <sup>35</sup>And the people stood looking on; and the rulers also sneered, saying, Others he saved: let him save himself, if this is the Anointed One of God, the Chosen One. <sup>36</sup>And the soldiers too wore coming up and making sport of him, offering him vinegar, <sup>37</sup>and saying, If thou art the king of the Jews, save thyself. <sup>38</sup>And there was also a legend over him, This is the King of the Jews. <sup>39</sup>And one of the crucified malefactors reviled him, Art not thou the Christ? save thyself and us. <sup>40</sup>But the other in answer rebuked him, and said, Dost not even thou fear God? because thou art under the same doom; <sup>41</sup>and we righteously, for we are getting a due requital for what we have done, but this man has done nothing amiss. <sup>42</sup>And he said to Jesus, Remember me when thou shalt come in thy kingdom. <sup>43</sup>And he said to him, Verily I tell thee, to day shalt thou be with me in Paradise.

<sup>44</sup>And it was now about the sixth hour, and a darkness came over the whole land till the ninth hour; <sup>45</sup>and the sun was darkened, and the veil of the temple was rent in the midst. <sup>46</sup>And Jesus cried with a loud voice, and said, Father, into thy hands I commend my spirit. And having said this he breathed his last breath. <sup>47</sup>But the centurion

δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἱ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. Στραφεῖς δὲ πρὸς <sup>28</sup> αὐτὰς Ἰησοῦς εἶπε, Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἐαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, <sup>29</sup> Μακάριοι αἱ στείραι, καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἔθρεψαν. Τότε ἄρξονται λέγειν <sup>30</sup> τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς· ὅτι εἰ ἐν τῷ ὕγρῳ ξύλῳ ταῦτα ποιοῦσιν, <sup>31</sup> ἐν τῷ ξηρῷ τί γένηται; Ἦγοντο δὲ καὶ ἕτεροι δύο <sup>32</sup> κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.

Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον <sup>33</sup> Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακοῦργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. Ὁ δὲ Ἰησοῦς <sup>34</sup> ἔλεγε, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσι. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους. Καὶ εἰσῆκει ὁ λαὸς θεωρῶν· ἐξεμυκτήριζον δὲ καὶ <sup>35</sup> οἱ ἄρχοντες λέγοντες, Ἄλλους ἔσωσε, σωσάτω ἐαυτόν, εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ Θεοῦ ὁ ἐκλεκτός. Ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, <sup>36</sup> ὄξος προσφέροντες αὐτῷ καὶ λέγοντες, Εἰ σὺ εἶ ὁ <sup>37</sup> βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. Ἦν δὲ <sup>38</sup> καὶ ἐπιγραφὴ ἐπ' αὐτῷ, Ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος. Εἰς δὲ τῶν κρεμασθέντων κακοῦργων ἐβλα- <sup>39</sup> σφήμει αὐτόν, Οὐχὶ σὺ εἶ ὁ Χριστός; σῶσον σεαυτόν καὶ ἡμᾶς. Ἀποκριθεὶς δὲ ὁ ἕτερος, ἐπιτιμῶν <sup>40</sup> αὐτῷ, ἔφη, Οὐδὲ φοβῆθ' σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπρά- <sup>41</sup> ξαμεν, ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄποπον ἔπραξε. Καὶ ἔλεγεν Ἰησοῦς, Μνήσθητί μου ὅταν <sup>42</sup> ἔλθῃς ἐν τῇ βασιλείᾳ σου. Καὶ εἶπεν αὐτῷ, Ἀμήν <sup>43</sup> σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

Καὶ ἦν ἡδὴ ὥσπερ ὥρα ἕκτη, καὶ σκότος ἐγένετο <sup>44</sup> ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης, καὶ ἐσκοτίσθη ὁ <sup>45</sup> ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, Πάτερ, <sup>46</sup> εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. Τοῦτο δὲ εἰπὼν ἐξέπνευσεν. Ἴδων δὲ ὁ ἐκατόνταρχος τὸ <sup>47</sup> γενόμενον ἐδόξαζε τὸν Θεὸν λέγων, Ὁντως ὁ ἄν-

48 θρῶπος οὗτος δίκαιος ἦν. Καὶ πάντες οἱ συμ-  
 παραγεγόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεω-  
 49 ρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρε-  
 φον. Εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ  
 μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ  
 ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.  
 50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρ-  
 51 χων, ἀνὴρ ἀγαθὸς καὶ δίκαιος—οὗτος οὐκ ἦν συγ-  
 κατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν—ἀπὸ  
 Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο  
 52 τὴν βασιλείαν τοῦ Θεοῦ, οὗτος προσελθὼν τῷ Πιλάτῳ  
 53 ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ, καὶ καθελὼν ἐνετύλι-  
 ξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι  
 54 λαξευτῷ, οὗ οὐκ ἦν οὐδεὶς οὕτω κείμενος. Καὶ  
 55 ἡμέρα ἦν παρασκευῆ· σάββατον ἐπέφωσκε. Κατα-  
 κολουθήσασαι δὲ γυναῖκες, αἵτινες ἦσαν συνεληλυ-  
 56 θυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθέασαντο τὸ μνημεῖον  
 24 ἡσύχασαν κατὰ τὴν ἐντολήν· τῇ δὲ μᾶ τῶν  
 σαββάτων ὄρθρου βαθείως ἦλθον ἐπὶ τὸ μῆμα φέ-  
 2 ρουσαι ἃ ἠτοίμασαν ἀρώματα· εὗρον δὲ τὸν λίθον  
 3 ἀποκεκλισμένον ἀπὸ τοῦ μνημεῖου, εἰσελθούσαι δὲ  
 4 οὐχ εὗρον τὸ σῶμα. Καὶ ἐγένετο ἐν τῷ ἀπορείσθαι  
 αὐτὰς περὶ τοῦτου, καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν  
 5 αὐταῖς ἐν ἐσθήσεσιν ἀστραπούσαις· ἐμφόβων δὲ  
 γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν  
 γῆν, εἶπον πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ  
 6 τῶν νεκρῶν; οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη· μνήσ-  
 7 θητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,  
 λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι  
 εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν καὶ σταυρωθῆναι  
 8 καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. Καὶ ἐμνήσθησαν  
 9 τῶν ῥημάτων αὐτοῦ, καὶ ὑποστρέψασαι ἀπὸ τοῦ  
 μνημεῖου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ  
 10 πᾶσι τοῖς λοιποῖς. Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία  
 καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ λοιπαὶ σὺν  
 11 αὐταῖς αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. Καὶ  
 ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα  
 αὐτῶν, καὶ ἠπίστουν αὐταῖς.

seeing what had happened, glo-  
 rified God, saying, Indeed this  
 man was righteous. <sup>48</sup> And all  
 the crowds that had come to-  
 gether to this sight, when they  
 had seen the things which had  
 come to pass, beat their breasts  
 and returned. <sup>49</sup> And all his ac-  
 quaintance were standing far off,  
 and women who accompanied  
 him from Galilee, looking on  
 these things.

<sup>50</sup> And lo, a man by name Joseph,  
 who was a councillor, a good and  
 righteous man—<sup>51</sup> this man had  
 not agreed in their device and  
 deed—from Arimathea a town  
 of the Jews, who was awaiting  
 the kingdom of God: <sup>52</sup> this  
 man went to Pilate and asked  
 the body of Jesus; <sup>53</sup> and he took  
 it down and wound it in a linen  
 sheet, and laid him in a rock-  
 hewn tomb, where no one had as  
 yet lain. <sup>54</sup> And it was prepara-  
 tion day: sabbath drew on. <sup>55</sup> And  
 women who had come with him  
 from Galilee, followed on and  
 took a view of the sepulchre, and  
 how his body was laid: <sup>56</sup> and they  
 returned and made ready spices  
 and ointments, and on the sabbath  
 kept rest according to the  
 commandment: <sup>1</sup> but on the first  
 day of the week, at early dawn,  
 they came to the tomb, bringing  
 the spices which they had made  
 ready; <sup>2</sup> and they found the stone  
 rolled away from the sepulchre,  
<sup>3</sup> but on entering found not the  
 body. <sup>4</sup> And it came to pass, as  
 they were bewildered about this,  
 that, lo, two men came upon them  
 in glistering garments, <sup>5</sup> and, as  
 they became afraid and were  
 bending their faces to the ground,  
 said to them, Why are you in  
 search for the living one in com-  
 pany with the dead? <sup>6</sup> he is not  
 here, but has risen: remember  
 how he spoke to you while yet in  
 Galilee, <sup>7</sup> saying, that the Son of  
 Man must be given up into the  
 hands of sinners, and be crucified,  
 and arise the third day. <sup>8</sup> And they  
 remembered his words, <sup>9</sup> and re-  
 turning from the sepulchre re-  
 ported all these things to the  
 eleven and to all the rest. <sup>10</sup> Now  
 it was Mary Magdalene and Jo-  
 anna and Mary the mother of  
 James and the rest with them,  
 that told these things to the apos-  
 tles. <sup>11</sup> And their words seemed  
 in their view as an idle tale, and  
 they disbelieved them.

<sup>13</sup>And, lo, two of them were on their way on the selfsame day to a village distant sixty furlongs from Jerusalem, the name of which was Emmaus; <sup>14</sup>and they were talking to each other about all these things that had fallen out. <sup>15</sup>And it came to pass as they talked and were in debate, that Jesus himself came near and went along with them: <sup>16</sup>but their eyes were restrained from knowing him. <sup>17</sup>And he said to them, What speeches are these which, as you walk, you exchange with each other, and are downcast? <sup>18</sup>And one of them, whose name was Cleopas, said in answer to him, Dost thou alone live stranger-like at Jerusalem, and hast not learnt the things that have come to pass there during these days? <sup>19</sup>And he said to them, What things? And they said to him, About Jesus the Nazarene, who became a prophet mighty in word and deed before God and all the people; <sup>20</sup>and how our chief priests and rulers gave him over to meet a sentence of death, and crucified him. <sup>21</sup>We however hoped that it was he that was to ransom Israel; nay, and, besides all these things, to day is now the third day since they took place: <sup>22</sup>yes, and certain women belonging to us amazed us: having come to the sepulchre at daybreak, <sup>23</sup>and not found his body, they came, saying, that they had also seen a vision of angels who said that he was alive. <sup>24</sup>And some of those that were with us, set off to the sepulchre and found things just as the women too had said; but him they saw not. <sup>25</sup>And he said to them, O thoughtless, and slow in heart for a belief in all that the prophets uttered, <sup>26</sup>are not these the things which the Christ must suffer, and enter into his glory? <sup>27</sup>And beginning from Moses and from all the prophets he expounded to them in all the scriptures the matters about himself. <sup>28</sup>And they came near the village whither they were on their way, and he made a shew of going further; <sup>29</sup>and they forced him, saying, Stay with us, because it is towards evening, and the day has sunk low. And he went in to stay with them. <sup>30</sup>And it came to pass as he lay down at table with them, that he took the loaf and blessed it, and broke and gave it to them: <sup>31</sup>and their eyes

Καὶ ἰδού δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ 13 τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλήμ, ἣ ὄνομα Ἐμμαούς, καὶ αὐτοὶ 14 ὁμίλου πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. Καὶ ἐγένετο ἐν τῷ ὁμίλῳ αὐτοὺς 15 καὶ συζητεῖν, καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ 16 ἐπιγινῶναι αὐτόν. Εἶπε δὲ πρὸς αὐτούς, Τίνες οἱ 17 λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες σκυθρωποί; Ἀποκριθεὶς δὲ εἰς, ᾧ ὄνομα 18 Κλεόπας, εἶπε πρὸς αὐτόν, Σὺ μόνος παροικεῖς Ἱερουσαλήμ καὶ οὐκ ἔγνωσ τὰ γεγόμενα ἐν αὐτῇ ἐν ταῖς 19 ἡμέραις ταύταις; Καὶ εἶπεν αὐτοῖς, Ποῖα; Οἱ δὲ εἶπον 19 αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον 20 τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ, ὅπως τε παρέδωκάν 20 αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. Ἡμεῖς δὲ ἠλπίζομεν 21 ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσι τούτοις τρίτην 22 ταύτην ἡμέραν ἄγει σήμερον ἀφ' οὗ ταῦτα ἐγένετο· ἀλλὰ καὶ 22 γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, 22 γεγόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον, καὶ μὴ εὑροῦσαι 23 τὸ σῶμα αὐτοῦ, ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων 23 ἑωρακένας, οἱ λέγουσιν αὐτὸν ζῆν. Καὶ ἀπήλθον 24 τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εἶδον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. 24 Καὶ αὐτὸς εἶπε πρὸς αὐτούς, Ὡ ἀνόητοι καὶ βραδεῖς 25 τῇ καρδίᾳ τοῦ πιστεῦναι ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ 25 προφῆται, οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν 26 καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; Καὶ ἀρξάμενος 26 ἀπὸ Μωυσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευεν 26 αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ. 27 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς 27 προσποιεῖτο πορρώτερον πορεύεσθαι καὶ παρεβιάσαντο 28 αὐτὸν λέγοντες, Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν 28 ἐστὶ καὶ κέκλικεν ἡ ἡμέρα. Καὶ εἰσήλθε 28 τοῦ μείναι σὺν αὐτοῖς. Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι 29 αὐτὸν μετ' αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας 29 ἐπέδιδον αὐτοῖς· αὐτῶν δὲ διηνοίχθησαν 30 31

οὐκ ὄφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαν-  
 32 τος ἐγένετο ἀπ' αὐτῶν. Καὶ εἶπον πρὸς ἀλλήλους,  
 Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει  
 ἡμῖν ἐν τῇ ὁδῷ, ὡς διηνοιγεν ἡμῖν τὰς γραφάς·  
 33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερου-  
 σαλήμ, καὶ εὗρον ἠθροισμένους τοὺς ἑνδεκα καὶ τοὺς  
 34 σὺν αὐτοῖς, λέγοντας, ὅτι, ἡγέρθη ὁ Κύριος ὄντως  
 35 καὶ ὤφθη Σίμωνι. Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ  
 ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.  
 36 Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ἔστη ἐν μέσῳ  
 37 αὐτῶν· πτοηθέντες δὲ καὶ ἔμβοβοι γενόμενοι ἐδό-  
 38 κουν πνεῦμα θεωρεῖν. Καὶ εἶπεν αὐτοῖς, Τί τετα-  
 ραγμένοι ἐστέ, καὶ τί διαλογισμοὶ ἀναβαίνουνσιν ἐν  
 39 τῇ καρδίᾳ ὑμῶν; ἴδετε τὰς χεῖράς μου καὶ τοὺς  
 πόδας μου, ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ με καὶ  
 ἴδετε, ὅτι πνεῦμα σὰρκα καὶ ὀστέα οὐκ ἔχει καθὼς  
 41 ἐμὲ θεωρεῖτε ἔχοντα. Ἔτι δὲ ἀπιστούντων αὐτῶν  
 ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς,  
 42 Ἐχετέ τι βρώσιμον ἐνθάδε; Οἱ δὲ ἐπέδωκαν  
 43 αὐτῷ ἰχθύος ὀπποῦ μέρους· καὶ λαβὼν ἐνώπιον  
 44 αὐτῶν ἔφαγεν. Εἶπεν δὲ πρὸς αὐτούς, Οὗτοι οἱ  
 λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὡν σὺν ὑμῖν, ὅτι  
 δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ  
 Μωυσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.  
 45 Τότε διηνοίξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς  
 46 γραφάς, καὶ εἶπεν αὐτοῖς, ὅτι, οὕτω γέγραπται παθεῖν  
 τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ  
 47 ἡμέρᾳ, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετα-  
 νοιαν καὶ ἄφεισι ἀμαρτιῶν εἰς πάντα τὰ ἔθνη,  
 48 ἀρξάμενον ἀπὸ Ἱερουσαλήμ. Ὑμεῖς μάρτυρες τού-  
 49 των· καὶ ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ  
 πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει  
 ἕως οὗ ἐνδύσησθε ἐξ ὑψῶν δύναμιν.  
 50 Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν, καὶ  
 51 ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. Καὶ  
 ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς δέισθη ἀπ'  
 52 αὐτῶν. Καὶ αὐτοὶ ὑπέστρεψαν εἰς Ἱερουσαλήμ  
 μετὰ χαρᾶς μεγάλης, καὶ ἦσαν διὰ παντὸς ἐν τῷ  
 ἱερῷ αἰνοῦντες τὸν Θεόν.

were quite opened, and they knew  
 him; and he vanished from them.  
 32 And they said to each other,  
 Was not our heart on fire within  
 us, while he talked with us on the  
 road and unfolded to us the scrip-  
 tures? 33 And they rose at the  
 selfsame hour and returned to  
 Jerusalem, and found the eleven  
 and those with them assembled,  
 34 saying, The Lord has risen in-  
 deed and appeared to Simon.  
 35 And they detailed to them the  
 matters on the road, and how he  
 became known to them in the  
 breaking of the loaf.

36 And while they were thus talk-  
 ing, he himself stood in the midst  
 of them; 37 but, alarmed and in  
 fear, they thought that they be-  
 held a spirit. 38 And he said to  
 them, Why are you troubled, and  
 why do debates come up in  
 your heart? 39 see my hands and  
 my feet, that it is myself; handle  
 me and see, because a spirit has  
 not flesh and bones, as you be-  
 hold me having. 41 And while  
 they still disbelieved for joy and  
 wondered, he said to them, Have  
 you here any victuals? 42 And they  
 handed him a piece of a fish; 43 and  
 he took it, and ate before them.  
 44 And he said to them, These are the  
 words which I spoke to you while  
 yet with you; that all things  
 must be fulfilled which are writ-  
 ten in the law of Moses and the  
 prophets and psalms about me.  
 45 Then he quite opened their  
 mind so as to understand the  
 scriptures; 46 and he said to them.  
 In this way is it written that the  
 Christ should suffer and arise  
 from the dead on the third day;  
 47 and that repentance and for-  
 giveness of sins should be pub-  
 lished on his name to all the na-  
 tions, beginning from Jerusalem.  
 48 You are witnesses of these things:  
 49 and, lo, I send out the promise  
 of my Father upon you; but do  
 you settle yourselves in the city,  
 till you shall have been clothed  
 with power from on high.

50 And he brought them out as  
 far as Bethany, and he lifted up  
 his hands and blessed them. 51 And  
 it came to pass as he blessed them,  
 that he parted from them. 52 And  
 they returned to Jerusalem with  
 great joy, 53 and were at all times  
 in the temple praising God.

# ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

## THE GOSPEL ACCORDING TO ST. JOHN.

In the beginning was the Word, and the Word was with God, and the Word was God: <sup>2</sup>the same was in the beginning with God. <sup>3</sup>All things came into being through him, and without him came not one thing into being that is in being. <sup>4</sup>In him was life, and the life was the light of men: <sup>5</sup>and the light shines in the darkness, and the darkness did not grasp it.

<sup>6</sup>There was a man, sent from God; his name John: <sup>7</sup>the same came for witness, that he should bear witness about the light, that all might believe through him. <sup>8</sup>He was not the light, but to bear witness about the light. <sup>9</sup>There was the true light which enlightens every man, coming into the world. <sup>10</sup>He was in the world, and the world came into being through him, and the world knew him not. <sup>11</sup>He came to his home, and his home-folk received him not: <sup>12</sup>but as many as received him, he bestowed on them right to become children of God, on those that believe in his name; <sup>13</sup>who were begotten not from blood nor from will of flesh nor from a man's will, but from God. <sup>14</sup>And the Word became flesh, and set his abode among us—and we beheld his glory, a glory as of an only-begotten one come from a father—full of grace and truth. <sup>15</sup>John bears witness about him, and cries, saying, This is he of whom I said, He that comes after me, has become in advance of me, for he was before me. <sup>16</sup>Because out of his fulness did we all receive, and grace answering to grace: <sup>17</sup>because the Law was given through Moses; the grace and the truth came through Jesus Christ. <sup>18</sup>God

<sup>1</sup>Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος· οὗτος ἦν ἐν ἀρχῇ <sup>2</sup>πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς <sup>3</sup>αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. Ἐν αὐτῷ ζωὴ <sup>4</sup>ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ <sup>5</sup>φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

<sup>6</sup>Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ Θεοῦ, <sup>7</sup>ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα <sup>8</sup>μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρ- <sup>9</sup>τυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινόν, <sup>10</sup>ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, <sup>11</sup>καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. Εἰς τὰ ἴδια ἦλθε, <sup>12</sup>καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον· ὅσοι δὲ ἔλαβον <sup>13</sup>αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἳ οὐκ ἐξ αἰ- <sup>14</sup>μάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. Καὶ ὁ λόγος <sup>15</sup>σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἔθεασά- <sup>16</sup>μεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. Ἰωάννης <sup>17</sup>μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Ὅτι ἐκ τοῦ πληρώ- <sup>18</sup>ματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις <sup>19</sup>καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. Θεὸν <sup>20</sup>18

οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

- 19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ  
 20 Λευῖτας, ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; Καὶ ὠμολόγησε καὶ οὐκ ἠρήσατο, καὶ ὠμολόγησεν, ὅτι,  
 21 ἐγὼ οὐκ εἰμὶ ὁ Χριστός. Καὶ ἠρώτησαν αὐτόν, Τί οὖν;  
 22 Ἡλίας εἶ σύ; Καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ;  
 23 Καὶ ἀπεκρίθη, Οὐ. Εἶπον οὖν αὐτῷ, Τίς εἶ;  
 24 ἵνα ἀποκριθῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;  
 25 Ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν Κυρίου, καθὼς  
 26 εἶπεν Ἡσαίας ὁ προφήτης. Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν  
 27 Φαρισαίων, καὶ ἠρώτησαν αὐτόν καὶ εἶπον αὐτῷ,  
 28 Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἡλίας οὐδὲ  
 29 ὁ προφήτης; Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ  
 30 βαπτίζω ἐν ὕδατι μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ  
 31 οἴδατε, ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἐγὼ  
 32 ἀξιὸς ἵνα λύσω αὐτοῦ τὸν ἰμάντα τοῦ ὑποδήματος.  
 33 Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου,  
 34 ὅπου ἦν Ἰωάννης βαπτίζων.  
 35 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν,  
 36 καὶ λέγει, Ἴδε, ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν  
 37 τοῦ κόσμου. Οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον, Ὅπισω μου  
 38 ἐρχεται ἀνὴρ ὃς ἐμπροσθέν μου γέγονεν, ὅτι  
 39 πρῶτός μου ἦν. Καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα  
 40 φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν  
 41 τῷ ὕδατι βαπτίζων. Καὶ ἐμαρτύρησεν Ἰωάννης λέγων,  
 42 ὅτι, τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστεράν  
 43 ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. Καὶ γὰρ οὐκ  
 44 ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζων ἐν ὕδατι,  
 45 ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα  
 46 καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ  
 47 βαπτίζων ἐν πνεύματι ἁγίῳ. Καὶ γὰρ ἑώρακα, καὶ  
 48 μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.
- 35 Τῇ ἐπαύριον πάλιν εἰστήκει Ἰωάννης καὶ ἐκ τῶν  
 36 μαθητῶν αὐτοῦ δύο, καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι  
 37 λέγει, Ἴδε, ὁ ἀμνὸς τοῦ Θεοῦ. Καὶ ἤκουσαν αὐτοῦ οἱ  
 38 δύο μαθηταὶ λαλοῦντος, καὶ

has no one ever seen: the only-begotten Son who was in the bosom of the Father, he declared him.

<sup>19</sup>This too is the witness of John, when the Jews sent from Jerusalem priests and Levites to ask him, Who art thou? <sup>20</sup>And he avowed and did not make denial, and he avowed, I am not the Christ. <sup>21</sup>And they asked him, What then? art thou Elias? And he says, I am not. Art thou the prophet? And he answered, No. <sup>22</sup>They said then to him, Who art thou? that we may give an answer to those that sent us. What dost thou say about thyself? <sup>23</sup>He said, I am a voice of one crying aloud in the wilderness, Make straight the way of the Lord: as said Esaias the prophet. <sup>24</sup>And they had been sent from among the Pharisees, and they asked him, and said to him, Why then baptisest thou, if thou art not the Christ nor Elias nor the prophet? <sup>25</sup>John answered them, saying, I am baptising with water: amid you there stands one whom you know not, <sup>27</sup>he that comes after me; of whom I am not worthy to loose the latchet of his sandal. <sup>28</sup>These things took place at Bethany beyond the Jordan, where John was baptising.

<sup>29</sup>On the morrow he sees Jesus coming towards him, and says, See, the Lamb of God that takes away the sin of the world. <sup>30</sup>This is he concerning whom I said, After me comes a man who has become in advance of me, because he was before me. <sup>31</sup>I also did not know him: but that he should be manifested to Israel, on this account came I baptising with water. <sup>32</sup>And John bore witness, saying, I beheld the Spirit coming down as a dove from heaven, and it abode upon him. <sup>33</sup>I also did not know him: but he that sent me to baptise with water, the same said unto me, On whomsoever thou shalt see the Spirit coming down, and abiding upon him, this is he that baptiseth with Holy Spirit. <sup>34</sup>I have also seen, and have borne witness that this is the Son of God.

<sup>35</sup>On the morrow was John again standing, and two of his disciples: and casting a look on Jesus while walking, he says, See, the Lamb of God. <sup>37</sup>And the two disciples heard him speaking, and they fol-

loved Jesus. <sup>38</sup>And Jesus turning and beholding them as they followed, says to them, What are you seeking? <sup>39</sup>And they said to him, Rabbi—that is to say, when interpreted, Master—where art thou abiding? <sup>40</sup>He says to them, Come, and you shall see. They came then and saw where he was abiding; and they abode with him that day: it was about the tenth hour. <sup>41</sup>Andrew, the brother of Simon Peter, was one of the two that heard John's words, and followed him. <sup>42</sup>He is the first to find his own brother Simon, and says to him, We have found the Messiah—which is, when interpreted, Anointed. <sup>43</sup>He brought him to Jesus: Jesus, casting a look on him, said, Thou art Simon the son of Jonas: thou shalt be called Cephas—which is interpreted Rock.

<sup>44</sup>On the morrow he was minded to depart for Galilee, and finds Philip. And Jesus says to him, Follow me. <sup>45</sup>Now Philip was from Bethsaida, of the town of Andrew and Peter. <sup>46</sup>Philip finds Nathanael, and says to him, Him of whom Moses in the Law and the prophets wrote, have we found, Jesus the son of Joseph, from Nazareth. <sup>47</sup>And Nathanael said to him, Out of Nazareth can there be any thing good? Philip says to him, Come and see. <sup>48</sup>Jesus saw Nathanael coming towards him, and says about him, See, one truly an Israelite, in whom there is no guile. <sup>49</sup>Nathanael says to him, Whence dost thou know me? Jesus answered and said to him, Before Philip called thee, while thou wast under the fig-tree, I saw thee. <sup>50</sup>Nathanael answered him, Rabbi, thou art the son of God, thou art the king of Israel. <sup>51</sup>Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. <sup>52</sup>And he says to him, Verily, verily, I tell you, You will see the heaven opened, and the angels of God ascending and descending upon the Son of Man.

And on the third day a marriage feast took place at Cana in Galilee, and the mother of Jesus was there; <sup>2</sup>and Jesus too and his disciples had been called to the marriage feast. <sup>3</sup>And when wine ran short, the mother of

ἠκολούθησαν τῷ Ἰησοῦ. Στραφεῖς δὲ ὁ Ἰησοῦς 38 καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς, Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ, Ῥαββί, ὃ λέγεται 39 ἐρμηνευόμενον, διδάσκαλε, τοῦ μένεις; Λέγει αὐτοῖς, 40 Ἔρχεσθε καὶ ὄψεσθε. Ἦλθον οὖν καὶ εἶδον ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκέειν ὥρα ἦν ὡς δεκάτῃ. Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ· εὕρισκε οὗτος 42 πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, Εὕρηκαμεν τὸν Μεσσία, ὃ ἐστὶ μεθερμηνευόμενον Χριστός. ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. 43 Ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ, σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνευεται Πέτρος.

Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, 44 καὶ εὕρισκε Φίλιππον. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολουθεῖ μοι. Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, 45 ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. Εὕρισκε 46 Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ, Ὁν ἔγραψε Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὕρηκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. Καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ Ναζαρέτ δύναται 47 τι ἀγαθὸν εἶναι; Λέγει αὐτῷ ὁ Φίλιππος, Ἔρχου καὶ ἴδε. Εἶδεν Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον 48 πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἴδε, ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι. Λέγει αὐτῷ Ναθαναὴλ, Πόθεν με γινώσκεις; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωτῆσαι ὄντα ὑπὸ τὴν συκῆν εἶδόν σε. Ἀπεκρίθη αὐτῷ Ναθαναὴλ, 50 Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ ὁ βασιλεὺς εἶ τοῦ Ἰσραὴλ. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, 51 Ὅτι εἶπόν σοι, ὅτι, εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψῃ. Καὶ λέγει αὐτῷ, 52 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεργότα καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ 2 τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν 2 γάμον. Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ 3



4 Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσι. Λέγει αὐτῇ  
 ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἦκε ἡ ὥρα  
 5 μου. Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὁ τι ἀν  
 6 λέγει ὑμῖν, ποιήσατε. Ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαί  
 ἕξ κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων κείμεναι,  
 7 χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. Λέγει αὐτοῖς  
 ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγένε-  
 8 μισαν αὐτὰς ἕως ἄνω· καὶ λέγει αὐτοῖς, Ἀντλή-  
 σατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν.  
 9 Ὡς δὲ ἐγένεσато ὁ ἀρχιτρικλινος τὸ ὕδωρ οἶνον  
 γεγενυμένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι  
 ᾔδεισαν οἱ ἠγνῆτοί τε τὸ ὕδωρ, φωνεῖ τὸν νυμφίον  
 10 ὁ ἀρχιτρικλινος καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος  
 πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι,  
 τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως  
 11 ἄρτι. Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ  
 Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνερωσε τὴν  
 δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ  
 12 αὐτοῦ. Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς  
 καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθη-  
 τὰί αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.  
 13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη  
 14 εἰς Ἱεροσόλυμα ὁ Ἰησοῦς· καὶ εὗρεν ἐν τῷ ἱερῷ  
 τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς  
 15 καὶ τοὺς κερματιστὰς καθημένους, καὶ ποιήσας φρα-  
 γέλλιον ἐκ σχοινίων πάντα ἐξέβαλεν ἐκ τοῦ ἱεροῦ,  
 τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τὸν κολλυβιστῶν  
 16 ἐξέχεε τὸ κέρμα καὶ τὰς τραπέζας ἀνέστρεψε, καὶ  
 τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν, Ἔρατε ταῦτα  
 ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον  
 17 ἐμπορίου. Ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γε-  
 γραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται  
 18 με. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ,  
 19 Τί σημεῖον δεῖκνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; Ἀπε-  
 κρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Δύσατε τὸν ναὸν  
 20 τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. Εἶπον  
 οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἕξ ἔτεσιν ὠκο-  
 δομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγε-  
 21 ρεῖς αὐτόν; Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ  
 22 σώματος αὐτοῦ. Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνή-

Jesus says to him, They have no wine. <sup>4</sup>Jesus says to her, What hast thou to do with me, woman? my hour is not yet come. <sup>5</sup>His mother says to the attendants, Whatever he may bid you, do it. <sup>6</sup>And there were set there six stone waterpots, according to the Jews' manner of purification, holding at the rate of two or three firkins. <sup>7</sup>Jesus says to them, Fill the waterpots with water; and they filled them to the brim: <sup>8</sup>and he says to them, Draw out now, and carry it to the master of the feast. And they carried it. <sup>9</sup>But when the master of the feast had tasted the water become wine, and knew not whence it was—yet the attendants who had drawn out the water, knew—the master of the feast calls to the bridegroom <sup>10</sup>and says to him, Every man sets on the good wine first, and whenever they have drunk freely, the worse: thou hast kept the good wine till now. <sup>11</sup>This beginning did Jesus make of his signs in Cana of Galilee, and manifested his glory, and his disciples believed on him. <sup>12</sup>After this he went down to Capernaum, himself and his mother and his disciples, and there they stayed not many days.

<sup>13</sup>And the passover of the Jews was near, and Jesus went up to Jerusalem; <sup>14</sup>and he found in the temple those that sold oxen and sheep and doves, and the money-changers seated: <sup>15</sup>and having made a scourge of cords, he drove them all out of the temple, and the sheep and the oxen, and spilt the coin of the change-dealers, and overturned their tables; <sup>16</sup>and to those that sold the doves, he said, Take these things hence; make not the house of my Father a house of merchandise. <sup>17</sup>And his disciples called to mind that it was written, The zeal for thy house will eat me up. <sup>18</sup>The Jews then answered and said to him, What sign art thou shewing us, in regard that thou doest these things? <sup>19</sup>Jesus answered and said, Destroy this temple, and in three days I will raise it up. <sup>20</sup>The Jews then said, In forty-six years was this temple built; and wilt thou raise it up in three days? <sup>21</sup>He, however, spoke about the temple of his body. <sup>22</sup>When then he had risen from

the dead, his disciples called to mind that he had said this; and they believed the scripture, and the word which Jesus had spoken.

<sup>22</sup>And as he was at Jerusalem at the passover, at the feast, many believed in his name, while viewing his signs which he did: <sup>24</sup>but Jesus himself did not trust himself to them, inasmuch as he knew them all, <sup>25</sup>and because he had no need that one should bear witness about man, for of himself he knew what was in man.

Now there was a man of the Pharisees, his name Nicodemus, a ruler of the Jews. <sup>2</sup>The same came to him by night, and said to him, Rabbi, we know that thou hast come from God as a teacher, for no one can do these signs which thou doest, unless God be with him. <sup>3</sup>Jesus answered and said to him, Verily, verily I tell thee, unless one be born anew, he cannot see the kingdom of God. <sup>4</sup>Nicodemus says to him, How can a man be born when he is old? can he enter the womb of his mother a second time and be born? <sup>5</sup>Jesus answered, Verily, verily I tell thee, unless one be born from water and spirit, he cannot enter the kingdom of God. <sup>6</sup>That which has been born from the flesh, is flesh, and that which has been born from the spirit, is spirit. <sup>7</sup>Do not wonder because I said to thee, You must be born anew. <sup>8</sup>The wind blows where it chooses, and thou hearest the sound of it, yet knowest not whence it comes and whither it goes: thus is every one that has been born from the spirit. <sup>9</sup>Nicodemus answered and said to him, How can these things come to pass? <sup>10</sup>Jesus answered and said to him, Art thou the Master of Israel, and dost not know these things? <sup>11</sup>Verily, verily I tell thee, we talk of what we know, and bear witness of what we have seen; and you receive not our witness. <sup>12</sup>If I told you the earthly things, and you believe not, how will you believe, should I tell you the heavenly things? <sup>13</sup>And no one has gone up to heaven but he that came down from heaven, the Son of Man who is in heaven. <sup>14</sup>And as Moses uplifted the serpent in the wilderness, so must the Son of Man be uplifted; <sup>15</sup>that every one that

σθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγε, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.

<sup>2</sup>Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν 23 τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει· αὐτὸς δὲ Ἰησοῦς 24 οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας, καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ 25 περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

<sup>3</sup>Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος 3 ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων· οὗτος ἦλθε πρὸς 2 αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾗ ὁ Θεὸς μετ' αὐτοῦ. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, 3 Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ. Λέγει 4 πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων ὧν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρον εἰσελθεῖν καὶ γεννηθῆναι; Ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις 5 γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. Τὸ γεγεννημένον 6 ἐκ τῆς σαρκὸς σὰρξ ἐστὶ, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστι. Μὴ θαυμάσης ὅτι εἶπον 7 σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. Τὸ πνεῦμα ὅπου 8 θέλει, πνέει, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. Ἀπεκρίθη Νικό- 9 δημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος 10 τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; ἀμὴν ἀμὴν 11 λέγω σοι, ὅτι, ὁ οἶδαμεν, λαλοῦμεν, καὶ ὁ εἰδόμεν, μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. Εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς, ἐὰν 12 εἶπω ὑμῖν τὰ ἐπουραῖα, πιστεύσετε; καὶ οὐδεὶς 13 ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. Καὶ καθὼς Μωυσῆς ὑψώσκει τὸν ὄφιν ἐν τῇ ἐρήμῳ, 14 οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς 15

16 ο πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον. Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν  
 17 μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον· οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ.  
 18 Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ  
 19 μονογενοῦς υἱοῦ τοῦ Θεοῦ. Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν  
 20 πονηρὰ τὰ ἔργα· πᾶς γὰρ ὁ φαῦλα πράστων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῆ  
 21 τὰ ἔργα αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῆ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβε μετ' αὐτῶν  
 23 καὶ ἐβάπτιζεν. Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὸν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ,  
 24 καὶ παρεγίνοντο καὶ ἐβαπτίζοντο· οὕτω γὰρ ἦν  
 25 βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων  
 26 περὶ καθαρισμοῦ. Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε, οὗτος βαπτίζει  
 27 καὶ πάντες ἔρχονται πρὸς αὐτόν. Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν,  
 28 ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν  
 29 ἐκείνου. Ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὸς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. Αὕτη οὖν ἡ χαρὰ  
 30 ἡ ἐμὴ πεπλήρωται. Ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ  
 31 ἐλαττοῦσθαι. Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶν καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω  
 32 πάντων ἐστί, καὶ ὁ ἑώρακε καὶ ἤκουσε, τοῦτο μαρ-

believes in him, may have everlasting life. <sup>16</sup>For so did God love the world, that he gave his Son, the only-begotten, that every one that believes in him, may not be lost, but have everlasting life: <sup>17</sup>for God sent not his Son into the world that he should judge the world, but that the world might be saved through him. He that believes in him, is not being judged: <sup>18</sup>he that believes not, has been judged already, because he has not believed on the name of the only-begotten Son of God. <sup>19</sup>And this is the judgment, that the light has come into the world, and mankind loved the darkness rather than the light, for their deeds were evil: <sup>20</sup>for every doer of bad things, hates the light and comes not to the light, that his deeds may not be found in fault: <sup>21</sup>but he that does the truth, comes to the light, that his deeds may be manifested that they have been done in God.

<sup>22</sup>After these things came Jesus and his disciples into the land of Judea, and there was making a stay with them, and baptising. <sup>23</sup>And John too was baptising at Aenon near Salim, because there was much water there: and they were coming thither and were being baptised; <sup>24</sup>for John had not yet been thrown into prison. <sup>25</sup>There arose then a debate on the part of John's disciples with a Jew about purification. <sup>26</sup>And they came to John and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, see, the same is baptising, and all are coming to him. <sup>27</sup>John answered and said, A man cannot receive any thing, unless it has been given him from heaven. <sup>28</sup>Yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. <sup>29</sup>He that has the bride is the bridegroom: but the friend of the bridegroom, who stands and hears him, is in high joy on account of the voice of the bridegroom. This joy then of mine has been fulfilled. <sup>30</sup>He must grow greater, but I must become less. He that comes from on high, is above all: <sup>31</sup>he that is from the earth, is from the earth and speaks from the earth: he that comes from heaven, is above all, <sup>32</sup>and what he has seen and heard, of this he bears witness: and no one

receives his witness. <sup>33</sup> He that received his witness, set his seal, that God is true: <sup>34</sup> for he whom God sent, speaks the words of God, for he does not give the spirit by measure. <sup>35</sup> The Father loves the Son, and has put all things in his hand. <sup>36</sup> He that believes in the Son, has everlasting life; but he that disobeys the Son, shall not see life, but the wrath of God abides on him.

When then the Lord knew that the Pharisees had heard, that Jesus was making and baptising more disciples than John—<sup>2</sup> though Jesus himself did not baptise, but his disciples—<sup>3</sup> he left Judea, and departed to Galilee: <sup>4</sup> and he must pass through Samaria. <sup>5</sup> He comes then to a town of Samaria, called Sychar, near the piece of land which Jacob gave to his son Joseph: <sup>6</sup> and there was there a well-spring of Jacob's. Jesus then, wearied with the journey, was just sitting on the well: it was about the sixth hour. <sup>7</sup> There comes a woman from Samaria to draw water. Jesus says to her, Give me drink. <sup>8</sup> For his disciples had gone away to the town to buy victuals. <sup>9</sup> The Samaritan woman then says to him, How is it that thou, being a Jew, art asking drink of me, that am a Samaritan? For Jews have no dealings with Samaritans. <sup>10</sup> Jesus answered and said to her, If thou hadst known the gift of God, and who it is that says to thee, Give me drink, thou wouldst have asked him, and he would have given thee a living water. <sup>11</sup> The woman says to him, Sir, thou hast no bucket, and the well is deep: whence then hast thou the living water? <sup>12</sup> Art thou greater than our father Jacob, who gave us the well, and drank of it himself and his sons and his cattle? <sup>13</sup> Jesus answered and said to her, Every one that drinks of this water, will thirst again: <sup>14</sup> but whoever shall have drunk of the water which I will give him, never shall thirst: but the water which I shall give him, will become in him a spring of water welling up into everlasting life. <sup>15</sup> The woman says to him, Sir, give me this water, that I may not thirst nor come hither to draw. <sup>16</sup> He says to her, Go, call thy husband, and come hither.

τυρεύ και την μαρτυριαν αυτου ουδεις λαμβανε. <sup>33</sup> Ο λαβων αυτου την μαρτυριαν εσφραγισεν, οτι ο Θεος αληθης εστιν· ον γαρ απεστειλεν ο Θεος, τα ρηματα του Θεου λαλει· ου γαρ εκ μετρου διδωσι το πνευμα. <sup>34</sup> Ο πατηρ αγαπα τον υιον, και παντα δεδωκεν εν τη χειρι αυτου. <sup>35</sup> Ο πιστευων εις τον υιον εχει ζωην αιωνιον· ο δε απειθων τω υιω ουκ οψεται ζωην, αλλ η οργη του Θεου μενει επ' αυτον.

Ως ουν εγνω ο Κυριος οτι ηκουσαν οι Φαρισαιοι <sup>4</sup> οτι Ιησους πλειονας μαθητας ποιει και βαπτιζει η Ιωαννης—καιτοιγε Ιησους αυτος ουκ εβαπτιζεν αλλ <sup>2</sup> οι μαθηται αυτου—αφηκε την Ιουδαϊαν και απηλθε εις την Γαλιλαιαν· εδει δε αυτον διερχεσθαι <sup>4</sup> δια της Σαμαρειας. Ερχεται ουν εις πολιν της <sup>5</sup> Σαμαρειας λεγομενην Συχαρ, πλησιον του χωριου ου εδωκεν Ιακωβ Ιωσηφ τω υιω αυτου· ην δε <sup>6</sup> εκει πηγη του Ιακωβ. Ο ουν Ιησους κεκοπιακως εκ της οδοιποριας εκαθεζετο ουτως επι τη πηγη· ωρα ην ως εκτη. Ερχεται γυνη εκ της Σαμαρειας αν- <sup>7</sup> τλησαι υδωρ. Λεγει αυτη ο Ιησους, Δος μοι πιειν. <sup>8</sup> Οι γαρ μαθηται αυτου απηληλυθεισαν εις την πολιν, να τροφας αγορασωσι. Λεγει ουν αυτω η γυνη η <sup>9</sup> Σαμαρειτις, Πως συ Ιουδαϊος ων παρ' εμου πιειν αιτεις γυναικωσ Σαμαρειτιδωσ ουσης; Ου γαρ συγχρονται Ιουδαιοι Σαμαρειταισ. Απεκριθη Ιησους <sup>10</sup> και ειπεν αυτη, Ει ηδεις την δωρεαν του Θεου, και τις εστιν ο λεγων σοι, Δωσ μοι πιειν, συ αν ητησασ αυτον και εδωκεν αν σοι υδωρ ζων. Λεγει αυτω η <sup>11</sup> γυνη, Κυριε, ουτε αντλημα εχεισ, και το φρεαρ εστι βαθυ· ποθεν ουν εχεισ το υδωρ το ζων; μη συ μειζων <sup>12</sup> ει του πατροσ ημων Ιακωβ, οσ εδωκεν ημιν το φρεαρ, και αυτος εξ αυτου επει και οι υιοι αυτου και τα θρεμματα αυτου; Απεκριθη Ιησους και ειπεν αυτη, Πασ <sup>13</sup> ο πινωσ εκ του υδατοσ τουτου διψησει παλιν· οσ δ' <sup>14</sup> αν πιη εκ του υδατοσ ου εγω δωσω αυτω, ου μη διψησει εις τον αιωνα, αλλα το υδωρ ο δωσω αυτω, γενησεται εν αυτω πηγη υδατοσ αλλομενου εις ζωην αιωνιον. Λεγει προς αυτον η γυνη, Κυριε, δωσ μοι τουτου <sup>15</sup> υδωρ, να μη διψω μηδε ερχωμαι ενθαδε αντλειν. Λεγει αυτη, Υπαγε, φωνησον σου τον ανδρα και ελθε <sup>16</sup>

17 ἐνθάδε. Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, Οὐκ ἔχω ἄνδρα.  
 Δέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω·  
 18 πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις, οὐκ ἔστι  
 19 σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. Δέγει αὐτῷ ἡ  
 20 γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. Οἱ πατέρες  
 ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε  
 21 ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν  
 δεῖ. Δέγει αὐτῇ ὁ Ἰησοῦς, Πίστευέ μοι, γύναι, ὅτι  
 22 ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱερο-  
 23 σολύμοις προσκυνήσετε τῷ πατρὶ. Ὑμεῖς προσκυνεῖτε  
 ὅ οὐκ οἴδατε, ἡμεῖς προσκυνούμεν ὃ οἶδαμεν, ὅτι ἡ  
 24 σατηρία ἐκ τῶν Ἰουδαίων ἐστίν· ἀλλὰ ἔρχεται ὥρα  
 καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνή-  
 25 σουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ  
 πατὴρ τοιούτους ζητεῖ τοὺς προσκυνῶντας αὐτόν.  
 26 Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνῶντας αὐτὸν ἐν  
 27 πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. Δέγει αὐτῷ  
 ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται—ὁ λεγόμενος  
 Χριστός—ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.  
 28 Δέγει αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι, ὃ λαλῶν σοι.  
 29 Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύ-  
 μαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε,  
 30 τί ζητεῖς, ἢ, τί λαλεῖς μετ' αὐτῆς; Ἀφήκεν οὖν τὴν  
 31 ὕδριαν αὐτῆς ἡ γυνή καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ  
 32 λέγει τοῖς ἀνθρώποις, Δεῦτε, ἴδετε ἄνθρωπον ὃς εἶπέ  
 μοι πάντα ἃ ἐποίησα· μήτι οὐτός ἐστιν ὁ Χριστός;  
 33 Ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.  
 34 Ἐν τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες,  
 35 Ῥαββί, φάγε. Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρώσιν  
 36 ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἴδατε. Ἐλεγον οὖν οἱ  
 37 μαθηταὶ πρὸς ἀλλήλους, Μή τις ἠνεγκεν αὐτῷ φαγεῖν;  
 38 Δέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρώμᾳ ἐστὶν ἵνα ποιῶ  
 τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ  
 39 ἔργον. Οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνός ἐστι  
 καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς  
 40 ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ  
 41 εἰσι πρὸς θερισμόν. Ἦδη ὁ θερίζων μισθὸν λαμ-  
 βάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ  
 42 σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. Ἐν γὰρ τούτῳ  
 ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων

<sup>17</sup>The woman answered and said, I have no husband. Jesus says to her, Thou saidst well, I have no husband; <sup>18</sup>for thou hast had five husbands, and he whom thou now hast, is not thy husband: this thou saidst with truth. <sup>19</sup>The woman says to him, Sir, I perceive that thou art a prophet. <sup>20</sup>Our fathers worshipped on this mountain, and ye say, that in Jerusalem is the place where one must worship. <sup>21</sup>Jesus says to her, Believe me, woman, that an hour is coming, when neither on this mountain nor at Jerusalem will you worship the Father. <sup>22</sup>You worship that which you know not; we worship that which we know; because salvation is from the Jews. <sup>23</sup>But an hour is coming and is now, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as his worshippers. <sup>24</sup>God is a Spirit, and his worshippers must worship him in spirit and truth. <sup>25</sup>The woman says to him, I know that Messias is coming—that is called Christ—when he shall come, he will tell us all things. <sup>26</sup>Jesus says to her, I that talk to thee, am he.

<sup>27</sup>And on this came his disciples, and wondered that he was talking with a woman: no one however said, What seekest thou, or, Why art thou talking with her? <sup>28</sup>The woman then left her waterpot and went away to the town, and she says to the people, <sup>29</sup>Come, see a man that told me all things that I have done: is this the Christ? <sup>30</sup>They went out of the town, and were coming to him. <sup>31</sup>In the mean while the disciples were asking him, saying, Master, eat. <sup>32</sup>But he said to them, I have food to eat, of which you do not know. <sup>33</sup>The disciples then said to each other, Is it that some one has brought him food? <sup>34</sup>Jesus says to them, A food of mine is to do the will of him that sent me, and accomplish his work. <sup>35</sup>Do not you say, that there are still four months and then the harvest comes? lo, I tell you, Lift up your eyes, and behold the lands that they are white for harvest. <sup>36</sup>Already is the reaper getting wages, and gathering a crop unto everlasting life; that the sower and the reaper may rejoice together. <sup>37</sup>For in this business is there the true saying,

The sower is one and the reaper is another. <sup>38</sup> I sent forth you to reap that on which you have not toiled : others have toiled, and you have entered on their toil.

<sup>39</sup> And out of that town many of the Samaritans believed in him on account of the saying of the woman, as she bore witness. He told me all things that I had done. <sup>40</sup> When then the Samaritans had come to him, they asked him to stay with them, and he stayed there two days. <sup>41</sup> And many more believed on account of his word, <sup>42</sup> and said to the woman, We no longer believe on account of thy story ; for we have ourselves heard, and know that this is truly the Saviour of the world.

<sup>43</sup> And after the two days he set out thence for Galilee : <sup>44</sup> for Jesus himself bore witness, that a prophet has no honour in his own country. <sup>45</sup> When then he came to Galilee, the Galileans received him, having seen all things that he did at Jerusalem at the feast ; for they too went to the feast. <sup>46</sup> He came then again to Cana in Galilee, where he made the water wine.

And there was a certain nobleman, whose son was sick, at Capernaum : <sup>47</sup> the same, having heard that Jesus was come out of Judea to Galilee, went to him, and asked that he would go down and heal his son ; for he was at the point of death. <sup>48</sup> Jesus then said to him, Unless you see signs and wonders, you will by no means believe. <sup>49</sup> The nobleman says to him, Sir, come down, ere my child die. <sup>50</sup> Jesus says to him, Go ; thy son lives. The man believed the word which Jesus spoke to him, and went away. <sup>51</sup> And as he was still on his way down, his servants met him and brought him word, saying, Thy child lives. <sup>52</sup> He enquired then of them the hour when he was better : they told him then, that yesterday at the seventh hour the fever left him. <sup>53</sup> The father then knew that it was at that hour when Jesus said to him, Thy son lives : and himself believed and his whole household. <sup>54</sup> This is again a second sign that Jesus did, on coming out of Judea into Galilee.

After these things was the feast of the Jews, and Jesus went up

καὶ ἄλλος ὁ θερίζων. Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν 38 ὃ οὐχ ὑμεῖς κεκοπιᾶκατε· ἄλλοι κεκοπιᾶκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς 39 αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης, ὅτι, εἶπέ μοι πάντα ἃ ἐποίησα. Ὡς οὖν 40 ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. Καὶ πολλῶ 41 πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, τῇ τε γυναικὶ 42 ἔλεγον, ὅτι, οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκείθεν εἰς τὴν 43 Γαλιλαίαν· αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προ- 44 φήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. Ὅτε οὖν 45 ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. Ἦλθεν 46 οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον.

Καὶ ἦν τις βασιλικός, οὗ ὁ υἱὸς ἠσθένει, ἐν Καφαρ- 47 ναοῦ· οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας 47 εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα ἵνα καταβῆ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλε γὰρ ἀποθνήσκειν. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ 48 σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. Λέγει 49 πρὸς αὐτὸν ὁ βασιλικός, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. Λέγει αὐτῷ ὁ Ἰησοῦς, Πο- 50 ρεῖον ὁ υἱός σου ζῆ. Ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. Ἦδη 51 δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ὑπήντησαν αὐτῷ καὶ ἀπήγγειλαν λέγοντες, ὅτι, ὁ παῖς σου ζῆ. Ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον 52 ἔσχεν· εἶπον οὖν αὐτῷ, ὅτι, ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. Ἐγὼ οὖν ὁ πατὴρ ὅτι ἐν 53 ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι, ὁ υἱός σου ζῆ· καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς 54 ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

ΜΕΤΑ ταῦτα ἦν ἡ ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη 5

2 Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱερο-  
 3 σολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἢ ἐπιλεγομένη  
 4 Ἐβραϊστὶ Βηθεσδά, πέντε στοᾶς ἔχουσα. Ἐν ταύ-  
 5 ταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν,  
 6 χωλῶν, ξηρῶν. Ἦν δὲ τις ἄνθρωπος ἐκεῖ τριακοντα  
 7 καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ· τούτον ἰδὼν  
 8 ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη  
 9 χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγιῆς γενέσθαι ;  
 10 Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἄνθρωπον οὐκ ἔχω  
 11 ἴνα, ὅταν παραχθῇ τὸ ὕδρον, βάλλῃ με εἰς τὴν κολυμ-  
 12 βήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ κατα-  
 13 βαίνει. Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγείρε, ἄρον τὸν  
 14 κράβατόν σου καὶ περιπάτει. Καὶ εὐθέως ἐγένετο  
 15 ὑγιῆς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράβατον αὐτοῦ καὶ  
 16 περιπάτει· ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.  
 17 Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ θεραπευμένῳ, Σάββα-  
 18 τὸν ἐστίν, οὐκ ἔξεστὶ σοι ἄραι τὸν κράβατον.  
 19 Ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι  
 20 εἶπεν, Ἄρον τὸν κράβατόν σου καὶ περιπάτει.  
 21 Ἠρώτησαν αὐτόν, Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι,  
 22 Ἄρον καὶ περιπάτει; Ὁ δὲ ἀσθενῶν οὐκ ᾔδει τίς ἐστίν·  
 23 ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ.  
 24 Μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ  
 25 καὶ εἶπεν αὐτῷ, Ἴδε, ὑγιῆς γέγονας· μηκέτι ἁμάρτανε,  
 26 ἴνα μὴ χεῖρόν σοι τι γένηται. Ἀπήλθεν ὁ ἄνθρωπος,  
 27 καὶ εἶπεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας  
 28 αὐτὸν ὑγιῆ. Καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν  
 29 Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. Ὁ δὲ Ἰησοῦς  
 30 ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται,  
 31 καὶ γὰρ ἐργάζομαι. Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν  
 32 αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυε τὸ  
 33 σάββατον, ἀλλὰ καὶ πατέρα ἰδίου ἔλεγε τὸν Θεόν,  
 34 ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. Ἀπεκρίνατο οὖν ὁ  
 35 Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν οὐ  
 36 δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι  
 37 βλέπῃ τὸν πατέρα ποιῶντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ,  
 38 ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. Ὁ γὰρ πατήρ φιλεῖ  
 39 τὸν υἱὸν καὶ πάντα δέκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ  
 40 μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμά-  
 41 ζητε· ὡσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ

to Jerusalem. <sup>2</sup>Now there is at Jerusalem by the sheep-gate a pool which is called in Hebrew Bethesda, having five arcades. <sup>3</sup>In these were lying a throng of sick folk, blind, lame, withered. <sup>4</sup>And there was a certain man there who had passed thirty eight years in his sickness: <sup>5</sup>Jesus seeing him lying, and aware that he had already passed a long time, says to him, Dost thou wish to become sound? <sup>7</sup>The sick man answered him, Sir, I have not a man to put me into the pool, whenever the water is stirred; but while I am coming, another steps down before me. <sup>8</sup>Jesus says to him, Rise, take up thy pallet and walk. <sup>9</sup>And forthwith the man became sound, and he took up his pallet and walked: and it was sabbath on that day. <sup>10</sup>The Jews then said to the man that was cured, It is sabbath; it is not allowed thee to take up thy pallet. <sup>11</sup>He answered them, He that made me sound, the same said to me, Take up thy pallet and walk. <sup>12</sup>They asked him, Who is the man that said to thee, Take up and walk? <sup>13</sup>But the sick man did not know who it was, for Jesus had passed out; a crowd being on the spot.

<sup>14</sup>After these things Jesus finds him in the temple, and said to him, See, thou hast become sound: sin no longer, that something worse may not befall thee. <sup>15</sup>The man went away, and told the Jews that it was Jesus that had made him sound: <sup>16</sup>and on this account the Jews were persecuting Jesus, because he had done these things on a sabbath. <sup>17</sup>But Jesus answered them, My Father is working up to this time, and I am working. <sup>18</sup>On this account the Jews endeavoured the more to kill him, because he was not only breaking the sabbath, but also calling God his own father, making himself equal with God. <sup>19</sup>Jesus then answered and said to them, Verily, verily I tell you, the Son cannot do any thing from himself, unless he see the Father doing something: for whatever things he does, these the Son also does in like manner. <sup>20</sup>For the Father loves the Son, and shews him all things that he does himself: and he will shew him greater works than these, that you may wonder: <sup>21</sup>for as the Father raises up the dead and quickens, so the

Son also quickens those whom he wills. <sup>22</sup> For not even does the Father judge any one, but has given the judgment entirely to the Son; <sup>23</sup> that all should honour the Son just as they honour the Father. He that honours not the Son, does not honour the Father who sent him. <sup>24</sup> Verily, verily I tell you, he that hears my word, and believes him that sent me, has everlasting life, and is not coming into judgment, but has passed out of death into life. <sup>25</sup> Verily, verily I tell you, that an hour is coming and now is, when the dead will hear the voice of the Son of God, and they that hear, will live: <sup>26</sup> for as the Father has life in himself, so did he grant to the Son too to have life in himself, <sup>27</sup> and granted him right to hold judgment, because he is Son of Man. <sup>28</sup> Wonder not at this, because an hour is coming in which all in the tombs will hear his voice, <sup>29</sup> and those that did the good things, will come forth to a resurrection of life, but the doers of the bad, to a resurrection of judgment. <sup>30</sup> I cannot do any thing from myself: just as I hear, I judge; and my judgment is righteous, because I am not seeking my own will, but the will of him that sent me. <sup>31</sup> If I witness about myself, my witness is not true: <sup>32</sup> there is another who witnesses about me, and I know that the witness which he witnesses about me, is true. <sup>33</sup> Yourselves have sent to John, and he has borne witness to the truth: <sup>34</sup> I, however, do not receive my witness from man, but am saying these things, that you may be saved. <sup>35</sup> He was the lamp, the lighted and shining one, and you were willing to be gladdened for a time in his light. <sup>36</sup> I, however, have my witness a greater one than that of John, for the works which the Father has given me to accomplish, the works themselves which I do, witness about me, that the Father has sent me forth: <sup>37</sup> and the Father who sent me, he has borne witness about me. At no time have you either heard a voice of his nor seen a shape: <sup>38</sup> and his word you have not abiding in you, because him whom he sent forth, you believe not. <sup>39</sup> Search the scriptures, because yourselves think that

ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὓς θέλει, ζωοποιεῖ. Οὐδὲ 22  
 γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν  
 δέδωκε τῷ υἱῷ, ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς 23  
 τιμῶσι τὸν πατέρα. Ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ  
 τὸν πατέρα τὸν πέμψαντα αὐτόν. Ἀμὴν ἀμὴν 24  
 λέγω ὑμῖν, ὅτι, ὁ τὸν λόγον μου ἀκούων καὶ πισ-  
 τεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς  
 κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου  
 εἰς τὴν ζωὴν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι, ἔρχεται 25  
 ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς  
 φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ καὶ οἱ ἀκούσαντες ζήσου-  
 σιν· ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, 26  
 οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ· 27  
 καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς  
 ἀνθρώπου ἐστί. Μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται 28  
 ὥρα ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς  
 φωνῆς αὐτοῦ, καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιή- 29  
 σαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φανῶτα πράξαντες  
 εἰς ἀνάστασιν κρίσεως. Οὐ δύναμαι ἐγὼ ποιεῖν 30  
 ἀπ' ἑμαντοῦ οὐδέν· καθὼς ἀκούω, κρίνω, καὶ ἡ κρίσις  
 ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν  
 ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. Ἐὰν ἐγὼ 31  
 μαρτυρῶ περὶ ἑμαντοῦ, ἡ μαρτυρία μου οὐκ ἔστιν  
 ἀληθής· ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα 32  
 ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἢ μαρτυρεῖ περὶ ἐμοῦ.  
 Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε 33  
 τῇ ἀληθείᾳ· ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρ- 34  
 τυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.  
 Ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς 35  
 δὲ ἠβηλήσατε ἀγαλλιᾶσθαι πρὸς ὧραν ἐν τῷ φωτὶ  
 αὐτοῦ. Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ 36  
 Ἰωάννου· τὰ γὰρ ἔργα ἃ δέδωκέ μοι ὁ πατὴρ ἵνα  
 τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποίω, μαρτυρεῖ περὶ  
 ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκε· καὶ ὁ πέμψας 37  
 με πατὴρ, ἐκεῖνος μεμαρτύρηκε περὶ ἐμοῦ. Οὔτε  
 φωνὴν αὐτοῦ ἀκηκόατε ὥποτε, οὔτε εἶδος αὐτοῦ  
 εἰσάρακατε, καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν 38  
 μένοντα, ὅτι ὃν ἀπεστείλεν ἐκεῖνος, τούτῳ ὑμεῖς  
 οὐ πιστεύετε. Ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς 39  
 δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί



40 εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ, καὶ οὐ θέλετε  
 41 ἔλθειν πρὸς με, ἵνα ζῶν ἔχητε. Δόξαν παρὰ  
 42 ἀνθρώπων οὐ λαμβάνω, ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν  
 43 ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. Ἐγὼ  
 44 ἐήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἂν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ,  
 44 ἐκεῖνον λήψετε. Πῶς δύνασθε ὑμεῖς πιστεῦσαι,  
 45 δόξαν παρὰ ἀλλήλων λαμβάνοντες; καὶ τὴν δόξαν  
 45 τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε. Μὴ δοκεῖτε  
 46 ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστι  
 46 ὁ κατηγορῶν ὑμῶν Μωυσῆς, εἰς ὃν ὑμεῖς ἠλπικατε·  
 46 εἰ γὰρ ἐπιστεύετε Μωυσεῖ, ἐπιστεύετε ἂν ἐμοί·  
 47 περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. Εἰ δὲ τοῖς ἐκείνου  
 47 γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι  
 πιστεύετε;

6 ΜΕΤΑ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς  
 2 θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος· ἠκολούθει  
 2 δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐώρων τὰ σημεῖα ἃ ἐποίει  
 3 ἐπὶ τῶν ἀσθενούντων. Ἀνῆλθε δὲ εἰς τὸ ὄρος  
 3 Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.  
 4 Ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ εορτὴ τῶν Ἰουδαίων.  
 5 Ἐπᾶρας οὖν τοὺς ὀφθαλμούς, ὁ Ἰησοῦς, καὶ θεω-  
 5 σάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτόν, λέγει  
 5 πρὸς Φίλιππον, Πόθεν ἀγοράσωμεν ἄρτους ἵνα φά-  
 6 γωσιν οὗτοι; Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς  
 6 γὰρ ᾔδει τί ἐμελλε ποιεῖν. Ἀπεκρίθη αὐτῷ Φι-  
 7 λιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκούσιν  
 7 αὐτοῖς, ἵνα ἕκαστος βραχύ τι λάβῃ. Λέγει αὐτῷ  
 8 εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σί-  
 8 μωνος Πέτρου, Ἔστι παιδάριον ἐν ᾧδὲ ὃς ἔχει πέντε  
 9 ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί  
 9 ἔστιν εἰς τοσοῦτους; Εἶπεν ὁ Ἰησοῦς, Ποιήσατε  
 10 τοὺς ἀνθρώπους ἀναπέσειν. Ἦν δὲ χόρτος πολὺς  
 10 ἐν τῷ τόπῳ. Ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν  
 11 ὡσεὶ πεντακισχίλιοι. Ἔλαβεν οὖν τοὺς ἄρτους ὁ  
 11 Ἰησοῦς καὶ εὐχαριστήσας διέδωκε τοῖς ἀνακειμένοις,  
 12 ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. Ὡς δὲ  
 12 ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε  
 12 τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.  
 13 Συνήγαγον οὖν, καὶ ἐγένισαν δώδεκα κοφίνους κλα-

you have in them everlasting life, and it is they that witness about me; <sup>40</sup>and you are not willing to come to me, that you may have life. <sup>41</sup>Glory I receive not from men: <sup>42</sup>but I know you that you have not the love of God in yourselves. <sup>43</sup>I have come in my Father's name, and you do not receive me: if another come in his own name, him you will receive. <sup>44</sup>How can you believe while receiving glory from each other? and the glory which comes from the only God, you do not seek. <sup>45</sup>Do not suppose that I shall accuse you to the Father: there is one that accuses you, Moses, on whom you have placed your hope: <sup>46</sup>for had you believed Moses, you would have believed me, for he wrote about me. <sup>47</sup>But if you do not believe his writings, how will you believe my words?

After these things Jesus went away across the lake of Galilee, that of Tiberias; <sup>2</sup>and there followed him a great crowd, because they saw the signs which he did on the sick. <sup>3</sup>But Jesus went up the mountain, and was there sitting with his disciples. <sup>4</sup>And the passover was near, the feast of the Jews. <sup>5</sup>Jesus then on raising his eyes and seeing that a great crowd was coming towards him, says to Philip, Whence are we to buy loaves, that these may eat? <sup>6</sup>This however he said to try him, for he himself knew what he was going to do. <sup>7</sup>Philip answered him, Loaves worth two hundred pence are not enough for them, that each may take a little. <sup>8</sup>One of his disciples says to him, Andrew the brother of Simon Peter. <sup>9</sup>There is a lad here who has five barley loaves and two fishes: but these, what are they for so many? <sup>10</sup>Jesus said, Make the people lie down. Now there was much grass in the place. The men then lay down, in number about five thousand. <sup>11</sup>Jesus then took the loaves, and, having given thanks, distributed them to those that were lying down: in like manner also of the fishes as much as they chose. <sup>12</sup>But when they were filled, he says to his disciples, Gather the broken pieces which are over, that nothing be lost. <sup>13</sup>They gathered them then, and filled twelve baskets with broken pieces

from the five barley loaves, which were over and above to those that had eaten.

<sup>14</sup>The people then on seeing the sign which he had done, said, This is truly the prophet that is coming into the world. <sup>15</sup>Jesus then, aware that they were going to come and carry him off that they might make him king, withdrew to the mountain by himself alone. <sup>16</sup>But when evening came, his disciples went down to the lake, <sup>17</sup>and, having gone on board the bark, were crossing the lake to Capernaum. And darkness had already come on, and Jesus had not come to them, <sup>18</sup>and, as a strong wind was blowing, the lake was rough. <sup>19</sup>When then they had rowed about twenty-five or thirty furlongs, they see Jesus walking on the lake and nearing the bark, and they were affrighted: <sup>20</sup>but he says to them, It is I; be not afraid. <sup>21</sup>They were willing then to take him on board the bark; and forthwith the bark was off the land for which they were making.

<sup>22</sup>On the morrow the crowd that was standing on the other side of the lake, having seen that there was no other boat there but one, and Jesus had not gone with his disciples on board the bark, but that his disciples had gone off alone—<sup>23</sup>other boats, however, had come from Tiberias near the place, where they ate bread after the Lord had given thanks—<sup>24</sup>when then the crowd saw that Jesus was not there nor his disciples, they went themselves on board the barks, and came to Capernaum in search of Jesus: <sup>25</sup>and on finding him on the other side of the lake, they said to him, Rabbi, when didst thou come hither? <sup>26</sup>Jesus answered them and said, Verily, verily I tell you, You are in search of me not because you saw signs, but because you ate of the loaves and were well fed. <sup>27</sup>Work not on the food that perishes, but on that which abides to everlasting life, which the Son of Man will give you: for on him did the Father set his seal, namely God. <sup>28</sup>They said then to him, What are we to do, that we may work the works of God? <sup>29</sup>Jesus answered and said, This is the work of God, that you be-

σμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπε-  
ρίσσευσαν τοῖς βεβρωκόσιν.

Οἱ οὖν ἄνθρωποι ἰδόντες ὁ ἐποίησε σημεῖον, ἔλε-  
γον, ὅτι, οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος  
εἰς τὸν κόσμον. Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν <sup>15</sup>  
ἔρχεσθαι καὶ ἀρπάξαι αὐτὸν, ἵνα ποιήσωσι βασιλεία,  
ἀνεχώρησεν εἰς τὸ ὄρος αὐτὸς μόνος. Ὡς δὲ ὀψία <sup>16</sup>  
ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θά-  
λασσαν, καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν <sup>17</sup>  
τῆς θαλάσσης εἰς Καφαρναοὺμ. Καὶ σκοτία ἦδη  
ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,  
ἧ τε θάλασσα, ἀέμου μεγάλου πνέοντος, διηγείρετο. <sup>18</sup>  
Ἐλληλακότες οὖν ὡς σταδίους εἰκοσι πέντε ἢ τριά- <sup>19</sup>  
κοντα θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς  
θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφο-  
βήθησαν· ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμι, μὴ φο- <sup>20</sup>  
βεῖσθε. Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, <sup>21</sup>  
καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν  
ὑπήγον.

Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὸς πέραν τῆς θα- <sup>22</sup>  
λάσσης, ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ  
ἓν, καὶ ὅτι οὐ συνεισηλθε τοῖς μαθηταῖς αὐτοῦ ὁ  
Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ  
ἀπῆλθον—ἀλλὰ δὲ ἦλθε πλοίαρια ἐκ Τιβεριάδος <sup>23</sup>  
ἐγγὺς τοῦ τόπου, ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστή-  
σαντος τοῦ Κυρίου—ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι <sup>24</sup>  
Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐné-  
βησαν αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καφαρ-  
ναοὺμ ζητοῦντες τὸν Ἰησοῦν· καὶ εὐρόντες αὐτὸν <sup>25</sup>  
πέραν τῆς θαλάσσης εἶπον αὐτῷ, Ραββί, πότε ὠδε  
γέγονας; Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, <sup>26</sup>  
Ἀμὴν, ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἶδετε  
σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτά-  
σθητε. Ἐργάζεσθε μὴ τὴν βρωσιν τὴν ἀπολλυμέ- <sup>27</sup>  
νην, ἀλλὰ τὴν βρωσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον,  
ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ  
πατὴρ ἐσφράγισεν, ὁ Θεός. Εἶπον οὖν πρὸς αὐτόν, <sup>28</sup>  
Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;  
Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ <sup>29</sup>  
ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν

30 ἐκεῖνος. Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον,  
 31 ἵνα ἴδωμεν καὶ πιστεῦσωμέν σοι; τί ἐργάζῃ; Οἱ  
 πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς  
 32 ἐστί γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν  
 αὐτοῖς φαγεῖν. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν,  
 33 ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκε ὑμῖν τὸν ἄρτον  
 ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν  
 34 ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν· ὁ γὰρ ἄρτος  
 τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ  
 35 ζῶν διδοὺς τῷ κόσμῳ. Εἶπον οὖν πρὸς αὐτόν,  
 Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτον. Εἶπεν  
 36 αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ  
 ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων  
 37 εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. Ἀλλ' εἶπον ὑμῖν,  
 38 ὅτι καὶ ἐώρακατέ με καὶ οὐ πιστεύετε. Πᾶν ὃ  
 δίδωσί μοι ὁ πατήρ, πρὸς ἐμὲ ἤξει, καὶ τὸν ἐρχόμενον  
 39 πρὸς με οὐ μὴ ἐκβάλω ἔξω, ὅτι καταβέβηκα ἀπὸ τοῦ  
 οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ  
 40 θέλημα τοῦ πέμψαντός με. Τοῦτο δέ ἐστι τὸ  
 θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὃ δέδωκέ μοι,  
 41 μὴ ἀπολέσῳ ἔξ' αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ  
 42 ἐσχάτῃ ἡμέρᾳ· τοῦτο γάρ ἐστι τὸ θέλημα τοῦ  
 πατρὸς μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων  
 43 εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν  
 ἐγὼ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.  
 44 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν,  
 45 Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ, καὶ  
 ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ,  
 46 οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς  
 νῦν λέγει, ὅτι, ἐκ τοῦ οὐρανοῦ καταβέβηκα;  
 47 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε  
 48 μετ' ἀλλήλων. Οὐδεὶς δύναται ἔλθειν πρὸς ἐμὲ,  
 εἰ μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ  
 49 ἐγὼ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Ἔστι γε-  
 γραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες  
 50 διδασκτοὶ Θεοῦ. Πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς  
 51 καὶ μαθὼν ἔρχεται πρὸς με. Οὐχ ὅτι τὸν πατέρα  
 52 ἐώρακέ τις εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὐδὲς ἐώρακε  
 53 τὸν πατέρα. Ἀμὴν, ἀμὴν λέγω ὑμῖν, ὁ πιστεύων  
 54 ἔχει ζωὴν αἰώνιον. Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.

live on him whom he sent forth.  
 30 They said then to him, What  
 sign then doest thou, that we  
 may see and believe? What dost  
 thou work? 31 Our fathers ate  
 the manna in the wilderness, as  
 it is written, Bread from heaven  
 gave he them to eat. 32 Jesus  
 then said to them, Verily, verily  
 I tell you, Moses has not given  
 you the bread from heaven, but  
 my Father is giving you the true  
 bread from heaven: 33 for the  
 bread of God is that which is  
 coming down from heaven and  
 giving life to the world. 34 They  
 said then to him, Lord, ever give  
 us this bread. 35 Jesus said to  
 them, I am the bread of life: he  
 that comes to me shall never hun-  
 ger, and he that believes in me  
 shall never thirst. 36 But I told you,  
 that you have even seen me and  
 do not believe. 37 All which the  
 Father gives me, will come to  
 me, and him that comes to me  
 I shall not cast out; 38 because  
 I came down from heaven that  
 I should do not my own will,  
 but the will of him that sent me.  
 39 And this is the will of him that  
 sent me, that as to all that he has  
 given me, I should not lose aught  
 of it, but should raise it up at the  
 last day: 40 for this is the will of  
 my Father, that every one that  
 sees the Son and believes in him,  
 should have everlasting life, and  
 I should raise him up at the last  
 day.

41 The Jews then murmured  
 about him, because he said, I am  
 the bread which came down from  
 heaven: 42 and they said, Is not  
 this Jesus the son of Joseph,  
 whose father and mother we  
 know? how is it that he now  
 says, I have come down from  
 heaven. 43 Jesus answered and  
 said to them, Murmur not among  
 yourselves. 44 No one can come  
 to me, unless the Father who  
 sent me, draw him: and I will  
 raise him up at the last day.  
 45 It is written in the prophets,  
 And they shall all be taught of  
 God. Every one that has heard  
 from the Father and has learnt  
 comes to me. 46 Not that any  
 one has seen the Father, but he  
 that is from God; he has seen  
 the Father. 47 Verily, verily I tell  
 you, he that believes, has everlast-  
 ing life. 48 I am the bread of life.

<sup>49</sup>Your fathers ate the manna in the wilderness and died: <sup>50</sup>this is the bread which is coming down from heaven, such that one may eat of it and not die. <sup>51</sup>I am the living bread which came down from heaven: if one eat of this bread, he will live for ever: and the bread too which I shall give, is my flesh on behalf of the life of the world.

<sup>52</sup>The Jews then were battling with each other, saying, How can this man give us his flesh to eat? <sup>53</sup>Jesus then said to them, Verily, verily I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have not life in yourselves. <sup>54</sup>He that eats my flesh and drinks my blood, has everlasting life, and I will raise him up at the last day; <sup>55</sup>for my flesh is true food and my blood is true drink. <sup>56</sup>He that eats my flesh and drinks my blood, abides in me and I in him. <sup>57</sup>As the living Father sent me forth, and I live through the Father, he too that eats me, even he shall live through me. <sup>58</sup>This is the bread that came down from heaven, not as your fathers ate and died: he that eats this bread, shall live for ever. <sup>59</sup>These things he said in the synagogue while teaching at Capernaum.

<sup>60</sup>Many then of his disciples on hearing it said, This saying is hard: who can listen to it? <sup>61</sup>But Jesus, knowing in himself that his disciples were murmuring about this, said to them, Does this stumble you? <sup>62</sup>If then you were to see the Son of Man ascending where he was before— <sup>63</sup>The spirit is that which gives life; the flesh brings no advantage: the words which I have spoken to you, are spirit and are life: <sup>64</sup>but there are some of you that do not believe. For Jesus knew from the first, which were they that believed not, and which was he that would give him up. <sup>65</sup>And he said, On this account have I said that no one can come to me, unless it has been given to him from the Father.

<sup>66</sup>Upon this many of his disciples went back, and no longer walked with him. <sup>67</sup>Jesus then said to the twelve, Do you also choose to go away? <sup>68</sup>Simon Peter answered him, To whom shall we go away? thou hast

Οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ 49 ἀπέθανον· οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ 50 καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ. Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· 51 εἰάν τις φάγη ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν, ἀμὴν 53 λέγω ὑμῖν, εἰάν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πῖνῃτε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζῶν ἐν ἑαυτοῖς. Ὁ τρώγων μου τὴν σάρκα καὶ πίνων 54 μου τὸ αἷμα ἔχει ζῶν αἰώνιον, καὶ γὰρ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ 55 βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πόσις. Ὁ 56 τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ. Καθὼς ἀπέστειλέ με ὁ 57 ζῶν πατὴρ καὶ γὰρ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζήσει δι' ἐμέ. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ 58 οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τούτου τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα. Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ. 59

Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ 60 εἶπον, Σκληρὸς ἐστὶν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν; Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει; ἐὰν οὖν θεωρήτε τὸν υἱὸν 62 τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; Τὸ πνεῦμά ἐστι τὸ ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ 63 οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστὶν· ἀλλὰ εἰσὶν ἐξ ὑμῶν τινὲς οἱ 64 πιστεύουσιν. Ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστὶν ὁ παραδώσων αὐτόν. Καὶ ἔλεγε, Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται 65 ἔλθειν πρὸς με εἰάν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς.

Ἐκ τούτου πολλοὶ ἀπήλθον τῶν μαθητῶν αὐτοῦ εἰς 66 τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτου. Εἶπεν 67 οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; Ἀπεκρίθη αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπε- 68

69 λευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις· καὶ ἡμεῖς  
 πεπιστεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ  
 70 Θεοῦ. Ἀπεκρίθη αὐτοῖς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα  
 71 ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν. Ἐλε-  
 γεν δὲ τὸν Ἰουδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ  
 ἔμελλε παραδιδόναι αὐτόν, εἷς ἐκ τῶν δώδεκα.

72 ΚΑΙ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλι-  
 λαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι  
 2 ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. Ἦν δὲ ἐγγύς  
 3 ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. Εἶπον οὖν  
 πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ  
 4 ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεω-  
 5 ρήσωσι τὰ ἔργα σου ἃ ποιεῖς· οὐδεὶς γὰρ ἐν κρυπτῷ  
 6 τι ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι· εἰ ταῦτα  
 7 ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. Οὐδὲ γὰρ οἱ  
 8 ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. Λέγει οὖν αὐτοῖς  
 ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ και-  
 9 ρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἑτοιμος. Οὐ δύναται ὁ  
 10 κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ  
 11 περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν. Ὑμεῖς  
 ἀνάβητε εἰς τὴν ἑορτὴν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν  
 12 ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὐπω πεπλήρωται.  
 13 Ταῦτα εἰπὼν αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ. Ὡς  
 δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη  
 14 εἰς τὴν ἑορτὴν, οὐ φανερώς ἀλλὰ ὡς ἐν κρυπτῷ. Οἱ  
 15 οὖν Ἰουδαῖοι ἐξήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον,  
 16 Ποῦ ἐστὶν ἐκεῖνος; Καὶ γογγυσμὸς περὶ αὐτοῦ ἦν  
 17 πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον, ὅτι, ἀγαθὸς ἐστίν·  
 18 ἄλλοι ἔλεγον, Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. Οὐδεὶς  
 μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον  
 τῶν Ἰουδαίων.

19 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη Ἰησοῦς εἰς  
 20 τὸ ἱερόν καὶ ἐδίδασκεν. Ἐθαύμαζον οὖν οἱ Ἰουδαῖοι  
 λέγοντες, Πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς;  
 21 Ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ  
 22 διδαχὴ οὐκ ἐστὶν ἐμὴ ἀλλὰ τοῦ πέμψαντός με· ἐάν  
 23 τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς  
 24 διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαν-  
 25 τοῦ λαλῶ. Ὁ ἀπ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν  
 26 ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος

words of everlasting life; <sup>69</sup> and we have believed, and have come to know that thou art the Holy One of God. <sup>70</sup> Jesus answered them, Did not I choose you, the twelve? and one of you is a slanderer. <sup>71</sup> But he meant Judas son of Simon Iscariot; for it was he that was going to deliver him up, being one of the twelve.

And after these things Jesus walked in Galilee, for he was unwilling to walk in Judea, because the Jews endeavoured to kill him. <sup>2</sup> And the feast of the Jews was near, the feast of tabernacles. <sup>3</sup> His brethren then said to him, Remove from this quarter and go to Judea, that thy disciples too may view thy works which thou doest; <sup>4</sup> for no one does a thing in secret and endeavours to be himself in open view: if thou art doing these things, manifest thyself to the world. <sup>5</sup> For not even did his brethren believe in him. <sup>6</sup> Jesus then said to them, My time is not yet quite come, but your time is always ready. <sup>7</sup> The world cannot hate you; but me it hates, because I am witnessing about it that its works are evil. <sup>8</sup> Do you go up to the feast. I am not going up to this feast, because my time is not yet fully come. <sup>9</sup> Having said these things, he stayed by himself in Galilee. <sup>10</sup> But when his brethren had gone up, then he went up himself too to the feast, not openly, but, as it were, in secret. <sup>11</sup> The Jews then were in search for him at the feast, and saying, Where is he? <sup>12</sup> And there was much murmuring about him among the crowds: some said, He is a good man; others said, No, but he misleads the populace. <sup>13</sup> No one however talked openly about him through fear of the Jews.

<sup>14</sup> And when the feast was already half-spent, Jesus went up to the temple and was teaching. <sup>15</sup> The Jews then wondered, saying, How knows this man letters, having never learnt? <sup>16</sup> Jesus then answered them and said, My teaching is not mine but his that sent me: <sup>17</sup> if any man choose to do his will, he will know about the teaching, whether it is from God, or whether I speak from myself. <sup>18</sup> He that seeks from himself, seeks his own glory; but he that seeks the glory of

him that sent him, the same is true, and unrighteousness is not in him. <sup>19</sup> Has not Moses given you the Law? and not one of you performs the Law. Why are you endeavouring to kill me? <sup>20</sup> The crowd answered, Thou hast a demon: who is endeavouring to kill thee? <sup>21</sup> Jesus answered and said to them, One work I did, and you are all wondering on account of it. <sup>22</sup> Moses has given you circumcision—not that it is from Moses but from the fathers—and on a sabbath you circumcise a man. <sup>23</sup> If a man receives circumcision on a sabbath, that the Law of Moses may not be broken; are you angry with me, because I made an entire man sound on a sabbath? <sup>24</sup> Judge not according to outward shew, but judge the righteous judgment.

<sup>25</sup> Some then of the people of Jerusalem said, Is not this he whom they are endeavouring to kill? <sup>26</sup> and see, he is talking with free speech, and they say nothing to him: have the rulers indeed made up their minds, that this is the Christ? <sup>27</sup> However, as to this man, we know whence he is; but whenever the Christ comes, no one is to know whence he is. <sup>28</sup> Jesus then cried out, teaching in the temple and saying, Both me you know, and know whence I am: and I have not come from myself; but there is a true one that sent me, whom you know not. <sup>29</sup> I know him, because I am from him, and he sent me forth.

<sup>30</sup> They endeavoured then to seize him, and yet no one laid his hand upon him, because his hour had not yet come. <sup>31</sup> From among the populace, however, many believed in him, and said, The Christ, whenever he comes, will he do more signs than those which this man has done? <sup>32</sup> The Pharisees heard the populace murmuring these things about him; and the chief priests and the Pharisees dispatched officers to seize him. <sup>33</sup> Jesus then said, Yet a little while am I with you, and I go away to him that sent me. <sup>34</sup> You will seek me and not find me, and where I am, you cannot come. <sup>35</sup> The Jews then said to each other, Whither is this man going to betake himself, that we shall not find him? Is he going to betake himself to the dispersion of the Greeks, and teach the Greeks? <sup>36</sup> What is this saying which he

αὐτόν, οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. Οὐ Μωσοῦς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ 19 ὑμῶν ποιεῖ τὸν νόμον. Τί με ζητεῖτε ἀποκτείνει; Ἀπε- 20 κρίθη ὁ ὄχλος, Δαιμόνιον ἔχει· τίς σε ζητεῖ ἀποκτείνει; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐν ἔργον 21 ἐποίησα, καὶ πάντες θαυμάζετε διὰ τοῦτο. Μωσοῦς 22 δέδωκεν ὑμῖν τὴν περιτομὴν—οὐχ ὅτι ἐκ τοῦ Μωυσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων—καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. Εἰ περιτομὴν λαμβάνει ἄνθρωπος 23 ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωυσέως, ἐμοὶ χολάτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ; μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν 24 κρίνατε.

Ἔλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ 25 οὗτος ἐστὶν ὃν ζητοῦσιν ἀποκτείνει; καὶ ἴδε παρ- 26 ρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι μὴ ποτε ἀληθῶς ἐγνωσαν οἱ ἄρχοντες ὅτι οὗτος ἐστὶν ὁ Χρι- 27 στὸς; ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν. Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς 28 καὶ λέγων, Καμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμὶ· καὶ ἀπ' ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε· ἐγὼ οἶδα αὐτόν, 29 ὅτι παρ' αὐτοῦ εἰμὶ κάκεινός με ἀπέστειλεν.

Ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέ- 30 βαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὕτω ἐληλύθει ἡ ὥρα αὐτοῦ. Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν 31 εἰς αὐτόν, καὶ ἔλεγον, ὅτι, ὁ Χριστὸς ὅταν ἔλθῃ, μὴ πλείονα σημεῖα ποιήσει ὢν οὗτος ἐποίησεν; Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ 32 αὐτοῦ ταῦτα, καὶ ἀπέστειλαν ὑπηρέτας οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἵνα πιάσωσιν αὐτόν. Εἶπεν 33 οὖν ὁ Ἰησοῦς, Ἐτι χρόνον μικρὸν μεθ' ὑμῶν εἰμὶ, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. Ζητήσέτέ 34 με καὶ οὐχ εὐρήσετε, καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, 35 Ποῦ οὗτος μελλεὶ πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μελλεὶ πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλληνας; τίς ἐστὶν 36

ὁ λόγος οὗτος ὃν εἶπε, Ζητήσατέ με καὶ οὐχ εὐρήσετε, καὶ ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε ἔλθειν ;

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξε λέγων, Ἐάν τις διψᾷ,  
38 ἔρχέσθω πρὸς με καὶ πινέτω. Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ  
39 ρέουσιν ὕδατος ζῶντος. Τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος οὗ ἐμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπὼ γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω  
40 ἔδοξάσθη. Ἐκ τοῦ ὄχλου οὐν ἀκούσαντες τῶν λόγων  
41 ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης· ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός· οἱ δὲ ἔλεγον, Μὴ γὰρ  
42 ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται ; οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ Βηθλεὲμ  
τῆς κώμης, ὅπου ἦν Δαυὶδ, ἔρχεται ὁ Χριστός ;  
43 44 Σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν· τινὲς δὲ ἠθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἔβα-  
λεν ἐπ' αὐτόν τὰς χεῖρας.

45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ  
46 ἡγάγετε αὐτόν ; Ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε  
47 ἐλάλησεν οὕτως ἄνθρωπος. Ἀπεκρίθησαν αὐτοῖς οἱ  
48 Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε ; μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων ;  
49 ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπά-  
50 ρατοὶ εἰσι. Λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν  
51 πρὸς αὐτὸν πρότερον, εἰς ὧν ἐξ αὐτῶν, Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ  
52 καὶ γινῶ τί ποιεῖ ; Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ ; ἐρεύνησον καὶ ἴδε ὅτι  
ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.

53 [Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ·  
8 2 Ἰησοῦς δὲ ἐπόρευθῆ εἰς τὸ ὄρος τῶν ἐλαιῶν· ὄρθρου δὲ πάλιν παραγίνεται εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς  
3 ἦρχετο πρὸς αὐτόν. Ἀγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐπὶ ἀμαρτία γυναῖκα εἰλημμένην, καὶ  
4 στησαντες αὐτὴν ἐν μέσῳ, λέγουσιν αὐτῷ, ἐκπειράζου-  
τες αὐτόν, οἱ ἱερεῖς, ἵνα ἔχωσι κατηγορίαν αὐτοῦ, Διδάσκαλε, αὕτη ἡ γυνὴ κατέλιπται ἐπανοτοφώρῳ  
5 μοιχευομένῳ· Μωσῆς δὲ ἐν τῷ νόμῳ ἐκέλευσε τὰς

spoke, You will seek me and not find me, and where I am, you cannot come ?

<sup>37</sup> But on the last day the great one of the feast, Jesus was standing and cried out, saying, If any one thirst, let him come to me and drink. <sup>38</sup> He that believes in me, as said the scripture, streams shall flow from his belly of living water. <sup>39</sup> But this he said about the spirit which those that believe in him, were to receive; for there was no spirit-gift as yet, because Jesus was not yet glorified. <sup>40</sup> Some of the crowd then, on hearing the words, said, This is truly the prophet: <sup>41</sup> others said, This is the Christ: others said, What, does the Christ come out of Galilee? <sup>42</sup> has not the scripture said, that the Christ comes out of the seed of David, and from the village Bethlehem, where David was? <sup>43</sup> A division then took place in the populace on account of him: <sup>44</sup> and some wished to seize him, yet no one laid his hands on him.

<sup>45</sup> The officers then came to the chief priests and Pharisees, and these said to them, Why did you not bring him? <sup>46</sup> The officers answered, Never did man speak in this fashion. <sup>47</sup> The Pharisees answered them, Are you also misled? <sup>48</sup> Has any one of the rulers believed in him or of the Pharisees? <sup>49</sup> but this populace that understands not the Law, are accused. <sup>50</sup> Nicodemus says to them—he that had formerly come to him, being one of them—<sup>51</sup> Does our Law judge the man, unless it shall have first had a hearing of him, and learnt what he does? <sup>52</sup> They answered and said to him, Art thou too out of Galilee? search, and see that out of Galilee a prophet does not rise.

[<sup>53</sup> And they went each to his house, but Jesus went to the Mount of Olives: <sup>2</sup> and at day-break he again arrives at the temple, and all the people were coming to him. <sup>3</sup> And the scribes and the Pharisees bring a woman taken in an act of sin, and, having set her in the midst, <sup>4</sup> the priests say to him, to try him, that they might have a charge against him, Master, this woman has been taken in the very act of adultery: <sup>5</sup> now Moses in the law bade stone such women; but

thou, what dost thou say now? <sup>6</sup>But Jesus stooped down and with his finger was writing on the ground: <sup>7</sup>but when they still went on asking him, he looked up and said to them, Let that one of you who is sinless, throw a stone at her first. <sup>8</sup>And he again stooped down and with his finger was writing on the ground. <sup>9</sup>But each of the Jews was going out, beginning from the elder ones, so that all went out; and he was left alone, and the woman in the midst. <sup>10</sup>And Jesus looked up and said to the woman, Where are they? did no one condemn thee? <sup>11</sup>And she said, No one, Lord. And he said, Neither do I condemn thee: go away, henceforward sin no more.]

<sup>12</sup>Again then did Jesus speak to them, saying, I am the light of the world: he that follows me, shall not walk in the darkness, but will have the light of the life. <sup>13</sup>The Pharisees then said to him, Thou art bearing witness about thyself: thy witness is not true. <sup>14</sup>Jesus answered and said to them, Should I even bear witness about myself, my witness is true, because I know whence I came and whither I am going: you however know not whence I come and whither I am going. <sup>15</sup>You judge according to the flesh, I judge no one: <sup>16</sup>yes, and were I to judge, my judgment is a true one, because I am not alone, but I and the Father who sent me. <sup>17</sup>Yes, and in your law is it written, that the witness of two men is true. <sup>18</sup>I am one that bear witness about myself, and the Father who sent me, bears witness about me. <sup>19</sup>They said then to him, Where is thy father? Jesus answered them, You know neither me nor my Father: had you known me, you would have known my Father also. <sup>20</sup>These words spoke Jesus in the treasury, while teaching in the temple, and no one seized him, because his hour had not yet come.

<sup>21</sup>He said then to them again, I am going away, and you will seek me, and will die in your sin; where I am going, you cannot come. <sup>22</sup>The Jews then said, Will he kill himself, because he says, Where I am going, you cannot come? <sup>23</sup>And he said to them, You are from beneath, I am from above; you are from

τοιαύτας λιθάζειν· σὺ δὲ νῦν τί λέγεις; Ὁ δὲ 6 Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφε εἰς τὴν γῆν· ὡς δὲ ἐπέμεινον ἐρωτῶντες, ἀνέκυψε καὶ εἶπεν 7 αὐτοῖς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον. Καὶ πάλιν κατακύψας τῷ δακτύλῳ 8 κατέγραφεν εἰς τὴν γῆν. Ἐκαστος δὲ τῶν Ἰουδαίων 9 ἐξῆρχετο, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, ὥστε πάντας ἐξελεῖν· καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὔσα. Ἀνακύψας δὲ ὁ Ἰησοῦς εἶπε τῇ 10 γυναικί, Ποῦ εἰσίν; οὐδεὶς σε κατέκρινε; Κακέειν 11 εἶπεν αὐτῷ, Οὐδεὶς, Κύριε. Ὁ δὲ εἶπεν, Οὐδὲ ἐγὼ σε κατακρίνω· ὕπαγε, ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.]

Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, 12 Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ 13 τοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κὰν ἐγὼ μαρ- 14 τυρῶ περὶ ἑαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω. Ὑμεῖς κατὰ τὴν σάρκα 15 κρίνετε, ἐγὼ οὐ κρίνω οὐδένα· καὶ ἐὰν κρίνω δὲ ἐγώ, 16 ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. Καὶ ἐν τῷ νόμῳ 17 δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ 18 ἑαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. Ἔλεγον οὖν αὐτῷ, Ποῦ ἔστιν ὁ πατήρ σου; Ἀπε- 19 κρίθη Ἰησοῦς, Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾗδετε, καὶ τὸν πατέρα μου ἂν ᾗδετε. Ταῦτα 20 τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

Εἶπεν οὖν πάλιν αὐτοῖς, Ἐγὼ ὑπάγω καὶ ζητήσετε 21 με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. Ἔλεγον οὖν οἱ 22 Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; Καὶ ἔλεγεν 23 αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί·



ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ  
 24 κόσμου τούτου. Εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε  
 ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι  
 25 ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. Ἐλε-  
 γον οὖν αὐτῷ, Σὺ τίς εἶ; Εἶπεν αὐτοῖς ὁ Ἰησοῦς,  
 26 Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν. Πολλὰ ἔχω περὶ  
 ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθῆς  
 ἐστὶ, καὶ γὰρ ἠκούσα παρ' αὐτοῦ, ταῦτα λαλῶ εἰς τὸν  
 27 κόσμον. Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγον.  
 28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ὑψώσῃτε τὸν υἱὸν  
 τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι καὶ ἀπ'  
 ἐμαντοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ,  
 29 ταῦτα λαλῶ. Καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν·  
 οὐκ ἀφήκε με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτοῦ ποιῶ  
 πάντοτε.  
 30 Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν εἰς  
 31 αὐτόν. Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευ-  
 κότες αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ  
 32 λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ, καὶ γνώ-  
 σεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει  
 33 ὑμᾶς. Ἀπεκρίθησάν πρὸς αὐτόν, Σπέρμα Ἀβραάμ  
 ἐσμεν καὶ οὐδενὶ δεδουλευκαμεν πώποτε· πῶς σὺ  
 34 λέγεις, ὅτι, ἐλευθεροὶ γενήσεσθε; Ἀπεκρίθη αὐτοῖς  
 ὁ Ἰησοῦς, Ἀμὴν, ἀμὴν λέγω ὑμῖν, ὅτι, πᾶς ὁ ποιῶν  
 35 τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας· ὁ δὲ δοῦλος  
 οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς  
 36 τὸν αἰῶνα. Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ,  
 37 ὄντως ἐλεύθεροὶ ἔσεσθε. Οἶδα ὅτι σπέρμα Ἀβραάμ  
 ἐστέ· ἀλλὰ ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς  
 38 οὐ χωρεῖ ἐν ὑμῖν. Ἄ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ,  
 λαλῶ· καὶ ὑμεῖς οὖν ἄ ἠκούσατε παρὰ τοῦ πατρὸς,  
 39 ποιεῖτε. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατήρ  
 ἡμῶν Ἀβραάμ ἐστι. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ  
 τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποι-  
 40 εῖτε· νῦν δὲ ζητεῖτέ με ἀποκτείνειν, ἀνθρώπου ὃς  
 τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἠκούσα παρὰ τοῦ  
 41 Θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. Ὑμεῖς ποιεῖτε  
 τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον αὐτῷ, Ἡμεῖς ἐκ  
 πορνείας οὐ γεγεννημέθα· ἕνα πατέρα ἔχομεν τὸν  
 42 Θεόν. Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ Θεὸς πατήρ

this world, I am not from this  
 world. <sup>24</sup> I said then to you, that  
 you will die in your sins; for un-  
 less you believe that I am he,  
 you will die in your sins. <sup>25</sup> They  
 were saying then to him, Who  
 art thou? Jesus said to them,  
 That which I am even speaking to  
 you all along. <sup>26</sup> I have many  
 things to speak and judge about  
 you; but he that sent me, is true;  
 and what things I heard from  
 him, these I speak to the world.  
<sup>27</sup> They understood not that he  
 was speaking to them of the  
 Father. <sup>28</sup> Jesus then said to  
 them, Whenever you shall have  
 uplifted the Son of Man, then  
 you will know that I am he, and  
 am doing nothing from myself,  
 but am speaking these things just  
 as the Father taught me. <sup>29</sup> And  
 he that sent me, is with me; he  
 has not left me alone, because I  
 ever do the things that are pleas-  
 ing to him.

<sup>30</sup> While he was speaking these  
 things, many believed in him.  
<sup>31</sup> Jesus then said to the Jews  
 who believed in him, If you abide  
 in my word, you are truly my  
 disciples, <sup>32</sup> and you will know  
 the truth, and the truth will make  
 you free. <sup>33</sup> They answered him,  
 We are Abraham's seed, and  
 have never been in bondage  
 to any one: how then sayest thou,  
 You will become free? <sup>34</sup> Jesus  
 answered them, Verily, verily I  
 tell you, every one that is doing  
 sin, is a bondservant of sin:  
<sup>35</sup> but the bondservant abides not  
 in the house for ever; the son  
 abides for ever. <sup>36</sup> If then the  
 son make you free, you will be  
 free indeed. <sup>37</sup> I know that you  
 are Abraham's seed; but you are  
 endeavouring to kill me, because  
 my word does not make way in  
 you. <sup>38</sup> What things I have seen  
 with the Father, I speak: do  
 you too then perform the things  
 which you heard from the Father.  
<sup>39</sup> They answered and said to him,  
 Our father is Abraham. Jesus  
 says to them, Had you been chil-  
 dren of Abraham, you would have  
 been doing the works of Abraham:  
<sup>40</sup> but now you are endeavouring  
 to kill me, a man that has spoken  
 the truth to you, which I heard  
 from God: this did not Abraham.  
<sup>41</sup> You are doing the works of  
 your father. They said to him,  
 We have not been begotten from  
 whoredom: we have one father,  
 God. <sup>42</sup> Jesus said to them, Had

God been your father, you would have loved me, for I set forth and am come from God; for neither have I come from myself, but he sent me forth. <sup>43</sup>Why do you not understand my speech? it is because you cannot hear my word. <sup>44</sup>You are of your father the devil, and the lusts of your father you are minded to do. He was a manslayer from the first, and stands not in the truth, because there is no truth in him. Whenever he speaks, he speaks the lie out of his own store, because he is a liar, and the father of it; <sup>45</sup>but because I say the truth, you do not believe me. <sup>46</sup>Which of you convicts me of sin? If I am saying truth, why do you not believe me? <sup>47</sup>He that is of God, hearkens to the words of God: on this account you do not hearken, because you are not of God.

<sup>48</sup>The Jews answered and said to him, Say we not well, that thou art a Samaritan and hast a demon? <sup>49</sup>Jesus answered, I have not a demon, but I honour my Father, and you dishonour me: <sup>50</sup>but I seek not my own glory; there is one that seeks and judges. <sup>51</sup>Verily, verily I tell you, if any one keep my word, never shall he see death. <sup>52</sup>The Jews said to him, Now we know that thou hast a demon. Abraham died and the prophets, and thou sayest, If any one keep my word, never shall he taste death. <sup>53</sup>Art thou greater than our father Abraham, that died? the prophets also died: whom makest thou thyself? <sup>54</sup>Jesus answered, If I glorify myself, my glory is nought: it is the Father that glorifies me; of whom you say, He is our God: <sup>55</sup>and you have not come to know him. I however know him; and were I to say that I know him not, I shall be a liar like yourselves; but I know him and keep his word. <sup>56</sup>Abraham your father was eager to see my day, and he saw and was glad. <sup>57</sup>The Jews then said to him, Thou art not yet fifty years old, and hast thou seen Abraham? <sup>58</sup>Jesus said to them, Verily, verily I tell you, before Abraham was, I am. <sup>59</sup>They took up stones then to throw at him, but Jesus hid himself and went out of the temple.

ὕμῶν ἦν, ἠγαπάτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαντοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε. Διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν. Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνός ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλή, τὸ ψεῦδος ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ· ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. Τίς ἀπὸ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι; ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστὲ.

Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμόνιον ἔχεις; Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με· ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. Ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Εἶπον αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γενησθαι θανάτου εἰς τὸν αἰῶνα· μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς; Ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάσω ἐμαυτὸν, ἡ δόξα μου οὐδὲν ἔστιν· ἔστιν ὁ πατὴρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι Θεὸς ἡμῶν ἐστί, καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν, καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ. Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγάλασάτο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδε καὶ ἐχάρη. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πενήτηκοντα ἔτη οὐπῶ ἔχεις, καὶ Ἀβραὰμ ἐώρακας; Εἶπεν αὐτοῖς Ἰησοῦς, Ἀμὴν, ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί. Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

9 *ΚΑΙ* παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς·  
 2 καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες,  
 'Ραββί, τίς ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα  
 3 τυφλὸς γεννηθῆ; Ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος  
 ἤμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῆ  
 4 τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. Ἐμὲ δεῖ ἐργάζεσθαι  
 τὰ ἔργα τοῦ πέμψαντός με, ἕως ἡμέρα ἐστίν· ἔρχεται  
 5 νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. Ὅταν ἐν τῷ  
 6 κόσμῳ ᾧ, φῶς εἰμὶ τοῦ κόσμου. Ταῦτα εἰπὼν  
 ἔπτυσε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος,  
 καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς,  
 7 καὶ εἶπεν αὐτῷ, Ὑπαγε, νίψαι εἰς τὴν κολυμβήθραν  
 τοῦ Σιλωάμ—ὃ ἐρμηνεύεται, ἀπεσταλμένος. Ἀπῆλ-  
 8 θεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων. Οἱ οὖν  
 γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον, ὅτι  
 προσαίτης ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος  
 9 καὶ προσαιτῶν; Ἄλλοι ἔλεγον, ὅτι, οὗτός ἐστίν·  
 ἄλλοι ἔλεγον, Οὐχί, ἀλλ' ὅμοιος αὐτῷ ἐστίν. Ἐκεῖ-  
 10 νος ἔλεγε, ὅτι, ἐγὼ εἰμι. Ἐλεγον οὖν αὐτῷ, Πῶς  
 11 οὖν ἠεφώχθησάν σου οἱ ὀφθαλμοί; Ἀπεκρίθη ἐκεῖνος,  
 Ἀνθρώπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε καὶ ἐπέ-  
 χρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι, ὅτι, ὕπαγε  
 εἰς τὸν Σιλωάμ καὶ νίψαι. Ἀπελθὼν οὖν νιψάμενος  
 12 ἀνέβλεψα. Εἶπον αὐτῷ, Ποῦ ἐστίν ἐκεῖνος; Λέγει,  
 Οὐκ οἶδα.  
 13 Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε  
 14 τυφλόν. Ἦν δὲ σάββατον, ἐν ᾗ ἡμέρα τὸν πηλὸν  
 ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέφξεν αὐτοῦ τοὺς ὀφθαλμούς.  
 15 Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέ-  
 βλεψεν. Ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκέ μου ἐπὶ  
 16 τοὺς ὀφθαλμούς, καὶ ἐνιψάμην καὶ βλέπω. Ἐλεγον  
 οὖν ἐκ τῶν Φαρισαίων τινές, Οὐκ ἔστιν οὗτος παρὰ  
 Θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι  
 ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα  
 17 σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς. Λέγουσι  
 τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἠνοιξέ  
 σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν, ὅτι, προφήτης ἐστίν.  
 18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι ἦν  
 τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς  
 19 αὐτοῦ τοῦ ἀναβλέψαντος, καὶ ἠρώτησαν αὐτοὺς λέγον-

And while passing along he saw a man blind from his birth: <sup>2</sup>and his disciples asked him, saying, Rabbi, which sinned, this man or his parents, that he was born blind? <sup>3</sup>Jesus answered, Neither this man sinned nor his parents; but it was that the works of God should be manifested in him. <sup>4</sup>I must work the works of him that sent me, while it is day: there comes a night when no one can work. <sup>5</sup>Whenever I am in the world, I am a light of the world. <sup>6</sup>Having said this he spat on the ground, and made clay of the spittle, and smeared the clay on his eyes, <sup>7</sup>and said, Go, wash in the pool of Siloam—which is interpreted, Sent. He went then and washed and came seeing. <sup>8</sup>The neighbours then and those that beforetime saw him that he was a beggar, said, Is not this he that sat and begged? <sup>9</sup>Others said, This is he: others said, No, but he is like him. He said, I am he. <sup>10</sup>They said then to him, How then were thy eyes opened? <sup>11</sup>He answered, A man called Jesus made clay, and smeared my eyes, and said to me, Go to Siloam and wash. I went then, washed, and regained sight. <sup>12</sup>They said to him, Where is he? He says, I do not know.

<sup>13</sup>They bring him to the Pharisees, him that had been once blind. <sup>14</sup>And it was sabbath on the day when Jesus made the clay and opened his eyes. <sup>15</sup>Again then did the Pharisees also ask him, how he regained sight. And he said to them, He put clay on my eyes, and I washed and see. <sup>16</sup>Some of the Pharisees then said, This man is not from God, because he does not keep the sabbath. Others said, How can a sinner do such signs? And there was a division among them. <sup>17</sup>They say to the blind man again, Thou, what sayest thou about him, because he opened thy eyes? He said, He is a prophet. <sup>18</sup>The Jews then did not believe about him, that he was blind and had regained sight, until they called the parents of him that had regained sight. <sup>19</sup>And they asked them, saying, Is this your son,

who you say was born blind? how is it then that he now has sight? <sup>20</sup>His parents answered and said, We know that this is our son, and that he was born blind; <sup>21</sup>but in what way he now has sight, we know not, or who opened his eyes, we know not: ask himself: he is of age; he shall speak for himself. <sup>22</sup>These things said his parents, because they feared the Jews, for already had the Jews agreed that, if any one should avow him to be Christ, he should be put out of the synagogue. <sup>23</sup>On this account said his parents, He is of age; ask himself. <sup>24</sup>They called then the man who had been blind, a second time, and said to him, Give glory to God: we know that this man is a sinner. <sup>25</sup>He answered them, Whether he is a sinner, I know not: one thing I know, that, blind as I was, I now see. <sup>26</sup>They said then to him, What did he do to thee? how did he open thy eyes? <sup>27</sup>He answered them, I have told you already, and you did not listen: why do you wish to hear it again? do you also wish to become his disciples? <sup>28</sup>They railed at him, and said, Thou art his disciple; but we are Moses' disciples. <sup>29</sup>We know that God has spoken to Moses: but as to this man, we know not whence he is. <sup>30</sup>The man answered and said to them, Yes, herein lies the wonder, that you know not whence he is, and yet he opened my eyes. <sup>31</sup>We know that God does not listen to sinners; but if any one be a god-fearer and do his will, to him he listens. <sup>32</sup>From all time has it not been heard that one opened the eyes of one born blind: <sup>33</sup>if this man had not been from God, he would not have been able to do any thing. <sup>34</sup>They answered and said to him, Thou wast altogether born in sins; and dost thou teach us? And they put him out. <sup>35</sup>Jesus heard that they had put him out, and on finding him said to him, Dost thou believe in the Son of God? <sup>36</sup>He answered and said, And who is he, Lord, that I may believe in him? <sup>37</sup>Jesus said to him, Thou hast both seen him, and he that is talking with thee, is he. <sup>38</sup>And he said, I believe, Lord. And he did obeisance to him.

<sup>39</sup>And Jesus said, For a judgment came I into this world, that

τες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι; Ἀπεκρίθησαν οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη: πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, αὐτὸς ἡλικίαν ἔχει, αὐτὸς περὶ αὐτοῦ λαλήσει. Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἦδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα, εἴαν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, ὅτι, ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου, ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν. Ἀπεκρίθη οὖν ἐκείνος, Εἰ ἁμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὦν ἄρτι βλέπω. Εἶπον οὖν αὐτῷ, Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμοὺς; Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἦδη καὶ οὐκ ἠκουσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; Ἐλοιδύρησαν αὐτὸν καὶ εἶπον, Σὺ μαθητῆς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωυσέως ἐσμέν μαθηταί· ἡμεῖς οἶδαμεν ὅτι Μωυσεὶ λελάληκεν ὁ Θεὸς, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν τούτῳ γὰρ θαυμαστόν ἐστίν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστὶ, καὶ ἀνέφξέ μου τοὺς ὀφθαλμούς. Οἶδαμεν ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει, ἀλλ' εἴαν τις θεοσεβῆς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένον· εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω. Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρῶν αὐτὸν εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; Ἀπεκρίθη ἐκείνος καὶ εἶπε, Καὶ τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; Εἶπεν αὐτῷ ὁ Ἰησοῦς, Καὶ εἴωρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκείνός ἐστιν. Ὁ δὲ ἔφη, Πιστεύω, Κύριε. Καὶ προσεκύνησεν αὐτῷ.

Καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον 39

ταῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι καὶ οἱ  
 40 βλέποντες τυφλοὶ γένωνται. Ἦκουσαν ἐκ τῶν Φαρι-  
 σαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ, Μὴ  
 41 καὶ ἡμεῖς τυφλοὶ ἐσμεν; Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ  
 τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε,  
 ὅτι, βλέπομεν ἢ ἁμαρτία ὑμῶν μενεῖ.  
 10 ΑΜΗΝ, ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ  
 τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαί-  
 2 νων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ ληστής· ὁ  
 δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶ τῶν προ-  
 3 βάτων. Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα  
 τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα φωνεῖ  
 4 κατ' ὄνομα καὶ ἐξάγει αὐτά. Ὅταν τὰ ἴδια πάντα  
 ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα  
 5 αὐτῷ ἀκολουθεῖ, ὅτι οἶδασι τὴν φωνὴν αὐτοῦ· ἄλλο-  
 τρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ'  
 αὐτοῦ, ὅτι οὐκ οἶδασι τῶν ἀλλοτρίων τὴν φωνήν.  
 6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι  
 7 δὲ οὐκ ἔγνωσαν, τίνα ἦν ἃ ἐλάλει αὐτοῖς. Εἶπεν  
 οὖν πάλιν ὁ Ἰησοῦς, Ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐγώ  
 8 εἰμι ἡ θύρα τῶν προβάτων. Πάντες ὅσοι ἦλθον πρὸ  
 ἐμοῦ, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν  
 9 αὐτῶν τὰ πρόβατα. Ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἔαν  
 τις εἰσεέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύ-  
 10 σεται καὶ νομὴν εὐρήσει. Ὁ κλέπτης οὐκ ἔρχεται  
 εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον  
 11 ἵνα ζωὴν ἔχωσι καὶ περισσὸν ἔχωσιν. Ἐγὼ εἰμι ὁ  
 ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ  
 12 τίθησιν ὑπὲρ τῶν προβάτων· ὁ μισθωτὸς δὲ καὶ οὐκ  
 ὦν ποιμὴν, οὐ οὐκ ἐστὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν  
 λύκον ἐρχόμενον καὶ ἀφήσῃ τὰ πρόβατα καὶ φεύγει,  
 13 καὶ ὁ λύκος ἀρπάξει αὐτὰ καὶ σκορπίζει· ὅτι μισθω-  
 14 τὸς ἐστὶ καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. Ἐγὼ  
 εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώ-  
 15 σκομαι ὑπὸ τῶν ἐμῶν, καθὼς γινώσκει με ὁ πατὴρ καὶ γὼ  
 γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ  
 16 τῶν προβάτων. Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἐστὶν  
 ἐκ τῆς αὐλῆς ταύτης· κακείνα δεῖ με ἀγαγεῖν, καὶ τῆς  
 φωνῆς μου ἀκούσουσι, καὶ γενήσεται μία ποίμνη, εἰς  
 17 ποιμὴν. Διὰ τοῦτο με ὁ πατὴρ ἀγαπᾷ, ὅτι ἐγὼ

they who see not, may see, and those that see, may become blind. <sup>40</sup>Those of the Pharisees that were with him, heard these things, and said to him, Are we also blind? <sup>41</sup>Jesus said to them, If you had been blind, you would not have had sin: now however you say, We see: your sin abides.

Verily, verily I tell you, he that enters not through the door into the fold of the sheep, but climbs up by another way, he is a thief and a robber: <sup>2</sup>but he that enters through the door, is a shepherd of the sheep. <sup>3</sup>To him the doorkeeper opens, and the sheep listen to his voice, and his own sheep he calls by name and leads them out. <sup>4</sup>Whenever he has brought out all his own, he goes on before them, and the sheep follow him, because they know his voice; <sup>5</sup>but a stranger will they not follow, but will fly from him, because they know not the voice of strangers. <sup>6</sup>This parable spoke Jesus to them: they however did not understand, what the things were that he was saying to them. <sup>7</sup>Jesus then said to them again, Verily, verily I tell you, I am the door of the sheep: <sup>8</sup>as all as many as came before me, are thieves and robbers; but the sheep did not listen to them. <sup>9</sup>I am the door: through me if any one shall have entered, he will be saved, and will go in and out and find pasture. <sup>10</sup>The thief comes not but to steal and slaughter and destroy: I came that they may have life and have it plentifully. <sup>11</sup>I am the good shepherd: the good shepherd lays down his life in behalf of the sheep; <sup>12</sup>but he that is a hireling and no shepherd, whose own the sheep are not, sees the wolf coming, and abandons the sheep and takes to flight—and the wolf carries off and scatters them—<sup>13</sup>because he is a hireling and has no care for the sheep. <sup>14</sup>I am the good shepherd, and I know my sheep and am known by mine, <sup>15</sup>just as the Father knows me, and I know the Father; and I lay down my life in behalf of the sheep. <sup>16</sup>And other sheep I have which are not of this fold: those too must I bring, and they will listen to my voice, and there will become one flock, one shepherd. <sup>17</sup>On this account does my Fa-

ther love me, because I lay down my life, that I may take it again. <sup>18</sup>No one takes it from me, but I lay it down of myself. I have power to lay it down, and have power to take it again: this commandment did I receive from my Father. <sup>19</sup>A division again took place among the Jews on account of these sayings; <sup>20</sup>and many of them said, He has a demon and is mad: why do you listen to him? <sup>21</sup>Others said, These words are not those of one that has a demon: can a demon open blind people's eyes?

<sup>22</sup>Now there came the feast of the dedication at Jerusalem: it was winter: <sup>23</sup>and Jesus was walking in the temple in Solomon's porch. <sup>24</sup>The Jews then came round him and said to him, How long dost thou make our soul hang in doubt? tell us plainly whether thou art the Christ. <sup>25</sup>Jesus answered them, I told you, and you believe not: the works which I do in the name of my Father, these witness about me; <sup>26</sup>but you do not believe, for you are not of my sheep. As I told you, <sup>27</sup>my sheep listen to my voice, and I know them, and they follow me, <sup>28</sup>and I give them everlasting life, and never shall they be lost, and no one will tear them out of my hand. <sup>29</sup>My Father who has made a gift to me, is greater than all, and no one is able to tear out of the hand of the Father. <sup>30</sup>I and the Father are one. <sup>31</sup>The Jews then again took up stones to stone him. <sup>32</sup>Jesus answered them, Many good deeds have I shewn you from the Father: on account of which of them are you stoning me? <sup>33</sup>The Jews answered him, It is not for a good deed we are stoning thee, but for blasphemy, and because being a man thou art making thyself God. <sup>34</sup>Jesus answered them, Is it not written in your law, I said, You are gods? <sup>35</sup>If he called them gods to whom the word of God had come, and the scripture cannot be broken; <sup>36</sup>are you saying of one whom the Father hallowed and sent forth into the world, Thou blasphemest, because I said, I am Son of God? <sup>37</sup>If I am not doing the deeds of my Father, do not believe me; <sup>38</sup>but if I am doing them, even should you not believe

τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. Οὐδ- 18  
εἰς αἶρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ'  
ἐμαυτοῦ. Ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν  
ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον  
παρὰ τοῦ πατρὸς μου. Σχίσμα πάλιν ἐγένετο ἐν 19  
τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους· ἔλεγον δὲ 20  
πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαινεται· τί  
αὐτοῦ ἀκούετε; Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ 21  
ἔστι δαιμονιζόμενον· μὴ δαιμόνιον δύναται τυφλῶν  
ὀφθαλμοὺς ἀνοίξει;

Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις· 22  
χειμῶν ἦν· καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν 23  
τῇ στοᾷ Σολομῶνος. Ἐκύκλωσαν οὖν αὐτὸν οἱ 24  
Ἰουδαῖοι καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν  
αἶρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπέ ἡμῖν παρρησίᾳ.  
Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πισ- 25  
τεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς  
μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ· ἀλλὰ ὑμεῖς οὐ πιστεύ- 26  
ετε, οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν. Καθὼς  
εἶπον ὑμῖν, τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου 27  
ἀκούει καγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσί μοι,  
καγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλωται 28  
εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς  
μου. Ὁ πατὴρ μου, ὃς δέδωκέ μοι, πάντων μείζων 29  
ἐστί, καὶ οὐδείς δύναται ἄρπάξαι ἐκ τῆς χειρὸς τοῦ  
πατρὸς. Ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμεν. Ἐβάστα- 30 31  
σαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν  
αὐτόν. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ κατὰ 32  
ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς· διὰ ποῖον αὐτῶν  
ἔργον με λιθάζετε; Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, 33  
Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασ-  
φημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν.  
Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστι γεγραμμένον 34  
ἐν τῷ νόμῳ ὑμῶν, ὅτι, ἐγὼ εἶπα, θεοὶ ἐστε; Εἰ 35  
ἐκεῖνος εἶπεν θεούς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγέν-  
ετο, καὶ οὐ δύναται λυθῆναι ἢ γραφή· ὃν ὁ πατὴρ 36  
ἡγίασε καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λεγετε,  
ὅτι, βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμί; Εἰ 37  
οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι·  
εἰ δὲ ποιῶ, κὰν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύ- 38

σατε, ἵνα γῶντε, καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ  
 39 πατὴρ καὶ ἐγὼ ἐν τῷ πατρί. Ἐξήτουν οὖν αὐτὸν  
 πάλιν πιάσαι· καὶ ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν.  
 40 Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν  
 τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ  
 41 ἔμεινε ἐκεῖ. Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ  
 ἔλεγον, ὅτι, Ἰωάννης μὲν σημείων ἐποίησεν οὐδέν,  
 πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν.  
 42 Καὶ ἐπίστευσαν πολλοὶ εἰς αὐτὸν ἐκεῖ.

11 ἮΝ δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ  
 τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.  
 2 Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρω καὶ  
 ἐκμάσασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ  
 3 ἀδελφὸς Λάζαρος ἠσθένει. Ἀπέστειλαν οὖν αἱ  
 ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς,  
 4 ἀσθενεῖ. Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ  
 ἀσθένεια οὐκ ἔστι πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δόξης  
 τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς.  
 5 Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν  
 6 αὐτῆς καὶ τὸν Λάζαρον. Ὡς οὖν ἤκουσεν ὅτι ἀσθε-  
 νεῖ, τότε μὲν ἔμεινε ἐν τῷ ἦν τόπῳ, δύο ἡμέρας·  
 7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς  
 8 τὴν Ἰουδαίαν πάλιν. Λέγουσιν αὐτῷ οἱ μαθηταί,  
 Ῥαββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ  
 9 πάλιν ὑπάγεις ἐκεῖ; Ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκα  
 ὥραι εἰσι τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ,  
 οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει·  
 10 ἐὰν δὲ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ  
 11 φῶς οὐκ ἔστιν ἐν αὐτῷ. Ταῦτα εἶπε, καὶ μετὰ τοῦτο  
 λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ  
 12 πορεύομαι ἵνα ἐξυπνίσω αὐτόν. Εἶπον οὖν αὐτῷ,  
 13 Κύριε, εἰ κεκοίμηται, σωθήσεται. Εἰρήκει δὲ ὁ  
 Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκείνοι δὲ ἔδοξαν  
 14 ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. Τότε οὖν  
 εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησία, Λάζαρος ἀπέθανεν,  
 15 καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην  
 16 ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. Εἶπεν οὖν Θωμᾶς,  
 ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, Ἀγωμεν  
 καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

me, believe the deeds, that you may mark, and may come to know that the Father is in me and I in the Father. <sup>39</sup>They endeavoured then again to seize him, but he escaped from their hand. <sup>40</sup>And he went away again beyond the Jordan to the place where John was at first baptising, and stayed there. <sup>41</sup>And many came to him and said, John did not one sign; but all things that John said about this man, were true. <sup>42</sup>And many believed in him there.

Now there was a certain man sick, Lazarus from Bethany, of the village of Mary and her sister Martha. <sup>2</sup>It was the Mary that anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick. <sup>3</sup>His sisters then sent to him, saying, Lord, see, he whom thou lovest, is sick. <sup>4</sup>And Jesus on hearing it said, This sickness is not in order to death, but for the sake of the glory of God, that the Son of God may be glorified through it. <sup>5</sup>Now Jesus loved Martha and her sister and Lazarus. <sup>6</sup>When he heard then that he was sick, at the time he stayed in the place where he was, two days: <sup>7</sup>afterwards he says to the disciples, Let us go into Judea again. <sup>8</sup>The disciples say to him, Rabbi, but just now were the Jews endeavouring to stone thee: and art thou going thither again? <sup>9</sup>Jesus answered, Are there not twelve hours of daytime? if any one walk in the daytime, he does not stumble, because he sees the light of this world; <sup>10</sup>but if any one walk in the night, he stumbles, because the light is not in him. <sup>11</sup>These things he spoke, and afterward says to them, Lazarus our friend is in a slumber, but I go that I may wake him. <sup>12</sup>They said then to him, Lord, if he is in a slumber, he will recover. <sup>13</sup>But Jesus had spoken about his death: they however thought that he was speaking of the slumber of sleep. <sup>14</sup>Then said Jesus to them plainly, Lazarus is dead: <sup>15</sup>and I am glad on your account that I was not there, that you may believe: but let us go to him. <sup>16</sup>Thomas—called Didymus—said then to his fellow disciples, Let us too go, that we may die with him.

<sup>17</sup> Jesus then on coming found that he had been four days in the tomb. <sup>18</sup> Now Bethany was near Jerusalem, about fifteen furlongs off; <sup>19</sup> and many of the Jews had come to Martha and Mary to comfort them about their brother. <sup>20</sup> Martha then, when she heard that Jesus was coming, went to meet him, but Mary was sitting in the house. <sup>21</sup> Martha then said to Jesus, Lord, hadst thou been here, my brother had not been dead: <sup>22</sup> now also, I know that whatever things thou mayest ask of God, God will grant thee. <sup>23</sup> Jesus says to her, Thy brother will rise again. <sup>24</sup> Martha says to him, I know that he will rise again at the resurrection at the last day. <sup>25</sup> Jesus said to her, I am the resurrection and the life: <sup>26</sup> he that believes in me, even though he die, will live; and every one that lives and believes in me, shall never die: believest thou this? <sup>27</sup> She says to him, Yes, Lord: I do believe that thou art the Christ, the Son of God, that was coming into the world.

<sup>28</sup> And having said this she went away and called her sister Mary secretly, saying, The Master is here and is calling thee. <sup>29</sup> She, when she heard it, rises quickly and comes to him: <sup>30</sup> but Jesus had not come into the village, but was at the place where Martha met him. <sup>31</sup> The Jews then that were with her and comforting her, on seeing that Mary rose up quickly and went out, followed her, saying, She is going to the tomb to weep there. <sup>32</sup> Mary then when she came where Jesus was, on seeing him fell at his feet, saying to him, Lord, hadst thou been here, my brother had not died. <sup>33</sup> Jesus then, when he saw her weeping and the Jews that had come with her, weeping, sighed sorely in his spirit and troubled himself, <sup>34</sup> and said, Where have you laid him? They say to him, Lord, come and see. <sup>35</sup> Jesus shed tears. <sup>36</sup> The Jews then said, See, how he loved him. <sup>37</sup> But some of them said, Could not this man who opened the eyes of the blind man, have brought it about that this one should not have died? <sup>38</sup> Jesus then again sorely sighing in himself comes

Ἐλθὼν οὖν ὁ Ἰησοῦς εἶδεν αὐτὸν τέσσαρας ἡμέ- 17  
 ρας ἔχοντα ἐν τῷ μνημείῳ. Ἦν δὲ ἡ Βηθανία 18  
 ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε.  
 Πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς 19  
 περὶ Μάρθαν καὶ Μαριάμ, ἵνα παραμυθῆσονται αὐτὰς  
 περὶ τοῦ ἀδελφοῦ. Ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι 20  
 Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ  
 οἴκῳ ἔκαθέζετο. Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν 21  
 Ἰησοῦν, Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ὁ ἀδελφός μου  
 ἐτεθνήκει· καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν 22  
 Θεόν, δώσει σοι ὁ Θεός. Λέγει αὐτῇ ὁ Ἰησοῦς, 23  
 Ἀναστήσεται ὁ ἀδελφός σου. Λέγει αὐτῷ ἡ Μάρθα, 24  
 Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ  
 ἡμέρᾳ. Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ἀνάστα- 25  
 σις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνῃ, ζή-  
 σεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀπο- 26  
 θάνῃ εἰς τὸν αἰῶνα· πιστεύεις τούτου; Λέγει αὐτῷ, 27  
 Naί, Κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ  
 υἱὸς τοῦ Θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

Καὶ τούτο εἰπούσα ἀπήλθε καὶ ἐφώνησε Μαριάμ 28  
 τὴν ἀδελφὴν αὐτῆς λάθρα, εἰπούσα, Ὁ διδάσκαλος  
 πάρεστι καὶ φωνεῖ σε. Ἐκείνη ὡς ἤκουσεν, ἐγείρεται 29  
 ταχὺ καὶ ἔρχεται πρὸς αὐτὸν· οὐπω δὲ ἐληλύθει ὁ 30  
 Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου  
 ὑπήντησεν αὐτῷ ἡ Μάρθα. Οἱ οὖν Ἰουδαῖοι οἱ 31  
 ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι  
 αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη καὶ  
 ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες, ὅτι, ὑπάγει  
 εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. Ἡ οὖν Μαριάμ 32  
 ὡς ἦλθεν ὅπου ἦν Ἰησοῦς, ἰδοῦσα αὐτὸν ἔπεσεν  
 αὐτοῦ εἰς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ἦς  
 ὧδε, οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός. Ἰησοῦς οὖν 33  
 ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ  
 Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ  
 ἐτάραξεν ἑαυτὸν, καὶ εἶπε, Ποῦ τεθείκατε αὐτὸν; 34  
 Λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. Ἐδάκρυσεν 35  
 ὁ Ἰησοῦς. Ἐλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε, πῶς 36  
 ἐφίλει αὐτόν. Τινὲς δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἠδύνατο 37  
 οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι  
 ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Ἰησοῦς οὖν πάλιν ἐμβρι- 38



39 μώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. Λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα, Κύριε, ἤδη ὄζει· τεταρ-  
 40 ταιος γάρ ἐστι. Λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι ὅτι, εἰν πίστις σου, ὄψη τὴν δόξαν τοῦ Θεοῦ·  
 41 Ἦραν οὖν τὸν λίθον, ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπε, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. Ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ  
 42 διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλās. Καὶ ταῦτα εἰπὼν φωνῇ με-  
 43 γάλῃ ἐκραύγασε, Λάζαρε, δεῦρο ἔξω. Ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει Ἰη-  
 44 σοῦς αὐτοῖς, Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν. Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι ἃ ἐποίησεν, ἐπίστευσαν  
 45 εἰς αὐτόν· τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς ἃ ἐποίησεν Ἰησοῦς. Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέ-  
 46 δριον, καὶ ἔλεγον, Τί ποιούμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα· εἰν ἀφῶμεν αὐτὸν οὕτω, πάντες πιστεύουσιν εἰς αὐτόν, καὶ ἐλευσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ  
 47 ἔθνος. Εἰς δὲ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε  
 48 οὐδέν, οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ  
 49 ἔθνος ἀπόληται. Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν, ὅτι ἡμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ  
 50 ἔθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς  
 51 ἓν. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.  
 52 Ἰησοῦς οὖν οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν· κάκει  
 53 διέτριβε μετὰ τῶν μαθητῶν. Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα

to the tomb: now it was a cave, and a stone was laid to it. <sup>39</sup> Jesus says, Take away the stone. The sister of the deceased, Martha, says to him, Lord, by this time he stinks, for he has been four days dead. <sup>40</sup> Jesus says to her, Did I not tell thee that, if thou wouldst believe, thou shouldst see the glory of God? <sup>41</sup> They took then away the stone. And Jesus cast his eyes upward and said, Father, I thank thee that thou didst hear me. <sup>42</sup> I however knew that thou hearest me at all times; but on account of the crowd that stands round, I said it, that they may believe that thou didst send me forth. <sup>43</sup> And having said this he cried with a loud voice, Lazarus, come forth. <sup>44</sup> There came out the dead man, having his feet and hands swathed with grave-clothes, and his face was wrapped round with a napkin. Jesus says to them, Loose him, and let him go.

<sup>45</sup> Many of the Jews then, who had come to Mary and seen what he had done, believed in him: <sup>46</sup> but some of them went away to the Pharisees, and told them what Jesus had done. <sup>47</sup> The chief priests then and the Pharisees assembled a sanhedrim, and said, What are we doing? for this man is doing many signs: <sup>48</sup> should we leave him as he is, all will believe in him, and the Romans will come and take away both our place and nation. <sup>49</sup> And one of them, Caiaphas, being high priest of that year, said to them, You know nothing, <sup>50</sup> and are not taking into account, that it is for your good, that one man should die in behalf of the people, and not the whole nation be lost. <sup>51</sup> Now this he said not from himself, but, being high priest of that year, he prophesied that Jesus was to die in behalf of the nation, <sup>52</sup> and not in behalf of the nation only, but that he might gather into one the scattered children also of God. <sup>53</sup> From that day forward then they concerted to put him to death.

<sup>54</sup> Jesus then was no longer walking openly among the Jews, but went away thence to the country near the wilderness, to a town called Ephraim, and was there making a stay with the disciples. <sup>55</sup> And the feast of the Jews was near, and many went up from the country to Jeru-

salem before the passover to purify themselves. <sup>56</sup> They sought then for Jesus, and said among themselves, while standing in the temple, What think you? that he will not come to the feast? <sup>57</sup> But the chief priests and the Pharisees had given commands that, if any one knew where he was, he should make it known, that they might make a seizure of him.

Jesus then six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. <sup>2</sup> They made then a supper for him there, and Martha gave attendance, but Lazarus was one of those that were at table with him. <sup>3</sup> Mary then, having taken a pound of ointment of costly spikenard, anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. <sup>4</sup> Judas Iscariot, one of his disciples, he that was going to deliver him up, says, <sup>5</sup> Why was not this ointment sold for three hundred pence and given to poor folk? <sup>6</sup> But he said this, not that he cared about the poor, but because he was a thief, and, having the bag, was the bearer of what was put into it. <sup>7</sup> Jesus then said, Leave her to have kept it against the day of my burial: <sup>8</sup> for the poor you have at all times with you, but me you have not at all times.

<sup>9</sup> A large crowd of the Jews then had learnt that he was there, and came not on account of Jesus only, but that they might see Lazarus also whom he raised from the dead. <sup>10</sup> But the chief priests devised to put Lazarus also to death, <sup>11</sup> because many of the Jews were on his account going away and believing in Jesus. <sup>12</sup> On the morrow a large crowd that had come to the feast, on hearing that Jesus was coming to Jerusalem, <sup>13</sup> took the palm-branches and went out to meet him, and cried, Hosanna, blessed is he that comes in the name of the Lord, King of Israel. <sup>14</sup> And Jesus having found a young ass sat on it, as it is written, <sup>15</sup> Fear not daughter of Sion: lo, thy king is coming, seated on an ass's colt. <sup>16</sup> These things his disciples understood not at first; but when Jesus had been glorified, then they called to mind that these things were written with a view to him,

ἐκ τῆς χάρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτοῦς. Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων 56 ἐν τῷ ἱερῷ ἐστηκότες, Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; Δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ 57 Φαρισαῖοι ἐντολὰς, ἵνα εἰάν τις γνῶ τοῦ ἔστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

Ὁ ΟΥΝ Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα 12 ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν ὁ Ἰησοῦς. Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, 2 καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἰς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ. Ἡ οὖν Μαρία λαβούσα 3 λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἠλείψε τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. Λέγει Ἰούδας ὁ Ἰσκαριώτης εἰς ἐκ τῶν μαθη- 4 τῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδίδόναι, Διὰ τί τοῦτο 5 τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς; Εἶπε δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν 6 ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν καὶ τὸ γλωσσοκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν. Εἶπεν οὖν ὁ 7 Ἰησοῦς, Ἄφες αὐτὴν ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό· τοὺς πτωχοὺς γὰρ πάν- 8 τοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

Ἐγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ 9 ἐστὶ, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. Ἐβου- 10 λεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰου- 11 δαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. Τῇ ἐπαύριον 12 ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βαῖα 13 τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραυγάζον, Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, βασιλεὺς τοῦ Ἰσραήλ. Εὐρῶν δὲ 14 ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶ γεγραμμένον, Μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ 15 βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου. Ταῦτα οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, 16 ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι

ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν  
 17 αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ,  
 ὅτι τὸν Δάξαρρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ  
 18 ἤγειρεν αὐτὸν ἐκ νεκρῶν. Διὰ τοῦτο καὶ ὑπήντησεν  
 αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιθηκέναι  
 19 τὸ σημεῖον. Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς,  
 Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε, ὁ κόσμος  
 ὀπίσω αὐτοῦ ἀπῆλθεν.

20 Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων  
 21 ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ· οὗτοι οὖν προσ-  
 ἦλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας,  
 καὶ ἠρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν  
 22 Ἰησοῦν ἰδεῖν. Ἐρχεται ὁ Φίλιππος καὶ λέγει τῷ  
 Ἀνδρέᾳ, ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσι  
 23 τῷ Ἰησοῦ. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων,  
 Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.  
 24 Ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου  
 πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν  
 25 δὲ ἀποθάνῃ, πολλὴν καρπὸν φέρει. Ὁ φιλῶν τὴν  
 ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν  
 αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει  
 26 αὐτήν. Ἐὰν ἐμοὶ τις διακονῇ, ἐμοὶ ἀκολουθήσει,  
 καὶ ὅπου ἐγὼ εἶμι ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται·  
 27 ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ. Νῦν  
 ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω; Πάτερ, σῶσόν  
 με ἐκ τῆς ὥρας ταύτης. Ἀλλὰ διὰ τοῦτο ἦλθον εἰς  
 28 τὴν ὥραν ταύτην. Πάτερ, δόξασόν σου τὸ ὄνομα.  
 Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα καὶ  
 29 πάλιν δοξάσω. Ὁ οὖν ὄχλος ὁ ἐστῶς καὶ ἀκούσας  
 ἔλεγε βροντὴν γεγονέναι· ἄλλοι ἔλεγον, Ἄγγελος  
 30 αὐτῷ λελάληκεν. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν, Οὐ  
 31 δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς. Νῦν  
 κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ  
 32 κόσμου τούτου ἐκβληθήσεται ἔξω, καὶ γὰρ ἐὰν ὑψωθῶ  
 33 ἐκ τῆς γῆς, πάντας ἐλέκσω πρὸς ἑμαυτόν. Τοῦτο  
 δὲ ἔλεγε σημαίνων ποῖα θανάτῳ ἤμελλεν ἀποθνήσκειν.  
 34 Ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ  
 τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ  
 πῶς λέγεις σὺ, ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώ-  
 35 που; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; Εἶπεν

and that they had done these things to him. <sup>17</sup>The crowd then that was with him, bore witness that he called Lazarus from the tomb and raised him from the dead. <sup>18</sup>On this account did the crowd also meet him; because they had heard that he had done this sign. <sup>19</sup>The Pharisees then said to each other, You see plainly that you do no good; see, the world is gone away after him.

<sup>20</sup>Now there were some Greeks among those that were coming up to worship at the feast; <sup>21</sup>these then came to Philip, who was from Bethsaida in Galilee, and asked him, saying, Sir, we wish to see Jesus. <sup>22</sup>Philip comes and tells Andrew, Andrew and Philip come and tell Jesus. <sup>23</sup>And Jesus answered them, saying, The hour has come that the Son of Man should be glorified. <sup>24</sup>Verily, verily I tell you, unless the grain of wheat shall have fallen to the ground and died, it abides by itself alone; but if it have died, it bears much fruit. <sup>25</sup>He that loves his life, will lose it; and he that hates his life in this world, will keep it safe for everlasting life. <sup>26</sup>If any one give to me his service, me let him follow; and where I am, there will also my servant be: if any one give his service to me, my Father will honour him. <sup>27</sup>Now is my soul troubled: and what am I to say? Father, save me from this hour. But on this account came I to this hour. <sup>28</sup>Father, glorify thy name. There came then a voice from heaven, I have both glorified and will glorify again. <sup>29</sup>The crowd then that stood and heard, said that it thundered: others said, An angel has spoken to him. <sup>30</sup>Jesus answered and said, It is not on my account that this voice has come, but on yours. <sup>31</sup>Now is there a judging of this world: now will the ruler of this world be cast out; <sup>32</sup>and I, if I be uplifted from the earth, will draw all to myself. <sup>33</sup>And this he said, giving to understand by what sort of death he was going to die. <sup>34</sup>The crowd answered him, We have heard out of the Law that the Christ is to abide for evermore: and how dost thou say, that the Son of Man must be uplifted? who is this Son of Man? <sup>35</sup>Jesus

then said to them, For a little time longer is the light among you: walk while you have the light, that the darkness may not surprise you: and he that walks in the darkness, knows not which way he is going.<sup>36</sup> While you have the light, believe in the light, that you may become sons of light.

These things did Jesus speak; and he went away and hid himself from them.<sup>37</sup> And though he had done so many signs before them, they did not believe in him; <sup>38</sup> that the word of Esaias the prophet might be fulfilled, Lord, who believed our report; and the arm of the Lord, to whom was it revealed? <sup>39</sup> On this account could they not believe, because again Esaias said, <sup>40</sup> He has blinded their eyes and hardened their heart, that they may not see with their eyes and understand with their heart, and turn themselves, and I heal them. <sup>41</sup> These things said Esaias, when he saw his glory and spoke about him. <sup>42</sup> Still however from among the rulers many believed in him, but on account of the Pharisees did not make avowal, that they might not be put out of the synagogue; <sup>43</sup> for they loved the glory of men more than the glory of God. <sup>44</sup> But Jesus cried and said, He that believes in me, believes not in me but in him that sent me; <sup>45</sup> and he that beholds me, beholds him that sent me. <sup>46</sup> I have come a light into the world, that every one that believes in me, may not abide in the darkness. <sup>47</sup> And if any one have heard my words and not kept them, I judge him not, for I came not to judge the world but to save the world. <sup>48</sup> He that slights me and receives not my words, has one that judges him: the word which I have spoken, that will judge him at the last day; <sup>49</sup> because I did not speak from myself, but the Father who sent me, has himself given me a commandment, what I am to tell and what to speak: <sup>50</sup> and I know that his commandment is everlasting life. What things then I am speaking, according as the Father has said to me, it is thus I speak.

Now before the feast of the passover Jesus, knowing that his hour had come for him to depart out of this world to the Father, having loved his own people who

ὄν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστί· περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. Ὡς τὸ φῶς ἔχετε, πιστεύετε <sup>36</sup> εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν. Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότες ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν, ἵνα ὁ λόγος <sup>38</sup> Ἡσαΐου τοῦ προφήτου πληρωθῇ ὃν εἶπε, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη; Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν <sup>39</sup> ὅτι πάλιν εἶπεν Ἡσαΐας, Τετύφλωκεν αὐτῶν τοὺς <sup>40</sup> ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς καὶ νοήσωσι τῇ καρδίᾳ καὶ στραφῶσι, καὶ ἰάσωμαι αὐτούς. Ταῦτα εἶπεν Ἡσαΐας, <sup>41</sup> ὅτι εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ <sup>42</sup> ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὁμολογοῦν, ἵνα μὴ ἀποσυνάγωγοι γένωνται· ἡγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ Θεοῦ. Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, Ὁ <sup>44</sup> πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με, καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά <sup>45</sup> με. Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ <sup>46</sup> πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. Καὶ εἰάν <sup>47</sup> τίς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα σώσω τὸν κόσμον. Ὁ ἀθετῶν ἐμὲ καὶ <sup>48</sup> μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· ὅτι ἐγὼ ἐξ ἑμαυτοῦ οὐκ <sup>49</sup> ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτὸς μοι ἐντολὴν δέδωκε, τί εἶπω καὶ τί λαλήσω καὶ οἶδα ὅτι <sup>50</sup> ἡ ἐντολὴ αὐτοῦ ζωὴ αἰωνίου ἐστίν. Ἄ οὖν λαλῶ ἐγώ, καθὼς εἶρηκέ μοι ὁ πατήρ, οὕτω λαλῶ.

ΠΡΟ δὲ τῆς ἐορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς <sup>13</sup> ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς

2 ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς· καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδῶ αὐτὸν Ἰούδας Σίμωνος  
 3 Ἰσκαριώτης, εἰδὼς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν  
 4 Θεὸν ὑπάγει, ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθει  
 5 τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτὸν· εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν  
 6 τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λευτίῳ  
 7 ᾧ ἦν διεζωσμένος. Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. Λέγει αὐτῷ, Κύριε, σύ μου νίπτεις τοὺς  
 8 πόδας; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα.  
 9 Λέγει αὐτῷ Πέτρος, Οὐ μὴ νύψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ, Ἐὰν μὴ νύψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. Λέγει αὐτῷ Σίμων Πέτρος,  
 10 Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. Λέγει αὐτῷ Ἰησοῦς, Ὁ  
 11 λελουμένος οὐκ ἔχει χρείαν ἢ τοὺς πόδας νύφασθαι, ἀλλ' ἔστι καθαρός ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. Ἦδει γὰρ τὸν παραδιδόντα αὐτὸν  
 12 διὰ τοῦτο εἶπεν ὅτι οὐχὶ πάντες καθαροὶ ἐστε. Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ  
 13 καὶ ἀνέπεσε πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποιήκα ὑμῖν; Ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος  
 14 καὶ ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ. Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος,  
 15 καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα, καθὼς ἐγὼ  
 16 ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε. Ἀμὴν, ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ  
 17 ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. Εἰ ταῦτα οἴδατε, μακάριοι ἐστε ἔαν ποιήτε αὐτά. Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον  
 18 ἐπήρην ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν  
 19 λήγηται, ὅτι ἐγὼ εἰμι. Ἀμὴν, ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἅν τινα πέμψω, ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

were in the world, loved them to the last: <sup>2</sup> and as supper was going on—the devil having already put into the heart of Judas Iscariot Simon's son to deliver him up—<sup>3</sup> he, knowing that the Father had given him all things into his hands, and that he had come out from God and was going to God, <sup>4</sup> rises from the supper and laid aside his dress, and he took a towel and girt himself: <sup>5</sup> then he pours water into the basin, and began to wash the feet of the disciples, and wipe them with the towel with which he was girt. <sup>6</sup> He comes then to Simon Peter. He says to him, Lord, dost thou wash my feet? <sup>7</sup> Jesus answered and said to him, What I am doing, thou dost not know just now, but wilt come to know afterwards. <sup>8</sup> Peter says to him, Never shalt thou wash my feet. Jesus answered him, If I wash thee not, thou hast no share with me. <sup>9</sup> Simon Peter says to him, Lord, not my feet only, but also my hands and my head. <sup>10</sup> Jesus says to him, He that has bathed, has no need but to have his feet washed, but is entirely clean; and you are clean, but not all. <sup>11</sup> For he knew who was delivering him up: on this account he said, You are not all clean. <sup>12</sup> When then he had washed their feet, and taken his dress and laid down again, he said to them, Do you understand what I have done to you? <sup>13</sup> yourselves call me, Master, and Lord; and you say well, for so I am. <sup>14</sup> If I then, Master and Lord, have washed your feet, you too ought to wash each other's feet; <sup>15</sup> for I have given you an example, that you also should do as I have done. <sup>16</sup> Verily, verily I tell you, there is no bondservant greater than his master, and no apostle greater than he that sent him. <sup>17</sup> If you know these things, blessed are you, should you do them. <sup>18</sup> I am not speaking about you all; I know those whom I chose out: but it is that the scripture may be fulfilled, He that ate the loaf with me, lifted his heel against me. <sup>19</sup> From this time am I telling you before things come to pass, that, when they have come to pass, you may believe that I am he. <sup>20</sup> Verily, verily I tell you, he that receives whomsoever I may send, receives me, and he that receives me, receives him that sent me.

<sup>21</sup>On saying these things Jesus was troubled in his spirit, and gave witness and said, Verily, verily I tell you, that one of you will deliver me up. <sup>22</sup>The disciples looked on each other, in bewilderment about whom he spoke. <sup>23</sup>There was lying on the bosom of Jesus one of his disciples, he whom Jesus loved: <sup>24</sup>to him then Simon Peter nods, and says to him, Tell us who it is about whom he is speaking. <sup>25</sup>He, just leaning back on the breast of Jesus, says to him, Lord, who is it? <sup>26</sup>Jesus then answers, That one it is for whom I shall dip the morsel and give it him. Having then dipped the morsel, he takes and gives it to Judas son of Simon Iscariot: <sup>27</sup>and after the morsel, then did Satan enter him. Jesus then says to him, What thou art doing, do quickly. <sup>28</sup>Now, as to this, no one of those at table knew with what meaning he spoke to him; <sup>29</sup>for some thought that since Judas had the bag, Jesus meant to say to him, Buy the things of which we have need against the feast, or that he should give something to the poor. <sup>30</sup>Having then received the morsel, he went out forthwith: and it was night. <sup>31</sup>When he had gone out, Jesus says, Now is the Son of Man glorified, and God is glorified in him. <sup>32</sup>If God is glorified in him, God also will glorify him in himself, and forthwith glorify him. <sup>33</sup>My children, a little while longer am I with you: you will seek me; and, as I told the Jews, Whither I go away, you cannot come, to you also I say it now. <sup>34</sup>A new commandment I give you, that you love each other; as I loved you that you also love each other. <sup>35</sup>Herein will all come to know that you are my disciples, if you have love for each other. <sup>36</sup>Simon Peter says to him, Lord, whither art thou going? Jesus answered, Whither I go, thou art not now able to follow me, but thou wilt follow me in after time. <sup>37</sup>Peter says to him, Why am I not able to follow thee now? my life will I lay down in thy behalf. <sup>38</sup>Jesus answers, Thy life wilt thou lay down in my behalf? Verily, verily I tell thee, a cock shall not crow, till thou shalt have denied me thrice.

Let not your heart be troubled: you believe in God, believe in me also. <sup>2</sup>In the house of my

Ταῦτα εἰπὼν Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ 21 ἐμαρτύρησε καὶ εἶπεν, Ἀμὴν, ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με. Ἐβλεπον εἰς ἀλλήλους οἱ 22 μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. Ἦν ἀνακεί- 23 μαντος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· νεύει οὖν τούτῳ Σίμων 24 Πέτρος, καὶ λέγει αὐτῷ, Εἰπέ τίς ἐστι περὶ οὗ λέγει. Ἀναπεσὼν ἐκεῖνος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ 25 λέγει αὐτῷ, Κύριε, τίς ἐστιν; Ἀποκρίνεται οὖν ὁ 26 Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ. Βάψας οὖν τὸ ψωμίον λαμβάνει καὶ δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτου· καὶ μετὰ τὸ 27 ψωμίον, τότε εἰσηλθεν εἰς ἐκεῖνον ὁ Σατανάς. Λέγει οὖν αὐτῷ Ἰησοῦς, Ὁ ποιεῖς ποίησον τάχον. Τοῦτο 28 δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ· τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, 29 ὅτι λέγει αὐτῷ Ἰησοῦς, Ἀγόρασον ἂν χρεῖαν ἔχομεν εὖν τὴν ἑορτήν, ἣ τοῖς πτωχοῖς ἴνα τι δῶ. Λαβὼν 30 οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς· ἦν δὲ νύξ. Ὅτε ἐξῆλθε, λέγει Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς 31 τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. Εἰ 32 ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθύς δοξάσει αὐτόν. Τεκνία, ἔτι 33 μικρὸν μεθ' ὑμῶν εἰμί· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, ὅτι ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἔλθειν, καὶ ὑμῖν λέγω ἄρτι. Ἐντολὴν καινὴν δίδωμι 34 ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. Ἐν τούτῳ γνώ- 35 σονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. Λέγει αὐτῷ Σίμων Πέτρος, 36 Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη Ἰησοῦς, Ὅπου ὑπάγω, οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον. Λέγει αὐτῷ Πέτρος, Κύριε, διὰ τί οὐ 37 δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σου θήσω. Ἀποκρίνεται Ἰησοῦς, Τὴν ψυχὴν σου 38 ὑπὲρ ἐμοῦ θήσεις; ἀμὴν, ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὐ ἀρήσῃ με τρίς.

ΜΗ ταρασσεσθω ὑμῶν ἡ καρδιά πιστεύετε εἰς 14 τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. Ἐν τῇ οἰκίᾳ τοῦ 2

πατρός μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν  
 3 ὑμῖν, ὅτι, πορευόμεαι ετοιμάσαι τόπον ὑμῖν· καὶ ἔαν  
 πορευθῶ καὶ ετοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ  
 παραλήψομαι ὑμᾶς πρὸς ἐμαυτὸν, ἵνα ὅπου εἰμι ἐγὼ,  
 4 καὶ ὑμεῖς ἦτε. Καὶ ὅπου ἐγὼ ὑπάγω, οἴδατε τὴν  
 5 ὁδόν. Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν τὴν  
 6 ὑπάγεις, καὶ πῶς οἶδαμεν τὴν ὁδόν; Λέγει αὐτῷ ὁ  
 Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ  
 7 ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι'  
 ἐμοῦ. Εἰ ἐγνώκετέ με, καὶ τὸν πατέρα μου ἐγνώ-  
 8 κείτε ἄν· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐώρα-  
 9 κατε αὐτόν. Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖ-  
 10 ξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. Λέγει αὐτῷ  
 ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ  
 11 ἔγνωκάς με, Φίλιππε· ὁ ἐωρακὸς ἐμέ ἐώρακε τὸν  
 πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα;  
 12 Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν  
 ἐμοὶ ἐστι; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν, ἀπ' ἐμαυτοῦ  
 οὐ λαλῶ· ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα  
 13 αὐτός. Πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ  
 πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.  
 14 Ἀμὴν, ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα  
 15 ἃ ἐγὼ ποιῶ, κακεῖνος ποιήσει, καὶ μείζονα τούτων  
 ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα πορευόμεαι, καὶ ὅ  
 16 τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα  
 δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ. Ἐάν τι αἰτήσητε ἐν  
 17 τῷ ὀνόματί μου, ἐγὼ ποιήσω. Ἐὰν ἀγαπάτε με,  
 18 τὰς ἐντολάς τὰς ἐμὰς τηρήσατε· καὶ γὰρ ἐρωτήσω τὸν  
 πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα ἢ  
 19 μεθ' ὑμῶν εἰς τὸν αἰῶνα, τὸ πνεῦμα τῆς ἀληθείας, ὃ  
 ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ  
 20 γινώσκει αὐτό· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν  
 μένει καὶ ἐν ὑμῖν ἐστίν. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς,  
 21 ἔρχομαι πρὸς ὑμᾶς. Ἐτι μικρὸν καὶ ὁ κόσμος με  
 οὐκέτι θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ  
 22 ὑμεῖς ζήσετε. Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς  
 ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐν  
 23 ὑμῖν. Ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς,  
 ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπη-  
 24 θήσεται ὑπὸ τοῦ πατρὸς μου, καὶ γὰρ ἀγαπήσω αὐτὸν

Father are many abodes; and,  
 had it not been so, I should have  
 said to you, I go to make ready  
 a place for you; <sup>3</sup>and if I shall  
 have gone and made ready a place  
 for you, I will come again and  
 take you to myself, that where  
 I am, there you may be also.  
<sup>4</sup>And you know the way whither  
 I am going. <sup>5</sup>Thomas says to  
 him, Lord, we know not whither  
 thou art going; and how do we  
 know the way? <sup>6</sup>Jesus says to  
 him, I am the way and the truth  
 and the life: no one comes to the  
 Father but through me. <sup>7</sup>Had  
 you known me, my Father also  
 would you have known: and  
 henceforward you are knowing  
 him and have seen him. <sup>8</sup>Philip  
 says to him, Lord, shew us the  
 Father, and it is enough for us.  
<sup>9</sup>Jesus says to him, All this time  
 have I been with you, and thou  
 hast not come to know me, Philip:  
 he that has seen me, has seen the  
 Father: and how is it that thou  
 sayest, Shew us the Father?  
<sup>10</sup>Dost thou not believe that I  
 am in the Father and the Father  
 in me? The words which I tell  
 you, I speak them not from my-  
 self; but the Father, abiding in  
 me, himself does the works. <sup>11</sup>Be-  
 lieve me that I am in the Father  
 and the Father in me; and, if  
 not, believe for the very works'  
 sake. <sup>12</sup>Verily, verily I tell you,  
 he that believes in me, the works  
 which I do, will he also do, and  
 will do greater than these; be-  
 cause I am going to the Father,  
<sup>13</sup>and whatever you shall have  
 asked in my name, this I will do,  
 that the Father may be glorified  
 in the Son. <sup>14</sup>If you shall have  
 asked aught in my name, I will  
 do it. <sup>15</sup>If you love me, keep  
 my commandments; <sup>16</sup>and I will  
 ask of the Father, and he will  
 give you another comforter, that  
 he may be with you for ever;  
<sup>17</sup>the Spirit of truth, which the  
 world cannot receive, because it  
 does not behold it nor know it:  
 you are knowing it, because it  
 abides with you and is in you.  
<sup>18</sup>I will not leave you in bereave-  
 ment: I am coming to you. <sup>19</sup>A  
 little longer and the world be-  
 holds me no more: you however  
 behold me, because I live and  
 you will live. <sup>20</sup>At that day will  
 you know that I am in my Fa-  
 ther and you in me and I in you.  
<sup>21</sup>He that has my commandments  
 and keeps them, he it is that loves

me; and he that loves me, will be loved by my Father, and I will love him and manifest myself to him. <sup>22</sup> Judas says to him—not Iscariot—Lord, and why is it that thou art going to manifest thyself to us and not to the world? <sup>23</sup> Jesus answered and said to him, If any one love me, he will keep my word, and my Father will love him, and we will come to him and make an abode with him. <sup>24</sup> He that loves me not, keeps not my sayings: and the word which you hear, is not mine, but the Father's who sent me.

<sup>25</sup> These things have I spoken to you while abiding with you; <sup>26</sup> but the Comforter, the Holy Spirit which the Father will send in my name, he will teach you all things, and remind you of all things, and I have told you. <sup>27</sup> Peace I bequeath you; a peace of my own I bestow on you: not as the world bestows, do I bestow on you: let not your heart be troubled or be fearful. <sup>28</sup> You heard that I said to you, I go away and am coming to you: had you loved me, you would have rejoiced, because I go to the Father, because the Father is greater than I: <sup>29</sup> and I have told you now before it comes to pass, that when it shall have come to pass, you may believe. <sup>30</sup> No longer shall I talk much with you; for there comes the ruler of the world, and in me he has nothing, <sup>31</sup> but it is that the world may learn that I love the Father: and according as the Father commanded me, so I do. Rise, let us go hence.

I am the true vine and my Father is the husbandman: <sup>2</sup> every shoot in me that bears no fruit, he takes it away, and every one that bears fruit, he cleanses it, that it may bear more fruit. <sup>3</sup> Already are you clean on account of the word which I have spoken to you: <sup>4</sup> abide in me and I in you. As the shoot cannot bear fruit from itself, unless it abide in the vine, so neither can you, unless you abide in me. <sup>5</sup> I am the vine, you the shoots. He that abides in me, and I in him, the same bears much fruit, because apart from me you can do nothing. <sup>6</sup> If one abide not in me, he has been thrown away, as the vineshoot, and withered, and they gather them and throw them into the fire, and they are burnt. <sup>7</sup> If you abide in me, and

καὶ ἐμφανίσω αὐτῷ ἐμάντον. Λέγει αὐτῷ Ἰούδας, <sup>22</sup> οὐχ ὁ Ἰσκαριώτης, Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ <sup>23</sup> με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονήν παρ' αὐτῷ ποιησόμεθα. Ὁ μὴ ἀγαπῶν με τοὺς λόγους <sup>24</sup> μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.

Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ <sup>25</sup> 26 παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκείνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. Εἰρήνην ἀφή- <sup>27</sup> 27 μι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά μηδὲ δειλιάτω. Ἠκούσατε ὅτι ἐγὼ <sup>28</sup> 28 εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων μου ἔστι. Καὶ νῦν εἶρηκα <sup>29</sup> 29 ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε. Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ <sup>30</sup> 30 κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν, ἀλλ' ἵνα <sup>31</sup> 31 γῶσῃ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα· καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

ἘΓΩ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ <sup>15</sup> 15 μου ὁ γεωργός ἐστι. Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον <sup>2</sup> 2 καρπὸν, αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό ἵνα καρπὸν πλείονα φέρῃ. Ἥδη ὑμεῖς <sup>3</sup> 3 καθαροὶ ἔστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν· με- <sup>4</sup> 4 νατε ἐν ἐμοί, καὶ ἐν ὑμῖν. Καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μένῃ ἐν τῇ ἄμπελῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μένητε. Ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. Ὁ μένων <sup>5</sup> 5 ἐν ἐμοὶ καὶ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. Ἐὰν μὴ τις <sup>6</sup> 6 μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηραν- <sup>7</sup> 7 θη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσι, καὶ καίεται. Ἐὰν μένητε ἐν ἐμοὶ καὶ τὰ ῥήματά <sup>7</sup> 7



μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλητε, αἰτήσασθε, καὶ  
 8 γενήσεται ὑμῖν. Ἐν τούτῳ ἔδοξάσθη ὁ πατήρ  
 μου, ἵνα καρπὸν πολὺν φέριτε καὶ γένησθε ἐμοὶ  
 9 μαθηταί. Καθὼς ἠγάπησέ με ὁ πατήρ, καὶ γὰρ ὑμᾶς  
 10 ἠγάπησα· μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. Ἐὰν  
 τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου,  
 καθὼς ἐγὼ τοῦ πατρὸς τὰς ἐντολάς τηρήρηκα καὶ  
 11 μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάθηκα ὑμῖν,  
 ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ἦ καὶ ἡ χαρὰ ὑμῶν πλη-  
 12 ρωθῇ. Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε  
 13 ἀλλήλους καθὼς ἠγάπησα ὑμᾶς. Μείζονα ταύτης  
 ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ  
 14 τῶν φίλων αὐτοῦ. Ὑμεῖς φίλοι μου ἐστε, ἐὰν ποιῆτε  
 15 ἃ ἐγὼ ἐντέλλομαι ὑμῖν. Οὐκέτι λέγω ὑμᾶς δούλους,  
 ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ  
 εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς  
 16 μου, ἐγνώρισα ὑμῖν. Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ'  
 ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς  
 ὑπάγητε καὶ καρπὸν φέριτε, καὶ ὁ καρπὸς ὑμῶν μένῃ,  
 ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου,  
 δώῃ ὑμῖν.  
 17 Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.  
 18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον  
 19 ὑμῶν μεμίσηκεν. Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος  
 ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ,  
 ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦ-  
 20 το μισεῖ ὑμᾶς ὁ κόσμος. Μνημονεύετε τοῦ λόγου  
 οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστι δοῦλος μείζων τοῦ  
 κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξου-  
 σιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον  
 21 τηρήσουσιν· ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς  
 ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά  
 22 με. Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν  
 οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς  
 23 ἀμαρτίας αὐτῶν. Ὁ ἐμὲ μισῶν καὶ τὸν πατέρα  
 24 μου μισεῖ. Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς  
 ἃ οὐδεὶς ἄλλος πεποίηκεν, ἀμαρτίαν οὐκ εἶχον·  
 νῦν δὲ καὶ ἐωράκασι καὶ μεμώρηκασι καὶ ἐμὲ καὶ  
 25 τὸν πατέρα μου· ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν  
 τῷ νόμῳ αὐτῶν γεγραμμένος, ὅτι, ἐμίσησάν με

my words abide in you, ask what-  
 ever you will, and it will come to  
 pass for you. <sup>8</sup>Herein is my Fa-  
 ther glorified, that you bear much  
 fruit and become my disciples.  
<sup>9</sup>As the Father loved me, I too  
 loved you: abide in my love. <sup>10</sup>If  
 you keep my commandments, you  
 will abide in my love, just as I have  
 kept the commandments of my Fa-  
 ther and abide in his love. <sup>11</sup>These  
 things have I spoken to you, that  
 my joy may be in you, and your  
 joy may reach the full. <sup>12</sup>This is  
 my commandment, that you love  
 each other, as I loved you.  
<sup>13</sup>Greater love has no one than  
 this, that one lay down his life in  
 behalf of his friends. <sup>14</sup>You  
 are my friends, if you do what  
 I command you. <sup>15</sup>No longer do  
 I speak of you as bondservants,  
 because the bondservant does  
 not know what his master is  
 doing: you however I have spo-  
 ken of as friends, because all  
 things that I heard from the Fa-  
 ther, I made known to you. <sup>16</sup>It  
 is not you that chose me out, but  
 I that chose out you, and ap-  
 pointed you that you should go  
 and bear fruit, and your fruit  
 abide; that whatever you shall  
 have asked the Father in my  
 name, he may give it you.

<sup>17</sup>These things I command you,  
 that you love each other. <sup>18</sup>If the  
 world is hating you, you know  
 that it has hated me before you.  
<sup>19</sup>Had you been of the world, the  
 world would have loved its own;  
 but because you are not of the  
 world, but I chose you out of  
 the world, on this account does  
 the world hate you. <sup>20</sup>Call to  
 mind the saying which I told you,  
 There is no bondservant greater  
 than his master. If they perse-  
 cuted me, they will persecute  
 you also; if they kept my word,  
 they will keep also yours: <sup>21</sup>but  
 all these things will they do to  
 you on account of my name, be-  
 cause they know not him that  
 sent me. <sup>22</sup>Had I not come and  
 spoken to them, they would not  
 have had sin: now however they  
 have no plea to cover their sin.  
<sup>23</sup>He that hates me, hates my  
 Father also. <sup>24</sup>Had I not done  
 among them the deeds that no one  
 else has done, they would not  
 have had sin: now however they  
 have both seen and hated both me  
 and my Father: <sup>25</sup>but it is that  
 the saying might be fulfilled which  
 is written in their law, They hated

me without cause. <sup>26</sup> When however the Comforter shall have come, whom I will send to you from the Father, the Spirit of truth which issues from the Father, he will bear witness about me: <sup>27</sup> and you too are bearing witness, because you have been with me from the first.

These things have I spoken to you, that you may not be stumbled. <sup>2</sup> They will put you out of the synagogue; nay, an hour is coming that every one that kills you, will think that he is offering worship to God: <sup>3</sup> and these things will they do, because they had not come to know the Father nor me. <sup>4</sup> Yet these things have I spoken to you, that, when the hour shall have come, you may call them to mind, that I told you; and these I told you not from the first, because I was with you. <sup>5</sup> Now however I go away to him that sent me, and none of you asks me, Whither art thou going? <sup>6</sup> yet because I have spoken these things to you, sorrow has filled your heart. <sup>7</sup> Still I tell you the truth, it is for your good that I should depart, for if I shall not depart, the Comforter will not come to you; but if I take my departure, I will send him to you. <sup>8</sup> And on coming he will convict the world regarding sin and righteousness and judgment; <sup>9</sup> regarding sin, because they believe not in me; <sup>10</sup> and regarding righteousness, because I go away to my Father and you behold me no more; <sup>11</sup> and regarding judgment, because the ruler of this world has been judged. <sup>12</sup> I have still many things to tell you, but you are not able to carry them now; <sup>13</sup> but when he shall have come; the Spirit of truth, he will guide you in truth entirely, for he will not speak from himself, but whatever things he shall hear, will he speak, and will convey to you the message of things that are coming. <sup>14</sup> He will glorify me, because he will take of mine and convey the message to you. <sup>15</sup> All things that the Father has, are mine: on this account I said, that he takes of mine and will convey the message to you. <sup>16</sup> A little while and you behold me not, and again a little while and you will see me. <sup>17</sup> Some then of his disciples said to each other, What is this that he says, A little while and you behold me not, and again a little while and

δωρεάν. Ὅταν δὲ ἔλθῃ ὁ παράκλητος ὃν ἐγὼ <sup>26</sup> πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυρεῖτε, <sup>27</sup> ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.

ΤΑΥΤΑ λελάληκα ὑμῖν ἵνα μὴ σκανδα- <sup>16</sup> λισθῆτε. Ἀποσυναγωγῶσιν ποιήσουσιν ὑμᾶς· ἀλλ' <sup>2</sup> ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρίαν προσφέρειν τῷ Θεῷ· καὶ ταῦτα ποιή- <sup>3</sup> σουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ <sup>4</sup> ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον; ὅτι μεθ' ὑμῶν ἤμην. Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, <sup>5</sup> καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Πού ὑπάγεις; Ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πε- <sup>6</sup> πλήρωκεν ὑμῶν τὴν καρδίαν. Ἀλλ' ἐγὼ τὴν <sup>7</sup> ἀλήθειαν λέγω ὑμῖν, συμφέρεει ὑμῖν ἵνα ἐγὼ ἀπέλθω· εἰ γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· εἰ δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. Καὶ ἔλθων ἐκείνος <sup>8</sup> ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· περὶ ἁμαρτίας <sup>9</sup> μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ δικαιο- <sup>10</sup> σύνης δέ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων <sup>11</sup> τοῦ κόσμου τούτου κέκριται. Ἔτι πολλὰ ἔχω <sup>12</sup> ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ· οὐ γὰρ <sup>13</sup> λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. Ἐκεῖ- <sup>14</sup> νος ἐμέ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν. Πάντα ὅσα ἔχει ὁ πατήρ, <sup>15</sup> ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι, ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν. Μικρὸν καὶ οὐ <sup>16</sup> θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με. Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς <sup>17</sup> ἀλλήλους, Τί ἐστι τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ

ὄψεσθέ με ; καὶ, ὅτι, ὑπάγω πρὸς τὸν πα-  
 18 τέρα ; Ἔλεγον οὖν, Τοῦτο τί ἐστὶν ὃ λέγει, τὸ  
 19 μικρὸν ; οὐκ οἶδαμεν τί λαλεῖ. Ἔγνω Ἰησοῦς ὅτι  
 ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ  
 τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν  
 καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ  
 20 με ; Ἀμὴν, ἀμὴν λέγω ὑμῶν, ὅτι κλαύσετε καὶ  
 θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται ὑμεῖς  
 λυπηθήσεσθε, ἀλλὰ ἡ λύπη ὑμῶν εἰς χαρὰν γε-  
 21 νήσεται. Ἡ γυνὴ ὅταν τίκτη, λύπην ἔχει, ὅτι  
 ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον,  
 οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν  
 22 ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. Καὶ  
 ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι  
 ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν  
 23 ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. Καὶ ἐν ἐκείνῃ τῇ  
 ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν, ἀμὴν  
 λέγω ὑμῖν, ἅν τι αἰτήσητε τὸν πατέρα, δώσει ὑμῖν  
 24 ἐν τῷ ὀνόματί μου. Ἔως ἄρτι οὐκ ἠτήσατε οὐδὲν  
 ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ  
 χαρὰ ὑμῶν ἧ πεπληρωμένη.

25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται  
 ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ  
 26 παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν. Ἐν  
 ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε,  
 καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα  
 27 περὶ ὑμῶν· αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι  
 ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ  
 28 παρὰ τοῦ πατρὸς ἐξῆλθον. Ἐξῆλθον ἐκ τοῦ  
 πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφή-  
 μι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.  
 29 Δέγουσιν οἱ μαθηταὶ αὐτοῦ, Ἴδε, νῦν ἐν παρρη-  
 30 σίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις· νῦν  
 οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα  
 τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ  
 31 ἐξῆλθες. Ἀπεκρίθη αὐτοῖς Ἰησοῦς, Ἄρτι πιστεύ-  
 32 ετε· ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν, ἵνα σκορπισθῆτε  
 ἕκαστος εἰς τὰ ἴδια καὶ μόνον ἀφήτε· καὶ οὐκ εἰμι  
 33 μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστί. Ταῦτα λελά-  
 ληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ

you will see me ; and, I go away  
 to the Father. <sup>18</sup>They said then,  
 What is that he says, A little  
 while? we know not of what he  
 is talking. <sup>19</sup>Jesus was aware  
 that they wished to ask him, and  
 said to them, Is it about this you  
 are in debate with each other, be-  
 cause I said, A little while and  
 you behold me not, and again a  
 little while and you will see me?  
<sup>20</sup>Verily, verily I tell you, that  
 you will weep and bewail, but  
 the world will rejoice; you will  
 be in sorrow, but your sorrow will  
 issue in joy. <sup>21</sup>The woman, when  
 she is in travail, has sorrow, be-  
 cause her hour has come; but  
 when she has given birth to the  
 child, she no longer remembers  
 her distress, for her joy that a  
 man has been born into the world.  
<sup>22</sup>You too then now have sorrow;  
 but I will see you again, and your  
 heart will rejoice, and your joy  
 no one takes away from you.  
<sup>23</sup>And at that day of me you will  
 ask nothing. Verily, verily I  
 tell you, Whatever you shall ask  
 the Father, he will bestow it  
 in my name. <sup>24</sup>Hitherto have  
 you asked nothing in my name:  
 ask, and you will receive, that  
 your joy may be at the full.

<sup>25</sup>These things have I spoken  
 to you in parables: there comes  
 an hour when I shall no longer  
 speak to you in parables, but  
 plainly report to you about the  
 Father. <sup>26</sup>At that day you will  
 ask in my name; and I do not  
 tell you that I will ask of the Fa-  
 ther for you, <sup>27</sup>for the Father him-  
 self loves you, because you have  
 loved me and believed that I came  
 out from God. <sup>28</sup>I came out from  
 the Father and have come into the  
 world; again I leave the world and  
 take my way to the Father. <sup>29</sup>His  
 disciples say, See, now thou art  
 talking with plainness and art  
 not speaking a parable: <sup>30</sup>now we  
 know that thou knowest all things;  
 and thou hast no need that one  
 ask thee: herein we believe that  
 thou didst come out from God.  
<sup>31</sup>Jesus answered them, Just now  
 you are believing: <sup>32</sup>lo, there  
 comes an hour and has come, that  
 you should be scattered each one  
 to his home, and leave me alone:  
 but I am not alone, because the  
 Father is with me. <sup>33</sup>These things  
 have I spoken to you that in me  
 you may have peace. In the

world you have distress: but take courage; I have overcome the world.

These things spoke Jesus, and raised his eyes to heaven and said, Father, the hour has come: glorify thy Son, that the Son may glorify thee, according as thou gavest him power over all flesh, that, all whatever thou hast given him, to them he should give everlasting life. And this is everlasting life, that they know thee, the only true God, and him whom thou didst send forth, Jesus Christ. I glorified thee on earth; the work I accomplished which thou hast given me to do: and now do thou, Father, glorify me with thyself with the glory which I had with thee before the world was. I manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me hast thou given them, and thy word have they kept: now have they come to know that all things that thou hast given me, are from thee, because the words which thou gavest me, I have given to them, and they received them, and came truly to know that I came out from thee, and believed that thou didst send me forth. I ask for them; it is not for the world I ask, but for those whom thou hast given me, because they are thine; and all my things are thine, and thine are mine, and I have been glorified in them. And no longer am I in the world, and these are in the world, and I am coming to thee. Holy Father, keep them in thy name which thou hast bestowed on me, that they may be one, as we also are. When I was with them, I was keeping them in thy name which thou hast bestowed on me, and I guarded them, and not one of them has been lost but the son of utter loss; that the scripture might be fulfilled. Now however I am coming to thee, and these things I speak in the world, that they may have my joy fulfilled in them. I have given them thy word, and the world hated them, because they are not of the world, as I am not of the world. I ask not that thou wouldst take them out of the world, but that thou wouldst keep them from evil. Of the world they are not, as I am not of the world. Hallow them by the truth: thy word is truth. As

κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

ΤΑΥΤΑ ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς 17 ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ, καθὼς ἔδωκας αὐτῷ ἐξουσίαν 2 πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσει αὐτοῖς ζωὴν αἰώνιον. Αὕτη δέ ἐστιν ἡ αἰώνιος 3 ζωή, ἵνα γινώσκωσι σέ τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας, Ἰησοῦν Χριστόν. Ἐγὼ σέ 4 ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα ὃ δέδωκας μοι ἵνα ποιήσω· καὶ νῦν δόξασόν με σύ, πάτερ, 5 παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Ἐφανέρωσά σου τὸ ὄνομα τοῖς 6 ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. Σοὶ ἦσαν κάμοι αὐτοὺς δέδωκάς μοι, καὶ τὸν λόγον σου τετήρηκασι· νῦν ἔγνωκασι ὅτι πάντα ὅσα δέδωκάς 7 μοι, παρὰ σοῦ εἰσίν· ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι, 8 δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ 9 τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσι, καὶ τὰ ἐμὰ πάντα σά ἐστι καὶ τὰ σὰ ἐμὰ, 10 καὶ δεδόξασμαι ἐν αὐτοῖς. Καὶ οὐκέτι εἰμὶ ἐν τῷ 11 κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, κἀγὼ πρὸς σέ ἔρχομαι. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἐν καθὼς καὶ ἡμεῖς. Ὅτε ἦμην μετ' αὐτῶν, ἐγὼ ἐτήρουν αὐτοὺς 12 ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπόλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφή πληρωθῇ. Νῦν δὲ πρὸς σέ ἔρχομαι, 13 καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. Ἐγὼ δέδωκα 14 αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς 15 ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. Ἐκ τοῦ κόσμου οὐκ εἰσὶ καθὼς ἐγὼ 16 οὐκ εἰμὶ ἐκ τοῦ κόσμου. Ἀγιάσον αὐτοὺς ἐν τῇ 17 ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθεια ἐστι. Καθὼς 18

ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα  
 19 αὐτοὺς εἰς τὸν κόσμον· καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιαζώ  
 ἑμαυτόν, ἵνα ὧσι καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.  
 20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ  
 τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,  
 21 ἵνα πάντες ἐν ὧσι, καθὼς σύ, πάτερ, ἐν ἐμοὶ καὶ γὰρ  
 ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν, ἵνα ὁ κόσμος  
 22 πιστεύσῃ ὅτι σύ με ἀπέστειλας. Καὶ γὰρ τὴν δόξαν  
 ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν καθὼς  
 23 ἡμεῖς ἐν, ἐγὼ ἐν αὐτοῖς καὶ σύ ἐν ἐμοί, ἵνα ὧσι  
 τετελειωμένοι εἰς ἐν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ  
 με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ  
 24 ἡγάπησας. Πάτερ, ὃ δέδωκάς μοι, θέλω, ἵνα ὅπου  
 εἰμι ἐγὼ, κάκεινοι ὧσι μετ' ἐμοῦ, ἵνα θεωρῶσι τὴν  
 δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι ὅτι ἡγάπησάς με  
 25 πρὸ καταβολῆς κόσμου. Πάτερ δίκαιε, καὶ ὁ κόσμος  
 σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν  
 26 ὅτι σὺ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ  
 ὄνομά σου καὶ ἠγαρίσω, ἵνα ἡ ἀγάπη ἣν ἡγάπησάς  
 με, ἐν αὐτοῖς ἢ καὶ γὰρ ἐν αὐτοῖς.

18 ΤΑΥΤΑ εἰπὼν Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθη-  
 ταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρών, ὅπου  
 ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ  
 2 αὐτοῦ· ἦδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν  
 τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ  
 3 μετὰ τῶν μαθητῶν αὐτοῦ. Ὁ οὖν Ἰούδας, λαβὼν  
 τὴν σπέιραν καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων  
 4 ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπά-  
 δων καὶ ὄπλων. Ἰησοῦς οὖν, εἰδὼς πάντα τὰ  
 5 ἐρχόμενα ἐπ' αὐτὸν, ἐξῆλθε καὶ λέγει αὐτοῖς, Τίνα  
 ζητεῖτε; Ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζω-  
 6 ραῖον. Λέγει αὐτοῖς, Ἐγὼ εἰμι. Εἰστήκει δὲ  
 7 καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν. Ὡς  
 οὖν εἶπεν αὐτοῖς, ὅτι, ἐγὼ εἰμι, ἀπήλθον εἰς τὰ  
 8 ὀπίσω καὶ ἔπεσον χαμαί. Πάλιν οὖν ἐπήρω-  
 τησεν αὐτούς, Τίνα ζητεῖτε; Οἱ δὲ εἶπον, Ἰησοῦν  
 9 τὸν Ναζωραῖον. Ἀπεκρίθη Ἰησοῦς, Εἶπον ὑμῖν  
 ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους  
 9 ὑπάγειν—ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, ὅτι,

thou didst send forth me into  
 the world, I too sent them forth  
 into the world,<sup>19</sup> and on their be-  
 half I hallow myself, that they  
 too may be hallowed by truth.  
<sup>20</sup>And it is not for these alone I  
 ask, but for those also that are to  
 believe through their word in me;  
<sup>21</sup>that all may be one, as thou, Fa-  
 ther, in me and I in thee, that they  
 also may be in us, that the world  
 may believe that thou didst send  
 me forth. <sup>22</sup>And I have given  
 them the glory which thou hast  
 given me, that they may be one  
 as we are one, <sup>23</sup>I in them and  
 thou in me; that they may have  
 become entire in one; that the  
 world may know that thou didst  
 send me forth and didst love them  
 as thou lovestst me. <sup>24</sup>Father,  
 whatever thou hast given me, I  
 will that, where I am, they also  
 be with me, that they may be-  
 hold my glory which thou hast  
 given me, because thou lovestst  
 me before the founding of the  
 world. <sup>25</sup>Righteous Father, both  
 the world did not come to know  
 thee—I however came to know  
 thee—and these came to know  
 that thou didst send me forth;  
<sup>26</sup>and I made thy name known to  
 them, and will make it known,  
 that the love wherewith thou  
 lovestst me, may be in them and  
 I in them.

Having said these things Jesus  
 went out across the brook Kedron,  
 where was a garden, into which  
 he went himself and his disciples:  
<sup>2</sup>and Judas too who was deliver-  
 ing him up, knew the place, be-  
 cause Jesus often had a meeting  
 there with his disciples. <sup>3</sup>Judas  
 then, having got the guard-com-  
 pany and officers from the chief  
 priests and Pharisees, comes thi-  
 ther with lanterns and torches  
 and weapons. <sup>4</sup>Jesus then, know-  
 ing all things that were coming  
 upon him, went out and says to  
 them, For whom are you in search?  
<sup>5</sup>They answered him, Jesus the  
 Nazarene. He says to them, I am  
 he. And Judas too who was  
 delivering him up, was standing  
 with them. <sup>6</sup>When then he said  
 to them, I am he, they drew back  
 and fell to the ground. <sup>7</sup>Again  
 then he asked them, For whom  
 are you in search? And they  
 said, Jesus the Nazarene. <sup>8</sup>Jesus  
 answered, I told you that I am  
 he; if then you are in search for  
 me, leave these to go away—  
<sup>9</sup>that the saying might be fulfilled

which he spoke, As to those whom thou hast given me, I have not lost one of them. <sup>10</sup> Simon Peter then, having a sword, drew it, and struck the servant of the high priest and cut off his right ear; and the servant's name was Malchus. <sup>11</sup> Jesus said then to Peter, Put the sword into the scabbard: the cup which my Father has given me, shall I not drink it?

<sup>12</sup> The guard then and the captain and the officers of the Jews took Jesus and bound him, <sup>13</sup> and carried him off to Annas first, for he was father-in-law of Caiaphas, who was high priest of that year: <sup>14</sup> and it was Caiaphas that gave advice to the Jews, that it was for their good that one man should lose his life in behalf of the people. <sup>15</sup> Now there were following Jesus Simon Peter and the other disciple. And that disciple was known to the high priest, and went in with Jesus into the palace of the high priest; <sup>16</sup> but Peter was standing at the door outside. The other disciple then went out, the acquaintance of the high priest, and spoke to her that kept the door and brought in Peter. <sup>17</sup> The maidservant that kept the door, says then to Peter, Art thou too one of this man's disciples? He says, I am not. <sup>18</sup> And there were the servants and the officers standing, having made a coal fire, for it was cold, and were warming themselves; and there was Peter with them, standing and warming himself. <sup>19</sup> The high priest then asked Jesus about his disciples and about his teaching. <sup>20</sup> Jesus answered, I have spoken openly to the world: I at all times taught in synagogue and in the temple, where all the Jews assemble, and in secret I spoke nothing: <sup>21</sup> why dost thou ask me? ask those that have heard, what I spoke to them: see, these here know what I said. <sup>22</sup> And on his saying this, one of the officers, as he stood by, gave Jesus a smart blow, saying, Is it thus thou repliest to the high priest? <sup>23</sup> Jesus answered him, If I have spoken ill, bear witness of the ill; but if well, why dost thou beat me? <sup>24</sup> Annas had sent him in bonds to Caiaphas the high priest. <sup>25</sup> Now there was Simon Peter standing and warming himself: they said then to

οὓς δέδωκάς μοι, οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα. Σίμων οὖν Πέτρος ἔχων μάχαιραν εἰλκυσεν αὐτήν, 10 καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δούλου καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε 11 τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό;

Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται 12 τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτόν, καὶ ἀπήγαγον πρὸς Ἄνναν πρῶτον· ἦν γὰρ 13 πειθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἑνιαυτοῦ ἐκείνου· ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰου- 14 δαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος 15 καὶ ὁ ἄλλος μαθητῆς. Ὁ δὲ μαθητῆς ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισήλθε τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερέως, ὁ δὲ Πέτρος εἰστήκει 16 πρὸς τῇ θύρᾳ ἔξω. Ἐξῆλθεν οὖν ὁ μαθητῆς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον. Λέγει οὖν τῷ Πέτρῳ 17 ἡ παιδίσκη ἡ θυρωρός, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει ἐκείνος, Οὐκ εἰμί. Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται 18 ἀνθρακιὰν πεποιηκότες, ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστῶς καὶ θερμαινόμενος. Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν 19 περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. Ἀπεκρίθη ὁ Ἰησοῦς, Ἐγὼ παρρησίᾳ λελά- 20 ληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· τί με ἐρω- 21 τᾶς; ἐρώτησον τοὺς ἀκηκοτάς, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἴδασιν ἃ εἶπον ἐγώ. Ταῦτα δὲ αὐτοῦ 22 εἰπόντος, εἰς τῶν ὑπηρετῶν παρεστηκὸς ἔδωκε ράπισμα τῷ Ἰησοῦ εἰπών, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; Ἀπεκρίθη αὐτῷ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρ- 23 τύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; Ἀπέστειλεν αὐτόν ὁ Ἄννας δεδεμένον πρὸς Καϊά- 24 φαν τὸν ἀρχιερέα. Ἦν δὲ Σίμων Πέτρος ἐστῶς 25 καὶ θερμαινόμενος. Εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ

26 ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἐρνήσατο ἐκεῖνος καὶ εἶπεν, Οὐκ εἰμί. Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὧν οὐδέ ἀπέκοψε Πέτρος τὸ ὄτιον,  
 27 Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; Πάλιν οὖν ἠρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.  
 28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον ἣν δὲ πρῶτὴ καὶ αὐτοὶ οὐκ εἰσήλθον εἰς τὸ πραιτώριον, ἵνα μὴ μανθῶσιν, ἀλλὰ φάγωσι  
 29 τὸ πάσχα. Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς καὶ φησι, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;  
 30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.  
 31 Εἶπεν οὖν αὐτοῖς Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἐξεστὶν ἀποκτεῖναι οὐδένα  
 32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίνων,  
 33 ποῖά θανάτῳ ἤμελλον ἀποθνήσκειν. Εἰσήλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;  
 34 Ἀπεκρίθη Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; Ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;  
 36 Ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρεταὶ ἂν οἱ ἐμοὶ ἠγανίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία  
 37 ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σὺ; Ἀπεκρίθη Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὧν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. Λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστὶν ἀλήθεια; Καὶ τοῦτο εἶπὼν πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν  
 39 εὐρίσκω ἐν αὐτῷ αἰτίαν· ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν  
 40 ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββάν. Ἦν δὲ ὁ Βαραββᾶς ληστής.

him, Art thou too one of his disciples? He denied and said, I am not. <sup>26</sup>One of the servants of the high priest says to him, being his kinsman whose ear Peter cut off, Did not I see thee in the garden with him? <sup>27</sup>Again then did Peter deny, and forthwith a cock crew.

<sup>28</sup>They bring Jesus then from Caiaphas to the governor's palace—and it was early—and themselves went not into the palace, that they should not be defiled, but might eat the passover. <sup>29</sup>Pilate then came out to them, and says, What charge bring you against this man? <sup>30</sup>They answered and said to him, Had he not been doing ill, we should not have given him up to thee. <sup>31</sup>Pilate then said to them, Do you take him and judge him according to your law. The Jews said to him, We are not allowed to put any one to death—<sup>32</sup>that the saying of Jesus might be fulfilled, which he spoke, giving to understand by what sort of death he was going to die. <sup>33</sup>Pilate then went again into the palace, and called Jesus and said to him, Art thou the king of the Jews? <sup>34</sup>Jesus answered, Dost thou say this from thyself, or did others tell thee about me? <sup>35</sup>Pilate answered, Am I a Jew? thy own nation and the chief priests gave thee up to me; what hast thou done? <sup>36</sup>Jesus answered, My kingdom is not of this world: had my kingdom been of this world, my servants would have combated, that I should not be given up to the Jews: now however is my kingdom not from hence. <sup>37</sup>Pilate then said to him, Art thou a king then? Jesus answered, Thou sayest it, that I am a king. I was born for this, and for this have I come into the world, that I should witness to the truth: every one that is of the truth, listens to my voice. <sup>38</sup>Pilate says to him, What thing is truth? And having said this he went out again to the Jews, and says to them, I find no fault in him: <sup>39</sup>but you have a custom that I should release to you one at the passover: is it then your pleasure that I release to you the king of the Jews? <sup>40</sup>They all then cried out again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Then did Pilate take Jesus and scourge him; <sup>2</sup> and the soldiers platted a crown of thorns and put it on his head, and arrayed him in a purple mantle, <sup>3</sup> and they were coming to him and saying, Hail, King of the Jews: and they gave him smart blows. <sup>4</sup> Again Pilate came out and said to them, See, I bring him out to you, that you may learn that I find no fault in him—<sup>5</sup> Jesus then came out wearing the crown of thorns and the purple mantle—and he says to them, See, the man! <sup>6</sup> When then the chief priests and the officers saw him, they cried out, saying, Crucify, crucify. Pilate says to them, Do you take and crucify him, for I find no fault in him. <sup>7</sup> The Jews answered him, We have a law, and according to the law he ought to die, because he made himself Son of God. <sup>8</sup> When Pilate then heard this saying, he was the rather struck with fear, <sup>9</sup> and went again into the palace, and says to Jesus, Whence art thou? But Jesus gave him no answer. <sup>10</sup> Pilate says to him, To me speakest thou not? dost thou not know that I have power to release thee and have power to crucify thee? <sup>11</sup> Jesus answered, Thou hadst not had any power against me, had not the thing been granted thee from on high: on this account he that gave me up to thee, has greater sin. <sup>12</sup> Henceforth Pilate endeavoured to release him: but the Jews cried out, saying, If thou release this man, thou art not Caesar's friend: every one that makes himself a king, gainsays Caesar. <sup>13</sup> Pilate then on hearing these sayings brought Jesus out, and took his seat on a tribunal in a place called Pavement, but in Hebrew Gabbatha—<sup>14</sup> now it was Preparation of the Passover: it was about the sixth hour—and he says to the Jews, See, your king! <sup>15</sup> They then cried out, Away, away with him, crucify him. Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king but Caesar. <sup>16</sup> Then did he give him up to them to be crucified.

<sup>17</sup> They took Jesus then away: and carrying for himself the cross, he went out to the so called

ΤΟΤΕ οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ 19  
ἐμαστιγώσεν· καὶ οἱ στρατιῶται πλέξαντες στέφανον 2  
ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον  
πορφυροῦν περιέβαλον αὐτόν, καὶ ἤρχοντο πρὸς αὐτὸν 3  
καὶ ἔλεγον, Χαίρει, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ  
ἐδίδοσαν αὐτῷ ραπισματα. Ἐξῆλθεν οὖν πάλιν 4  
ἐξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν αὐτὸν  
ἐξω, ἵνα γνῶτε ὅτι αἰτίαν ἐν αὐτῷ οὐδεμίαν εὐρίσκω·  
ἐξῆλθεν οὖν ὁ Ἰησοῦς ἐξω, φορῶν τὸν ἀκάνθινον 5  
στέφανον καὶ τὸ πορφυροῦν ἱμάτιον· καὶ λέγει  
αὐτοῖς, Ἴδε, ὁ ἄνθρωπος. Ὅτε οὖν εἶδον αὐτὸν οἱ 6  
ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, Σταύ-  
ρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε  
αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω  
ἐν αὐτῷ αἰτίαν. Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, 7  
Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει  
ἀποθανεῖν, ὅτι υἱὸν Θεοῦ ἑαυτὸν ἐποίησεν. Ὅτε 8  
οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον  
ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ 9  
λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; Ὁ δὲ Ἰησοῦς ἀπό-  
κρίσιν οὐκ ἔδωκεν αὐτῷ. Λέγει αὐτῷ ὁ Πιλάτος, 10  
Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπο-  
λύσαι σε καὶ ἐξουσίαν ἔχω σταυρῶσαι σε; Ἀπεκρί- 11  
θη Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν,  
εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παρα-  
δούς με σοι μείζονα ἁμαρτίαν ἔχει. Ἐκ τούτου 12  
ἐζήτηι ὁ Πιλάτος ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι  
ἐκραύγαζον λέγοντες, Ἐὰν τοῦτον ἀπολύσης, οὐκ εἶ  
φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλεὺς ἑαυτὸν ποιῶν  
ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν Πιλάτος ἀκούσας 13  
τῶν λόγων τούτων ἤγαγεν ἐξω τὸν Ἰησοῦν, καὶ  
ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρω-  
τον, Ἐβραϊστὶ δὲ Γαββαθᾶ· ἦν δὲ παρασκευῆ τοῦ 14  
πάσχα, ὅρα ἦν ὡς ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις,  
Ἴδε, ὁ βασιλεὺς ὑμῶν. Ἐκραύγασαν οὖν ἐκείνοι, 15  
Ἄρον, ἄρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ  
Πιλάτος, Τὸν βασιλεὺς ὑμῶν σταυρώσω; Ἀπεκρίθη-  
σαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλεὺς εἰ μὴ Καίσαρα.  
Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. 16

Παρέλαβον οὖν τὸν Ἰησοῦν, καὶ βαστάζων αὐτῷ 17



τὸν σταυρὸν ἐξήλθεν εἰς τὸν λεγόμενον Κρανίου  
 18 τόπον, ὃ λέγεται Ἐβραϊστὶ Γολγοθά, ὅπου αὐτὸν  
 ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ  
 19 ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. Ἐγραψε δὲ καὶ  
 τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν  
 δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς  
 20 τῶν Ἰουδαίων. Τοῦτον οὖν τὸν τίτλον πολλοὶ  
 ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς  
 πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμ-  
 21 μένον Ἐβραϊστὶ, Ῥωμαϊστὶ, Ἑλληνιστί. Ἐλεγον  
 οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ  
 γράφῃ, Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος  
 22 εἶπε, Βασιλεὺς εἰμι τῶν Ἰουδαίων. Ἀπεκρίθη ὁ  
 Πιλάτος, Ὁ γέγραφα, γέγραφα.

23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν,  
 ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσερα μέρη,  
 ἐκάστῳ στρατιῳτῇ μέρος, καὶ τὸν χιτῶνα. Ἦν δὲ  
 ὁ χιτῶν ἄρραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου·  
 24 εἶπον οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ  
 λάχωμεν περὶ αὐτοῦ, τίνος ἔσται· ἵνα ἡ γραφὴ  
 πληρωθῇ, Διμερίσαντο τὰ ἱμάτιά μου ἐαυτοῖς,  
 25 καὶ ἐπὶ τὸν διηματισμὸν μου ἔβαλον κλῆρον. Οἱ  
 μὲν οὖν στρατιῶται ταῦτα ἐποίησαν. Εἰστήκεισαν  
 δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ  
 ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ,  
 26 καὶ Μαρία ἡ Μαγδαληνῆ. Ἰησοῦς οὖν ἰδὼν τὴν  
 μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει  
 27 τῇ μητρὶ αὐτοῦ, Γύναι, ἴδε, ὁ υἱός σου. Εἶτα λέγει  
 τῷ μαθητῇ, Ἴδε, ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς  
 28 ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια. Μετὰ  
 τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα  
 29 τελειωθῇ ἡ γραφὴ, λέγει, Διψῶ. Σκευὸς οὖν ἔκειτο  
 ὄξους μεστόν· οἱ δὲ πλήσαντες σπόγγον ὄξους καὶ  
 ὑσσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι.  
 30 Ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς, εἶπε, Τετέλεσται·  
 καὶ κλίνας τὴν κεφαλὴν παρέδωκε τὸ πνεῦμα.

31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ  
 σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν, ἦν γὰρ  
 μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν  
 τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ

Place of a Skull, called in Hebrew Golgotha,<sup>18</sup> where they crucified him, and with him two others on this side and that, and Jesus in the middle.<sup>19</sup> And Pilate wrote a scroll also and put it on the cross; and there was written. Jesus the Nazarene the King of the Jews.<sup>20</sup> This scroll then many of the Jews read, because the place where Jesus was crucified, was near the city, and it was written in Hebrew, Latin, Greek.<sup>21</sup> The chief priests of the Jews said then to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.<sup>22</sup> Pilate answered, What I have written, I have written.

<sup>23</sup>The soldiers then, when they had crucified Jesus, took his clothes, and made four parts, to each soldier a part, and the coat. Now the coat was seamless, woven from the top throughout:<sup>24</sup> they said then to each other, Let us not tear it, but settle by lots about it, whose it shall be—that the scripture might be fulfilled, They parted my garments for themselves, and on my raiment did they cast a lot. The soldiers then did these things.<sup>25</sup> Now there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary the Magdalene.<sup>26</sup> Jesus then, on seeing his mother and the disciple standing by whom he loved, says to his mother, Woman, see, thy son.<sup>27</sup> Then he says to the disciple, See, thy mother. And from that hour the disciple took her to his home.<sup>28</sup> After this Jesus, knowing that at length all things were ended, that the scripture might be accomplished, says, I thirst.<sup>29</sup> A vessel then was standing full of vinegar, and they filling a sponge with vinegar and set it on a hyssop-stalk and put it to his mouth.<sup>30</sup> When Jesus then had received the vinegar, he said, It is ended. And he bent his head and gave up the ghost.

<sup>31</sup>The Jews then, that the bodies might not stay on the cross on the sabbath, since it was Preparation, for that sabbath was a high day, asked of Pilate that their legs might be broken and they might be taken away.

<sup>32</sup>The soldiers then came and broke the legs of the first and of the other that was crucified with him,<sup>33</sup> but on coming up to Jesus, when they saw that he was already dead, they broke not his legs; <sup>34</sup>yet one of the soldiers with a lance gave a thrust into his side, and there came out forthwith blood and water. <sup>35</sup>And he that has seen, has borne witness, and a true one is his witness, and he knows that he says true, that you too may believe. <sup>36</sup>For these things came to pass that the scripture might be fulfilled, A bone of him shall not be crushed. <sup>37</sup>And again another scripture says, They shall look on him whom they pierced.

<sup>38</sup>After these things Joseph of Arimathea, being a disciple of Jesus, but a covert one through the fear of the Jews, asked of Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came then and took away his body. <sup>39</sup>And there came also Nicodemus, who had come to him by night at first, bringing a mixture of myrrh and aloes, about a hundred pounds. <sup>40</sup>They took then the body of Jesus, and swathed it in linen cloths with the spices, as is customary with the Jews to embalm. <sup>41</sup>And there was at the place where he was crucified, a garden, and in the garden a new tomb in which no one had as yet been laid: <sup>42</sup>there then on account of the Jews' Preparation, because the tomb was at hand, laid they Jesus.

Now on the first day of the week Mary the Magdalene comes early, while it was yet dark, to the tomb, and sees that the stone was taken away from the tomb. <sup>2</sup>She runs then and comes to Simon Peter and to the other disciple, him whom Jesus loved, and says to them, They have taken away the Lord out of the tomb, and we know not where they have laid him. <sup>3</sup>Peter then set out and the other disciple, and they were coming to the tomb; <sup>4</sup>and the two were running together, and the other disciple ran on faster than Peter and came first to the tomb; <sup>5</sup>and stooping down he sees the linen cloths lying; still he went not in. <sup>6</sup>There comes then Simon Peter following him, and he went into the tomb, and views the

άρθῶσιν. Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν 32  
πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συ- 33  
σταυρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς 33  
εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ 34  
σκέλη, ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν 34  
πλευρὰν ἔνυξε, καὶ ἐξήλθεν εὐθὺς αἷμα καὶ ὕδωρ. 35  
Καὶ ὁ ἑωρακὸς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν 35  
ἡ μαρτυρία, κάκεινος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ 36  
ὑμεῖς πιστεύσητε. Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ 36  
πληρωθῇ, Ὅστούν οὐ συντριβήσεται αὐτοῦ. Καὶ 37  
πάλιν ἑτέρα γραφὴ λέγει, Ὅψονται εἰς ὃν ἐξέκέν- 37  
τησαν.

Μετὰ ταῦτα ἠρώτησε τὸν Πιλάτον Ἰωσήφ ὁ ἀπὸ 38  
'Αριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ 38  
διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ 39  
'Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ 39  
ἦρε τὸ σῶμα αὐτοῦ. Ἦλθε δὲ καὶ Νικόδημος, ὁ 39  
ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίγμα 40  
σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν. Ἐλαβον οὖν 40  
τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ἐν ὀθονίῳ μετὰ 41  
τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐντα- 41  
φιάζειν. Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη, κήπος, 41  
καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς 42  
ἐτέθη· ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, 42  
ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

Τῆ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ 20  
ἔρχεται πρῶτῃ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον, καὶ 20  
βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. Τρέχει 2  
οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν 2  
ἄλλον μαθητὴν, ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, 3  
Ἦραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν 3  
ποῦ ἔθηκαν αὐτόν. Ἐξήλθεν οὖν ὁ Πέτρος καὶ ὁ 3  
ἄλλος μαθητὴς, καὶ ἦρχοντο εἰς τὸ μνημεῖον· ἔτρεχον 4  
δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον 4  
τοῦ Πέτρον καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον, καὶ 5  
παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσηλ- 5  
θεν. Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, 6  
καὶ εἰσηλθεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια

7 κείμενα, καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς  
 αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς  
 8 ἐντετυλιγμένον εἰς ἓνα τόπον. Τότε οὖν εἰσῆλθε καὶ  
 9 ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον,  
 10 καὶ εἶδε καὶ ἐπίστευεν· οὐδέπω γὰρ ᾔδεισαν τὴν  
 11 γραφήν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. Ἀπῆλ-  
 12 θον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί· Μαρία δὲ  
 εἰστίκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. Ὡς οὖν  
 13 ἔκλαιε, παρέκυψεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ δύο  
 ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ  
 κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα  
 14 τοῦ Ἰησοῦ. Καὶ λέγουσιν αὐτῇ ἐκείνοι, Γύναι, τί  
 κλαίεις; Λέγει αὐτοῖς, ὅτι ἤραν τὸν κύριόν μου, καὶ  
 15 οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. Ταῦτα εἰπούσα ἐστράφη  
 εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ  
 16 ᾔδει ὅτι Ἰησοῦς ἐστί. Λέγει αὐτῇ Ἰησοῦς, Γύναι,  
 τί κλαίεις; τίνα ζητεῖς; Ἐκείνη δοκοῦσα ὅτι ὁ  
 κηπουρός ἐστι, λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας  
 αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, καγὼ αὐτὸν ἀρῶ.  
 17 Λέγει αὐτῇ Ἰησοῦς, Μαριάμ. Στραφεῖσα ἐκείνη  
 λέγει αὐτῷ, Ῥαββουνί· ὃ λέγεται, Διδάσκαλε. Λέγει  
 αὐτῇ Ἰησοῦς, Μή μου ἅπτου· οὐπω γὰρ ἀναβέβηκα  
 πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς  
 μου καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα  
 μου καὶ πατέρα ὑμῶν καὶ Θεὸν μου καὶ Θεὸν ὑμῶν.  
 18 Ἐρχεται Μαριάμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς  
 μαθηταῖς, ὅτι ἑώρακε τὸν Κύριον, καὶ ταῦτα εἶπεν  
 αὐτῇ.  
 19 Οὕσης οὖν ὀφίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββά-  
 των, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μα-  
 θηταί, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς  
 καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, Εἰρήνη  
 20 ὑμῖν. Καὶ τοῦτο εἰπὼν ἔδειξε καὶ τὰς χεῖρας καὶ  
 τὴν πλευρὰν αὐτοῖς. Ἐχάρησαν οὖν οἱ μαθηταί  
 21 ἰδόντες τὸν Κύριον. Εἶπεν οὖν αὐτοῖς πάλιν, Εἰ-  
 ρῆνῃ ὑμῖν καθὼς ἀπέσταλκέ με ὁ πατήρ, καγὼ  
 22 πέμπω ὑμᾶς. Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει  
 23 αὐτοῖς, Λάβετε πνεῦμα ἅγιον· ἃν τινῶν ἀφήτε  
 τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἃν τινῶν κρατῆτε,  
 κερράτηνται.

linen cloths lying, <sup>7</sup> and the nap-  
 kin which was on his head, not  
 lying with the linen cloths, but  
 folded up apart in one place.  
<sup>8</sup> Then did the other disciple also  
 go in, who came first to the tomb,  
 and he saw and believed: <sup>9</sup> for  
 they did not as yet know the  
 scripture, that he must rise again  
 from the dead. <sup>10</sup> The disciples  
 then went away home; <sup>11</sup> but  
 Mary was standing by the tomb  
 weeping outside. While then  
 she wept, she stooped into the  
 tomb, <sup>12</sup> and beholds two angels  
 in white sitting, one at the head  
 and one at the feet where the  
 body of Jesus had lain. <sup>13</sup> And  
 they say to her, Woman, why  
 weepest thou? She says to them,  
 Because they have taken away  
 my Lord, and I know not where  
 they have laid him. <sup>14</sup> On saying  
 this she turned round, and be-  
 holds Jesus standing, and knew  
 not that it was Jesus. <sup>15</sup> Jesus  
 says to her, Woman, why weep-  
 est thou? of whom art thou in  
 search? She, thinking that it  
 was the garden-keeper, says to  
 him, Sir, if thou hast carried him  
 off, tell me where thou hast laid  
 him, and I will take him away.  
<sup>16</sup> Jesus says to her, Mary. She  
 turned and says to him, Rabbouni  
 —which means, Master. <sup>17</sup> Jesus  
 says to her, Do not touch me,  
 for I have not yet ascended to  
 the Father; but go to my bre-  
 thren and tell them, I ascend to  
 my Father and your Father and  
 my God and your God. <sup>18</sup> Mary  
 the Magdalene comes with tidings  
 to the disciples, that she had  
 seen the Lord, and that he had  
 said these things to her.

<sup>19</sup> When it was evening then  
 on that day, the first of the week,  
 and when the doors were shut  
 where the disciples were, through  
 the fear of the Jews, came Jesus  
 and took his stand in the midst,  
 and says to them, Peace to you.  
<sup>20</sup> And on saying this he shewed  
 them both his hands and his side.  
 Glad then were the disciples on  
 seeing the Lord. <sup>21</sup> He said then  
 to them again, Peace to you: as  
 my Father has sent me forth, I  
 also send you. <sup>22</sup> And on saying  
 this he breathed on them, and  
 said to them, Receive Holy  
 Spirit: <sup>23</sup> whose sins soever you  
 forgive, they are forgiven; whose  
 sins soever you still hold, they  
 are holden still.

<sup>24</sup> But Thomas one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples said then to him, We have seen the Lord. But he said to them, Unless I see on his hands the print of the nails, and lay my finger on the place of the nails, and lay my hand to his side, I will not believe. <sup>26</sup> And after eight days again his disciples were within, and Thomas with them. Jesus comes, when the doors were shut, and took his stand in the midst, and said, Peace to you. <sup>27</sup> Then he says to Thomas, Reach thy finger hither, and see my hands, and reach hither thy hand and lay it to my side, and become not an unbelieving but a believing one. <sup>28</sup> Thomas answered and said to him, My Lord and my God. <sup>29</sup> Jesus says to him, Because thou hast seen me, thou hast believed: blest are they that saw not and believed.

<sup>30</sup> Many other signs then did Jesus before his disciples, which are not written in this book: <sup>31</sup> these however are written that you may believe that Jesus is the Christ the Son of God, and that believing you may have life in his name.

After these things Jesus manifested himself again to the disciples on the lake of Tiberias, and manifested in this way. <sup>2</sup> There were together Simon Peter, and Thomas called Didymus, and Nathanael from Cana of Galilee, and the sons of Zebedee and two other of his disciples. <sup>3</sup> Simon Peter says to them, I go a fishing. They say to him, We too are coming with thee. They set out and went on board the bark, and on that night caught nothing. <sup>4</sup> But when the morning was already coming on, Jesus took his stand on the beach: still the disciples did not know that it was Jesus. <sup>5</sup> Jesus says then to them, Children, have you any victual? They answered him, No. <sup>6</sup> And he said to them, Throw the net on the right side of the bark, and you will find. They threw then, and were no longer able to haul it up for the great number of fishes. <sup>7</sup> That disciple whom Jesus loved, says then to Peter, It is the Lord. Simon Peter then, on hearing that it was the Lord, girt on his

Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, <sup>24</sup> οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς. Ἔλεγον οὖν <sup>25</sup> αὐτῷ οἱ ἄλλοι μαθηταί, Ἐώρακαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τόπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ μεθ' ἡμέρας <sup>26</sup> ὀκτὼ πάλιν ἦσαν ἕσσω οἱ μαθηταί αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. Ἐρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν. Ἐἶτα λέγει τῷ Θωμᾶ, Φέρε τὸν δάκτυλόν σου <sup>27</sup> ὡδὲ καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός. Ἀπεκρίθη Θωμᾶς καὶ εἶπεν <sup>28</sup> αὐτῷ, Ὁ Κύριός μου καὶ ὁ Θεός μου. Λέγει αὐτῷ <sup>29</sup> ὁ Ἰησοῦς, Ὅτι εώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύσῃτε <sup>31</sup> ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

ΜΕΤΑ ταῦτα ἐφάνηρσεν ἑαυτὸν πάλιν τοῖς <sup>21</sup> μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνηρσεν δὲ οὕτως. Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ <sup>2</sup> Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαιοῦ καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. Λέγει αὐτοῖς Σίμων <sup>3</sup> Πέτρος, Ὑπάγω ἀλιεύειν. Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. <sup>4</sup> Πρωῖάς δὲ ἦδη γινομένης, ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταί ὅτι Ἰησοῦς ἐστὶ. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδιά, μή τι <sup>5</sup> προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὐ. Ὁ δὲ <sup>6</sup> εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. Ἐβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων. Λέγει οὖν ὁ μαθητῆς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς, <sup>7</sup> τῷ Πέτρῳ, Ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος,

ἀκούσας ὅτι ὁ Κύριός ἐστι, τὸν ἐπειδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακίαν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε ὑν. Ἀνέβη οὖν Σίμων Πέτρος καὶ εἴλκυσε τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πενήκοντα τριῶν· καὶ τοσούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. Οὐδεὶς ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν. Ἐρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. Τοῦτο ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωανᾶ, ἀγαπᾷς με πλέον τούτων; Λέγει αὐτῷ, Ναί, Κύριε, σὺ οἶδας ὅτι φιλω σε. Λέγει αὐτῷ, Βόσκει τὰ ἀρνία μου. Λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωανᾶ, ἀγαπᾷς με; Λέγει αὐτῷ, Ναί, Κύριε, σὺ οἶδας ὅτι φιλω σε. Λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου. Λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωανᾶ, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ εἶπεν αὐτῷ, Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλω σε. Λέγει αὐτῷ Ἰησοῦς, Βόσκει τὰ προβάτιά μου.

Ἀμὴν, ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώνωνες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ θέλεις. Τοῦτο δὲ εἶπε σημαίνων ποῖφ θανάτῳ δοξάσει τὸν Θεόν. Καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολουθεῖ μου. Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπε, Κύριε, τίς ἐστὶν ὁ παραδιδούς σε; Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί; Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν

overcoat, for he was naked, and threw himself into the lake; and the other disciples came by the boat, for they were not far from land but about two hundred cubits, dragging the net of fish. When they then had landed, they see a coal-fire laid, and fish laid on it, and bread. Jesus says to them, Bring some of the fish which you caught just now. Simon Peter went on board, and hauled the net on land full of fishes, a hundred and fifty three; but, many as they were, the net had not burst. Jesus says to them, Come and dine. None of the disciples durst ask him plainly, Who art thou? knowing that it was the Lord. Jesus comes and takes the bread and gives to them, and the fish in like manner. This is now the third time Jesus was manifested to his disciples after rising from the dead. When then they had dined, Jesus says to Simon Peter, Simon son of Jona, lovest thou me more than these? He says to him, Yes, Lord, thou knowest that I dearly love thee. He says to him, Feed my lambs. He says to him again a second time, Simon son of Jona, lovest thou me? He says to him, Yes, Lord, thou knowest that I dearly love thee. He says to him, Tend my sheep. He says to him the third time, Simon son of Jona, dost thou dearly love me? Peter was grieved because he said to him the third time, Dost thou dearly love me? and he said to him, Lord, thou knowest all things; thou knowest that I dearly love thee. Jesus says to him, Feed my sheep. Verily, verily I tell thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst; but when thou shalt have become old, thou wilt stretch out thy hands, and another will gird thee and carry thee whither thou wouldst not. Now this he said giving to understand by what sort of death he would glorify God; and having said this he says to him, Follow me. Peter turning round sees the disciple whom Jesus loved, following, who also at the supper leaned back on his breast and said, Lord, Which is it that is delivering thee up? On seeing him Peter says to Jesus, And this one will do what? Jesus says to him, If I

will that he stay till I come, what is it to thee? do thou follow me.  
<sup>23</sup> There went abroad then this story among the brethren, that that disciple was not to die: but Jesus did not say that he was not to die, but, If I will that he stay till I come, what is it to thee?

<sup>24</sup> This is the disciple that bears witness about these things and wrote these things, and we know that his witness is true. <sup>25</sup> And there are many other things also which Jesus did; and were they to be written severally, I think that not even the world itself would hold the books that would be written.

ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολουθεῖ. Ἐξῆλ- 23  
 θεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μα-  
 θητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ  
 Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει, ἀλλ', Ἐὰν αὐτὸν θελω  
 μένειν ἕως ἔρχομαι, τί πρὸς σέ;

Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων 24  
 καὶ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ  
 μαρτυρία ἐστίν. Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα 25  
 ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἕν,  
 οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα  
 βιβλία.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

THE ACTS OF THE APOSTLES.

1-5. R. The former account I composed, Theophilus, of all things that Je-  
 sus began both to do and teach  
 A. 1000. 1000. until the day on which, having  
 given commandment to the apos-  
 tles whom through Holy Spirit  
 he had chosen, he was taken up:  
<sup>3</sup> to whom he also shewed him-  
 self to be alive after he had suf-  
 fered, by many sure tokens, being  
 seen by them through a course  
 of forty days, and speaking of  
 the matters of the kingdom of  
 God. <sup>4</sup> And, while in assembly  
 with them, he charged them not  
 to leave Jerusalem, but to wait  
 for the promise of the Father,  
 which you heard from me; <sup>5</sup> be-  
 cause John baptised with water,  
 but you will be baptised with  
 Holy Spirit not many days hence.  
 6-8. A. They came together then and  
 asked him, saying, Lord, art thou  
 at this time quite establishing the

ΤΟΝ μὲν πρῶτον λόγον ἐποίησάμην περὶ παντων,  
 ᾧ Θεόφιλε, ὧν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,  
 ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις, διὰ 2  
 πνεύματος ἁγίου οὓς ἐξελέξατο, ἀνελήφθη· οἷς καὶ 3  
 παρέστῃσεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν  
 πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὄπτανό-  
 μενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ  
 Θεοῦ. Καὶ συναλιζόμενος αὐτοῖς παρήγγειλεν ἀπὸ 4  
 Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν  
 ἐπαγγελίαν τοῦ Πατρός, ἣν ἠκούσατέ μου ὅτι Ἰωάν- 5  
 νης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βα-  
 πτισθήσεσθε ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.  
 Οἱ μὲν οὖν συνελθόντες ἐπῆρώτων αὐτὸν, λέγοντες, 6  
 Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν

7 βασιλείαν τῷ Ἰσραήλ; Ἔειπε δὲ πρὸς αὐτούς, Οὐχ  
 ὑμῶν ἐστὶ γινῶναι χρόνους ἢ καιροὺς οὓς ὁ Πατὴρ  
 8 ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, ἀλλὰ λήψεσθε δύναμι,  
 ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ  
 9 μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ πάσῃ τῇ Ἰου-  
 δαίᾳ [καὶ Σαμαρείᾳ] καὶ ἕως ἐσχατοῦ τῆς γῆς. | Καὶ  
 ταῦτα εἰπὼν, βαλεπόντων αὐτῶν, ἐπήρθη, καὶ νεφέλη  
 10 ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. Καὶ ὡς  
 ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ,  
 καὶ ἰδοὺ ἄνδρες δύο παρεστήκεισαν αὐτοῖς ἐν ἐσθή-  
 11 σεσι λευκαῖς, οἳ καὶ εἶπον, Ἄνδρες Γαλιλαῖοι, τί  
 ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ  
 Ἰησοῦς ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν  
 οὕτως ἐλεύσεται ὃν τρόπον εἶθεασαθε αὐτὸν πορευό-  
 — μενον εἰς τὸν οὐρανόν.

12 Ἰότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ  
 καλουμένου ελαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ  
 13 σαββάτου ἔχον ὁδόν] [καὶ ὅτε εἰσῆλθον, εἰς τὸ  
 ὑπερῶνον ἀνέβησαν οὗ ἦσαν καταμένοντες] ὃ τε Πέτρος  
 καὶ Ἰωάννης καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος  
 καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος  
 Ἀλφαῖον καὶ Σίμων ὁ ζηλωτῆς καὶ Ἰουδᾶς Ἰακώ-  
 14 βου. Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμο-  
 θυμαδὸν τῇ προσευχῇ [σὺν γυναίξϊ καὶ Μαρὶὰμ τῇ  
 μητρὶ τοῦ Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ].

15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν  
 μέσῳ τῶν ἀδελφῶν εἶπεν· ἦν τε ὄχλος ὀνομάτων ἐπὶ  
 16 τὸ αὐτὸ ὡς ἑκατὸν εἴκοσι. Ἄνδρες ἀδελφοί, ἔδει  
 πληρωθῆναι τὴν γραφὴν ἣν προεῖπε τὸ πνεῦμα τὸ  
 ἅγιον διὰ στόματος Δαυὶδ, περὶ Ἰούδα τοῦ γενομένου  
 17 ὁδηγοῦ τοῖς συλλαβούσιν Ἰησοῦν, ὅτι κατηρθμημέ-  
 νος ἦν ἐν ἡμῖν καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας  
 18 ταύτης—Οὗτος μὲν οὖν ἐκτίησατο χωρίον ἐκ μισθοῦ  
 τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησε μέσος,  
 19 καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ· καὶ γνωστὸν  
 ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὅστε  
 κληθῆναι τὸ χωρίον ἐκεῖνον τῇ ἰδίᾳ διαλέκτῳ αὐτῶν  
 20 Ἀκελδαμάχ, τουτέστι, χωρίον αἵματος—Γέγραπται  
 γὰρ ἐν βίβλῳ ψαλμῶν, Γενηθήτω ἡ ἔπαυλις αὐτοῦ  
 ἔρημος καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ, καὶ, Τῇν

kingdom for Israel? <sup>7</sup> And he said to them, It belongs not to you to learn times or seasons which the Father placed in his own control; <sup>8</sup> but you will receive power, at the coming of the Holy Spirit upon you, and you will be my witnesses both in Jerusalem and all Judea and Samaria and to the furthest bound of the earth. <sup>9</sup> And having said this, while they saw, he was carried up, and a cloud screened him from their eyes. <sup>10</sup> And as they were gazing steadily at the sky, as he went on, lo, two men were standing by them in white garments, <sup>11</sup> who also said, Galileans, why do you stand looking at the sky? This Jesus who has been taken up from you to heaven, will thus come in the manner in which you beheld him going to heaven.

<sup>12</sup> Then they returned to Jerusalem from a mount called Olivet, which is near Jerusalem, a sabbath day's journey off: <sup>13</sup> and when they had come in, there went up to the upper room where they were making their abode, both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the zealot, and Judas brother of James. <sup>14</sup> These all were with one mind giving themselves closely to prayer, with women and Mary the mother of Jesus and his brethren.

<sup>15</sup> And in these days Peter stood up in the midst of the brethren and said—and there was a muster of names together about a hundred and twenty.—<sup>16</sup> Brethren, need was there that the scripture be fulfilled which the Holy Spirit spoke beforehand by David's mouth, about Judas that was guide to those that took Jesus prisoner; <sup>17</sup> because he had been numbered among us, and had gained the allotment of this service.—<sup>18</sup> This man then purchased a piece of land from wages of unrighteousness, and falling forwards he burst asunder in the middle, and all his bowels gushed out: <sup>19</sup> and it became known to all the dwellers at Jerusalem, so that that piece is called in their own language, Acedama, that is, Blood-land.—<sup>20</sup> For it is written in the book of Psalms, Let his homestead become lone, and let there be no dweller therein:

and, His post of oversight let another take. <sup>21</sup> It is needful then that of the men who went with us during all the time that the Lord Jesus went in and out among us, <sup>22</sup> taking his outset from the baptism of John, till the day on which he was taken up from us, that of these one should become a witness together with us of his resurrection. <sup>23</sup> And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. <sup>24</sup> And they prayed and said, Thou, Lord, that knowest the hearts of all, appoint one, whom thou hast chosen, out of these two, <sup>25</sup> to take the place of this service and apostleship, which Judas forfeited to go to his own place. <sup>26</sup> And they gave lots for them, and the lot fell on Matthias, and he was enrolled with the eleven apostles.

And when the day of Pentecost was fully come, they were all together in the same place: <sup>2</sup> and there came suddenly from heaven a sound, as if a stormy blast were sweeping, and it filled the whole house where they were sitting: <sup>3</sup> and there appeared, parcelled out to them, tongues, as of fire, and it sat upon each one of them; <sup>4</sup> and they were all filled with Holy Spirit, and began to speak with other tongues, just as the Spirit was giving them utterance. <sup>5</sup> Now there were dwelling at Jerusalem Jews, Godfearing men, from every nation under heaven: <sup>6</sup> and when this gift of speech had taken place, the assemblage came together and was lost in amazement, because they were hearing them speak, each one in his own language. <sup>7</sup> And they were amazed and wondering, saying, Lo, are not all these that speak, Galileans? <sup>8</sup> and how is it that we hear them, each one of us in his own language amid which we were born? <sup>9</sup> Parthians and Medes and Elamites, and the dwellers in Mesopotamia and Judea and Cappadocia, Pontus and Asia <sup>10</sup> and Phrygia and Pamphylia and the parts of Libya about Cyrene, and Roman sojourners, both Jews and proselytes, <sup>11</sup> Crotaus and Arabians, we hear them speaking in our own tongues the mighty deeds of God. <sup>12</sup> And they were all amazed and bewildered, saying one to another, What does this

ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος. Δεῖ οὖν τῶν συν- 21  
ελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ εἰσῆλθε  
καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς, ἀρξάμενος 22 (R)  
ἀπὸ τοῦ βαπτίσματος Ἰωάννου, ἕως τῆς ἡμέρας ἧς  
ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ  
σὺν ἡμῖν γενέσθαι ἓνα τούτων. Καὶ ἕστησαν δύο, 23 B.  
Ἰωσήφ τὸν καλούμενον Βαρσαββάν, ὃς ἐπεκλήθη 22-2  
Ἰούστος, καὶ Ματθίαν. Καὶ προσευξάμενοι εἶπον, 24  
Σὺ, Κύριε, καρδιογνώστα πάντων, ἀνάδειξον ὃν  
ἐξελέξω ἐκ τούτων τῶν δύο ἓνα λαβεῖν τὸν τόπον 25  
τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἀφ' ἧς παρέβη  
Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. Καὶ 26  
ἔδωκαν κλήρους αὐτοῖς, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ  
Ματθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἕνδεκα  
ἀποστόλων.

ΚΑΙ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεν- 2  
τηκοστῆς ἦσαν ἅπαντες ὁμοῦ ἐπὶ τὸ αὐτό· καὶ ἐγένε- 2  
το ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης  
πνοῆς βιαίας, [καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ  
ἦσαν βαζύζομενοι,] καὶ ᾤφθησαν αὐτοῖς διαμεριζόμενοι 3 B.  
γλώσσαι ὡσεὶ πυρός, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον  
αὐτῶν, καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, 4 A.  
καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις καθὼς τὸ  
πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς. Ἦσαν δὲ ἐν 5 B. 5-11  
Ἱερουσαλὴμ [κατοικοῦντες Ἰουδαῖοι,] ἄνδρες εὐλαβεῖς (R)  
ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν· γενομένης 6  
δὲ τῆς φωνῆς ταύτης συνῆλθε τὸ πλῆθος καὶ συνε-  
χύθη, ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούν-  
των αὐτῶν. Ἐξίσταντο δὲ καὶ ἐθαύμαζον, λέγοντες, 7  
Οὐχὶ ἰδοὺ ἅπαντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι;  
καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ 8  
ἡμῶν ἐν ᾗ ἐγεννήθημεν; Πάρθοι καὶ Μῆδοι καὶ 9  
Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν,  
Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,  
Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη 10  
τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες  
Ῥωμαῖοι, [Ἰουδαῖοι τε καὶ προσήλυτοι,] Κρήτες καὶ 11 (R)  
Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις  
γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ. Ἐξίσταντο δὲ 12 A. 12  
πάντες καὶ διεποροῦντο, ἄλλος πρὸς ἄλλον λέγοντες,



- 13 *Τί θέλει τοῦτο εἶναι; Ἕτεροι δὲ διαχλευάζοντες ἔλεγον, ὅτι, γλεύκους μεμestωμένοι εἰσὶ.*
- 14 *Σταθεὶς δὲ Πέτρος σὺν τοῖς ἑνδεκα ἐπῆρε τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς. Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου,*
- 15 *οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν, ἔστι γὰρ ὧρα τρίτη τῆς ἡμέρας· ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου, Ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματος μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὀράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνπνυίοις ἐνπνυσθήσονται· καὶ γὰρ ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσι καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδια καπνοῦ· ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἶμα, πρὶν ἢ ἔλθειν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ· καὶ ἔσται πᾶς ὃς ἐὰν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται. Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ Θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημεῖοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ οἴδατε, τοῦτον τῇ ὀρισμαῖν βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλετε, ὃν ὁ Θεὸς ἀνέστησε λύσας τὰς ἀδύνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. Δαυὶδ γὰρ λέγει εἰς αὐτόν, Προορώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἔστιν ἵνα μὴ σαλευθῶ· διὰ τοῦτο ἠψφράνθη μου ἡ καρδιά καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι, ὅτι οὐκ ἐγκαταλείψει τὴν ψυχὴν μου εἰς ἄδην οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν· ἐγνώρισάς μοι ὁδοὺς ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ*

mean? <sup>13</sup> Others however scoffingly said, They are full of new wine.

<sup>14</sup> But Peter took his stand with the eleven, and raised his voice and spoke out to them: Jews, and all that are dwelling at Jerusalem, be this known to you, and give ear to my words; <sup>15</sup> for these are not drunk, as you surmise, for it is but the third hour of the day: <sup>16</sup> but this is the thing spoken through the prophet, <sup>17</sup> It will be in the last days, says God, that I will pour out of my spirit on all flesh, and your sons and your daughters will prophesy, and your youths will see visions, and your elders dream dreams: <sup>18</sup> and upon my bond-servants too and on my hand-maidens will I in those days pour out of my spirit, and they will prophesy: <sup>19</sup> and I will shew marvels in the sky above and signs on the earth beneath, blood and fire and vapour of smoke: <sup>20</sup> the sun will be turned into darkness, and the moon into blood, before the Lord's day comes the great and notable: <sup>21</sup> and it will be that every one that shall call on the name of the Lord, will be saved. <sup>22</sup> Israelites, listen to these words: Jesus the Nazarene, a man shewn plainly forth from God to you by miracles and marvels and signs, which God did by his means amid you, as you yourselves know, <sup>23</sup> him when surrendered by the settled purpose and foreknowledge of God you crucified by the hand of lawless men and put to death: <sup>24</sup> whom God raised up, having loosed the throes of death, inasmuch as it was not possible that he should be held fast by them. <sup>25</sup> For David says regarding him, I kept the Lord in view before me at all times, that he is on my right hand, that I might not be shaken: <sup>26</sup> on this account was my heart cheered and my tongue was glad-some, moreover my flesh also will rest safe in hope <sup>27</sup> that thou wilt not leave my soul in hell or allow thy dutiful one to see decay: <sup>28</sup> thou didst make known to me paths of life; thou wilt fill me with gladness together with thy countenance. <sup>29</sup> Brethren, one may speak freely to you about the patriarch David, that he both died and was buried,

and his tomb is among us to this day. <sup>30</sup> Being then a prophet, and knowing that God had sworn with an oath to him to seat issue of his loins on his throne, <sup>31</sup> he spoke in foresight about the resurrection of Christ, that he was not left in hell nor did his flesh see decay. <sup>32</sup> This Jesus God raised again; of which all we are witnesses. <sup>33</sup> Having then been uplifted by the right hand of God and received the promise of God and received the Holy Spirit from the Father, he poured forth this which you both see and hear. <sup>34</sup> For David did not go up into the heavens; but he says himself, The Lord said to my lord, Sit on my right hand <sup>35</sup> till I shall have made thy foes a footstool of thy feet. <sup>36</sup> Assuredly then let the whole house of Israel know, that God made him both Lord and Christ, namely, this Jesus whom you crucified.

μνήμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκω ὤμοσεν <sup>30</sup> αὐτῷ ὁ Θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ καθίσει ἐπὶ τὸν θρόνον αὐτοῦ, προὐδὼν ἐλάλησε περὶ τῆς <sup>31</sup> ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὕτε ἐγκατελείφθη εἰς ἄδην οὔτε ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. Τοῦ <sup>32</sup> A. του τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός, οὐ πάντες ἡμεῖς ἐσμὲν μάρτυρες. Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθεὶς <sup>33</sup> τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ Πατρὸς ἐξέχεε τοῦτο ὃ ὑμεῖς καὶ βλέπετε καὶ ἀκούετε. Οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρα- <sup>34</sup> B. νους, λέγει δὲ αὐτός, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου <sup>35</sup> ὑποπόδιον τῶν ποδῶν σου. Ἀσφαλῶς οὖν γινωσκ- <sup>36</sup> A. B. 36-36 κέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ Κύριον αὐτὸν καὶ Χριστὸν ἐποίησεν ὁ Θεός, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

<sup>37</sup> And on hearing it they were pricked in their heart, and said to Peter and the rest of the apostles, What are we to do, brethren? <sup>38</sup> And Peter said to them, Repent, and let each one of you be baptised on the name of Jesus Christ for forgiveness of sins: <sup>39</sup> for to you belongs the promise and to your children, and to all those afar off, as many as the Lord our God shall call to him. <sup>40</sup> And with many other words did he avouch and beseech, saying, Save yourselves from this crooked generation. <sup>41</sup> They then that had welcomed his word, were baptised: and there were added on that day about three thousand souls. <sup>42</sup> And they were attending closely on the teaching of the apostles and their fellowship by the breaking of the loaf and prayer. <sup>43</sup> And there came fear on every soul, and many marvels and signs were done through the apostles. <sup>44</sup> And all the believers were together and had all things common, <sup>45</sup> and were selling their possessions and goods, and sharing them out to all, according as each had need: <sup>46</sup> and being daily in close attendance, one and all, at the temple, and breaking bread from house to house, they partook of their food with gladness and singleness of

Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν, εἶπόν <sup>37</sup> τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, Τί ποιήσωμεν, ἄνδρες ἀδελφοί; Πέτρος δὲ πρὸς <sup>38</sup> αὐτούς, Μετανοήσατε, καὶ βαπτισθῆτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεάν τοῦ ἁγίου πνεύματος· ὑμῖν <sup>39</sup> γὰρ ἔστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσι τοῖς εἰς μακρὰν ὄσους ἂν προσκαλέσῃται Κύριος ὁ Θεὸς ἡμῶν. Ἐτέροις τε λόγους πλείοσι <sup>40</sup> (R.) διεμαρτύρατο, καὶ παρεκάλει, λέγων, Σώθητε ἀπὸ τῆς γενεᾶς τὴν σκολιάς ταύτης. [Οἱ μὲν οὖν ἀπο- <sup>41</sup> A. δεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν,] καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰι ὡσεὶ τρισχίλια· ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων <sup>42</sup> B. καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. Ἐγένετο δὲ πάσῃ ψυχῇ φόβος, [πολλά <sup>43</sup> B. A. τε τέρατα καὶ σημεῖα] διὰ τῶν ἀποστόλων ἐγένετο. Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ καὶ <sup>44</sup> R. εἶχον ἅπαντα κοινά, καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις <sup>45</sup> B. ἐπίπρασκον καὶ διεμέριζον αὐτὰ πᾶσι καθότι ἂν τις χρεῖαν εἶχε· καθ' ἡμέραν τε προσκαρτεροῦντες ὁμο- <sup>46</sup> A. θυμαδὸν ἐν τῷ ἱερῷ, κλώντες τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι

A [47 καρδίας, αἰνούντες τὸν Θεὸν καὶ ἔχοντες χάριν πρὸς  
 ὄλον τὸν λαόν.] Ὁ δὲ Κύριος προσετίθει τοὺς σωζο-  
 R. μένους καθ' ἡμέραν.

- 3 ἘΠΙ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον  
 εἰς τὸ ἱερὸν ἐπὶ τὴν ὄραν τῆς προσευχῆς τὴν ἐνάτην  
 2 καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρ-  
 χων ἐβαστάζετο, ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν  
 θύραν τοῦ ἱεροῦ τὴν λεγομένην ὠραίαν τοῦ αἰτεῖν  
 ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερὸν·  
 3 ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιεῖν εἰς  
 4 τὸ ἱερὸν ἠρώτα ἐλεημοσύνην λαβεῖν. Ἀτενίσας δὲ  
 Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπε, Βλέψον εἰς  
 5 ἡμᾶς. Ὁ δὲ ἐπέειχεν αὐτοῖς προσδοκῶν τι παρ'  
 6 αὐτῶν λαβεῖν· εἶπε δὲ Πέτρος, Ἀργύριον καὶ  
 χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι  
 7 δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Να-  
 7 ζωραίου περιπάτει. Καὶ πιάσας αὐτὸν τῆς δεξιᾶς  
 χειρὸς ἤγειρε· παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ  
 8 αἱ βάσεις καὶ τὰ σφυρά, καὶ ἐξαλλόμενος ἕστη  
 καὶ περιπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ  
 ἱερὸν περιπατῶν καὶ ἀλλόμενος, αἰνῶν τὸν Θεόν.  
 9 Καὶ εἶδε πᾶς ὁ λαὸς αὐτὸν περιπατοῦντα καὶ αἰ-  
 10 νοῦντα τὸν Θεόν· ἐπεγίνωσκόν τε αὐτόν, ὅτι αὐτὸς  
 ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ ὠραίᾳ  
 πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ ἐκ-  
 στάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.  
 11 Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην,  
 συνέδραμε πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ  
 12 καλουμένῃ Σολομῶνος ἔκθαμβοι. Ἰδὼν δὲ ὁ Πέτρος  
 ἀπεκρίνατο πρὸς τὸν λαόν, Ἄνδρες Ἰσραηλίται, τι  
 θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ  
 δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν;  
 13 Ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς  
 τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰη-  
 σοῦν, ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε αὐτόν  
 κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκέοιεν ἀπολύειν.  
 14 Ὑμεῖς δὲ τὸν ἄγιον καὶ δίκαιον ἠρνήσασθε, καὶ ἠτή-  
 15 σασθε ἄνδρα φονεα χαρισθῆναι ὑμῖν, τὸν δὲ ἀρχηγὸν  
 τῆς ζωῆς ἀπεκτείνατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν,

heart, <sup>47</sup> praising God, and being  
 in favour with the whole people.  
 And the Lord was adding daily  
 those that were being saved.

And Peter and John were  
 going up to the temple together  
 at the hour of prayer, the ninth  
 hour; <sup>2</sup>and a certain man, lame  
 from his mother's womb, was  
 being carried, whom they laid  
 daily at the gate of the temple  
 called Beautiful, to ask alms of  
 those that were going into the  
 temple: <sup>3</sup>who on seeing Peter  
 and John going to enter the  
 temple asked alms. <sup>4</sup>And Peter,  
 gazing steadily at him with  
 John, said, Cast a look on us.  
<sup>5</sup>And he paid heed to them,  
 hoping to receive something from  
 them: <sup>6</sup>but Peter said, Silver  
 and gold have I none; what how-  
 ever I have, this I give thee: in  
 the name of Jesus Christ of  
 Nazareth, walk. <sup>7</sup>And he grasp-  
 ed him by the right hand and  
 raised him; and at once his feet  
 and ancles were braced, <sup>8</sup>and  
 springing up he stood and walk-  
 ed, and went in with them into  
 the temple, walking and bound-  
 ing, praising God. <sup>9</sup>And all the  
 people saw him walking and  
 praising God: <sup>10</sup>and they re-  
 marked him, that it was indeed  
 the man that sat for alms at the  
 beautiful gate of the temple;  
 and they were filled with awe  
 and amazement at that which  
 had happened to him.

<sup>11</sup>And as he held fast Peter  
 and John, all the people ran to-  
 gether towards them, to the  
 arcade called Solomon's, awe-  
 struck. <sup>12</sup>And on seeing it Peter  
 answered to the people, Israe-  
 lites, why are you wondering at  
 this, or why gazing eagerly at  
 us, as having made him walk  
 by power or godliness of our  
 own? <sup>13</sup>The God of Abraham  
 and Isaac and Jacob, the God  
 of our fathers, glorified his ser-  
 vant Jesus, whom you gave up,  
 and denied him before Pilate,  
 when he had given judgment  
 for release. <sup>14</sup>You however de-  
 nied the Holy and Righteous  
 One, and asked that a murderer  
 should be granted to your plea-  
 sure: <sup>15</sup>but the chief of life you  
 killed; whom God raised from  
 the dead, of which we are wit-

nenses: <sup>16</sup>and on the belief in his name has his name braced into strength this man whom you see and know; and the faith that is through him, gave him this entireness before you all. <sup>17</sup>And now, brethren, I know that you did the thing in ignorance, as did also your rulers: <sup>18</sup>but in this way did God fulfil the things which he foretold by mouth of all the prophets that his Christ should undergo. <sup>19</sup>Repent then and turn yourselves, in order that your sins may be wiped out; that there may come seasons of refreshment from before the Lord, <sup>20</sup>and he may send forth the Christ that has been ordained for you, Jesus, <sup>21</sup>whom heaven must receive until times of an entire settlement of all the things that God spoke by mouth of his holy prophets from all time. <sup>22</sup>Moses said, A prophet will the Lord your God raise up for you from among your brethren, as he did me; him shall you listen to, as to all things whatever he may speak to you: <sup>23</sup>and it will be that every soul that shall not listen to that prophet, will be destroyed from among the people. <sup>24</sup>And all the prophets too from Samuel and those that follow on, as many as have spoken, also made known these days. <sup>25</sup>You are the sons of the prophets and of the covenant which God covenanted with our fathers, saying to Abraham, And in thy seed will all the families of the earth be blessed. <sup>26</sup>To you in the first place God, having raised again his servant, sent him forth to bless you by turning away each one of you from your wickednesses.

And while they were speaking to the people, there came upon them the priests and the captain of the temple and the Sadducees, <sup>2</sup>being sorely grieved on account of their teaching the people and making known in Jesus the rising from the dead: <sup>3</sup>and they laid hands on them, and threw them into prison against the morrow; for it was now evening. <sup>4</sup>Many however of those that had heard the word, believed; and the number of the men reached five thousand.

<sup>5</sup>And it came to pass that on

οὗ ἡμεῖς μαρτυρες ἐσμεν καὶ ἐπὶ τῇ πίστει τοῦ 16  
 ὀνόματος αὐτοῦ τούτου, ὃν θεωρεῖτε καὶ οἰδατε, ἐσ-  
 τερώσασθε τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἣ δι' αὐτοῦ  
 ἔδωκεν αὐτῷ τὴν ὀλοκλήριαν ταύτην ἀπάντη πάντων  
 ὑμῶν. Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν 17  
 ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν ὁ δὲ Θεὸς 18  
 ἅ προκατήγγειλε διὰ στόματος πάντων τῶν προφη-  
 τῶν παθεῖν τὸν Χριστὸν αὐτοῦ, ἐπλήρωσεν οὕτω.  
 Μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆ- 19  
 ναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀνα-  
 ψύξεως ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀποστείλῃ 20  
 τὸν προκεχειρισμένον ὑμῖν Χριστὸν Ἰησοῦν, ὃν 21  
 δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστά-  
 σεως πάντων ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος  
 τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν. Μωσῆς 22  
 μὲν εἶπεν, ὅτι, προφήτην ὑμῖν ἀναστήσει Κύριος  
 ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ  
 ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς·  
 ἔσται δὲ, πᾶσα ψυχὴ ἣτις ἐὰν μὴ ἀκούσῃ τοῦ προ- 23  
 φήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. Καὶ 24  
 πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθ-  
 εξῆς ὅσοι ἐλάλησαν, καὶ κατήγγειλαν τὰς ἡμέρας  
 ταύτας. Ὑμεῖς ἐστέ οἱ υἱοὶ τῶν προφητῶν καὶ 25  
 τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας  
 ὑμῶν, λέγων πρὸς Ἀβραάμ, Καὶ ἐν τῷ σπέρματι  
 σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.  
 Ὑμῖν πρῶτον ἀναστήσας ὁ Θεὸς τὸν παῖδα αὐτοῦ, 26  
 ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέ-  
 φειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

ΛΑΛΟΥΝΤΩΝ δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέ- 4  
 στησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ  
 καὶ οἱ Σαδδουκαῖοι, διαπονούμενοι διὰ τὸ διδάσκειν 2  
 αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν  
 ἀνάστασιν τὴν ἐκ νεκρῶν, καὶ ἐπέβαλον αὐτοῖς τὰς 3  
 χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον ἣν γὰρ  
 ἔσπερα ἦδη. Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λό- 4  
 γον ἐπίστευσαν, καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν  
 χιλιάδες πέντε.

Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν 5

6 τοὺς ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμ-  
 7 ματεῖς ἐν Ἱερουσαλὴμ, καὶ Ἄννας ὁ ἀρχιερεὺς καὶ  
 8 Καϊάφα καὶ Ἰωάννης καὶ Ἀλέξανδρος καὶ ὅσοι  
 9 ἦσαν ἐκ γένους ἀρχιερατικοῦ· καὶ στήσαντες αὐτοὺς  
 10 ἐν μέσῳ ἐπυνθάνοντο. Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ  
 11 ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; Τότε Πέτρος πλη-  
 12 σθὲν πνεύματος ἁγίου εἶπε πρὸς αὐτούς, Ἄρχοντες  
 13 τοῦ λαοῦ καὶ πρεσβύτεροι, εἰ ἡμεῖς σήμερον  
 14 ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς,  
 15 ἐν τίνι οὗτος σέσωσται, γνωστὸν ἔστω πᾶσιν ὑμῖν  
 16 καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι  
 17 Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώ-  
 18 σατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος  
 19 παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. Οὗτός ἐστιν ὁ  
 20 λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδόμων, ὁ γενο-  
 21 μένος εἰς κεφαλὴν γωνίας. Καὶ οὐκ ἔστιν ἐν ἄλλῳ  
 22 οὐδενὶ ἢ σωτηρία· οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ  
 23 τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ  
 24 σωθῆναι ἡμᾶς. Θεωροῦντες δὲ τὴν τοῦ Πέτρου  
 25 παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι  
 26 ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύμαζον,  
 27 ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν, τὸν  
 28 τε ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθε-  
 29 ραπευμένον οὐδὲν εἶχον ἀντειπεῖν. Κελεύσαντες δὲ  
 30 αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλλον  
 31 πρὸς ἀλλήλους, λέγοντες, Τί ποιήσωμεν τοῖς ἀνθρώ-  
 32 ποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε  
 33 δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανε-  
 34 ρόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι· ἀλλ' ἵνα μὴ ἐπὶ  
 35 πλείον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα  
 36 αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδεὶ  
 37 ἀνθρώπων. Καὶ καλέσαντες αὐτοὺς παρήγγειλαν  
 38 τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ  
 39 ὀνόματι τοῦ Ἰησοῦ. Ὁ δὲ Πέτρος καὶ Ἰωάννης  
 40 ἀποκριθέντες εἶπον πρὸς αὐτούς, Εἰ δίκαιον ἐστίν  
 41 ἐνώπιον τοῦ Θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ  
 42 Θεοῦ, κρίνατε· οὐ δυνάμεθα γὰρ ἡμεῖς ἂ εἶδομεν  
 43 καὶ ἠκούσαμεν, μὴ λαλεῖν. Οἱ δὲ προσαπειλησά-  
 44 μενοι ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες τὸ πῶς  
 45 κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδό-

the morrow there were assem-  
 bled their rulers and elders and  
 the scribes at Jerusalem, and An-  
 nas the high priest, and Caiaphas  
 and John and Alexander, and  
 as many as were of high-priest-  
 ly kin; and having set them  
 in the midst they asked, By  
 what power or by what name  
 have you done this? Then Peter  
 filled with Holy Spirit said to  
 them, Rulers of the people and  
 elders, if we are to day ar-  
 raigned on the ground of a good  
 deed done to a cripple, by what  
 means this man has been re-  
 covered, be it known to you  
 all and to all the people of Israel,  
 that by the name of Jesus Christ  
 of Nazareth, whom you crucified,  
 whom God raised from the dead,  
 by this does this man stand here  
 before you sound. This is the  
 stone that was disdained by you  
 the builders, that has become a  
 head of a corner. And salva-  
 tion is by no other; for there is  
 not even another name under  
 heaven, that has been bestowed  
 among men, by which we must  
 be saved. And while seeing the  
 bold bearing of Peter and  
 John, and well aware that they  
 were unlearned and plain men,  
 they wondered, and remarked  
 them that they had been with  
 Jesus; and seeing the man  
 that had been cured, standing  
 with them, they could make no  
 rejoinder. Having bid them  
 however withdraw from the coun-  
 cil, they advised with each other,  
 saying, What are we to do  
 to these men? for that a re-  
 markable sign has been done  
 through them, is manifest to all  
 that dwell at Jerusalem, and we  
 cannot deny it; but that it  
 may not spread further among  
 the people, let us forbid them  
 with a threat any longer to speak  
 on this name to any one. And  
 having summoned them they  
 charged them not to utter speech  
 or teach at all in the name of  
 Jesus. But Peter and John  
 said in answer to them, Whether  
 it is right in the sight of God  
 to listen to you rather than to  
 God, judge; for we cannot  
 but speak the things which we  
 heard and saw. After further  
 threatening however they re-  
 leased them, finding no means  
 how they might punish them,  
 on account of the people; be-  
 cause all were glorifying God

for that which was done; <sup>22</sup> for the man was more than forty years old on whom this sign of healing had been done.

<sup>23</sup> And on being released they went to their own people, and reported whatever things the chief priests and the elders had said to them. <sup>24</sup> And they on hearing it with one mind raised their voice to God and said, Lord, it is thou that madest the heaven and the earth and the sea and all things therein, <sup>25</sup> that saidst by mouth of David thy servant, Why did nations rage and peoples devise vain things? <sup>26</sup> the kings of the earth ranged themselves, and the rulers mustered against the Lord and against his Anointed One. <sup>27</sup> For in truth there mustered in this city against thy holy servant Jesus whom thou didst anoint, both Herod and Pontius Pilate with heathen folk and people of Israel, <sup>28</sup> to do whatever thy hand and thy purpose had fore-cast to be done. <sup>29</sup> And now, Lord, look upon their threats, and grant to thy servants to speak thy word with all boldness <sup>30</sup> while stretching out thy hand for healing and while signs and marvels are being done through the name of thy holy servant Jesus. <sup>31</sup> And when they had prayed, the place where they were assembled, was shaken, and they were all filled with the Holy Spirit, and spoke the word of God with boldness.

<sup>32</sup> And of the entire body of believers was the heart and soul one; nor did any one say that aught of his goods was his own, but they had all in common stock. <sup>33</sup> And with great power did the apostles discharge their witness of the resurrection of the Lord Jesus, and great grace was upon them all; <sup>34</sup> for neither was there any one in want among them; for as many as were owners of lands or houses, sold them, and brought the purchase money of the things sold <sup>35</sup> and laid it at the feet of the apostles; and a gift was dealt to each, according as any one had need. <sup>36</sup> And Joseph who had been surnamed Barnabas by the apostles, which is when interpreted Son-of-exhortation, a Levite, a Cypriot by birth, <sup>37</sup> having land sold it, and brought the money and laid it at the feet of the apostles.

ξαζον τον Θεον επι τῷ γεγονότι· ἐτῶν γὰρ ἦν 22  
πλειόνων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει  
τὸ σημεῖον τοῦτο τῆς ἰάσεως.

Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους καὶ ἀπήγ- 23  
γελαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσ-  
βύτεροι εἶπον. Οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἦραν 24  
φωνὴν πρὸς τὸν Θεὸν καὶ εἶπον, Δέσποτα, σὺ ὁ ποιή-  
σας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ  
πάντα τὰ ἐν αὐτοῖς, ὁ διὰ στόματος Δαυὶδ παιδὸς σου 25  
εἰπών, Ἵνα τί ἐφρῶσαξαι ἔθνη καὶ λαοὶ ἐμελέτησαν  
κενά; παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχον- 26  
τες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου καὶ  
κατὰ τοῦ Χριστοῦ αὐτοῦ. Συνήχθησαν γὰρ ἐπ' 27  
ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παιδῆ σου  
Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πι-  
λᾶτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, ποιῆσαι ὅσα ἡ 28  
χεὶρ σου καὶ ἡ βουλή σου προῶρισε γενέσθαι. Καὶ 29  
τὰ νῦν, Κύριε, ἐπίδει ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς  
τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν  
λόγον σου ἐν τῷ τῆν χεῖρά σου ἐκτείνειν εἰς ἴασιμ 30  
καὶ σημεῖα καὶ τέρατα γενέσθαι διὰ τοῦ ὀνόματος τοῦ  
ἁγίου παιδὸς σου Ἰησοῦ. Καὶ δεηθέντων αὐτῶν, 31  
ἔσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλή-  
σθησαν ἅπαντες τοῦ ἁγίου πνεύματος, καὶ ἐλάλουν  
τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας.

Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδιά 32  
καὶ ἡ ψυχὴ μία, καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ  
ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά.  
Καὶ δυνάμει μεγάλη ἀπεδίδουν τὸ μαρτύριον οἱ ἀπό- 33  
στολοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ, χάρις τε  
μεγάλη ἦν ἐπὶ πάντας αὐτούς· οὐδὲ γὰρ ἐνδεής τις 34  
ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν  
ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκο-  
μένων καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· 35  
διεδίδοδο δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν εἶχεν. Ἰω- 36  
σῆφ δὲ ὁ ἐπικληθεὶς Βαρνάβας ἀπὸ τῶν ἀποστόλων,  
ὃ ἐστὶ μεθερμηνεόμενον υἱὸς παρακλήσεως, Δευτίης,  
Κύπριος τῷ γένει, ὑπάρχοντας αὐτῷ ἀγροῦ, πωλή- 37  
σας ἤνεγκε τὸ χρῆμα καὶ ἔθηκε παρὰ τοὺς πόδας τῶν  
ἀποστόλων.

5 Ἄνῆρ δέ τις Ἀνανίας ὀνόματι σὺν Σαπφείρα τῇ  
 2 γυναικὶ αὐτοῦ ἐπόλησε κτῆμα, καὶ ἐνοσφίσατο ἀπὸ  
 τῆς τιμῆς, συνειδίας καὶ τῆς γυναικός, καὶ ἐνέγκας  
 μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν.  
 3 Εἶπε δὲ ὁ Πέτρος, Ἀνανία, διὰ τί ἐπλήρωσεν ὁ σα-  
 ναῆς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ  
 ἅγιον καὶ νοσφισασθαί σε ἀπὸ τῆς τιμῆς τοῦ χωρίου;  
 4 οὐχὶ μένον σοὶ ἔμεινε, καὶ πρᾶθὲν ἐν τῇ σῇ ἐξουσία  
 5 ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα  
 6 τούτου; οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ Θεῷ. Ἀκού-  
 7 ων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέ-  
 ψυξε· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς  
 8 ἀκούοντας· ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν  
 9 αὐτὸν καὶ ἐξενέγκαντες ἔθαψαν. Ἐγένετο δὲ ὡς  
 ὥρων τριῶν διάστημα καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδύια τὸ  
 10 γεγονός εἰσηῆλθεν. Ἀπεκρίθη πρὸς αὐτὴν ὁ Πέτρος,  
 11 Εἰπέ μοι, εἰ τοσοῦτου τὸ χωρίον ἀπέδοσθε; Ἡ δὲ  
 12 εἶπε, Ναί, τοσοῦτου. Ὁ δὲ Πέτρος πρὸς αὐτήν, Τί  
 13 ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα Κυρίου;  
 14 ἰδοὺ οἱ πόδες τῶν θανόντων τὸν ἄνδρα σου ἐπὶ τῇ  
 15 θύρᾳ, καὶ ἐξοίσουσι σέ. Ἐπεσε δὲ παραχρῆμα  
 πρὸς τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν· εἰσελθόντες  
 16 δὲ οἱ νεανίσκοι εἶδρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες  
 17 ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. Καὶ ἐγένετο φόβος  
 μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς  
 ἀκούοντας ταῦτα.

12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα  
 καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν  
 13 ἅπαντες ἐν τῇ στοᾷ Σολομῶνος· τῶν δὲ λοιπῶν  
 οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν  
 14 αὐτοὺς ὁ λαός· μᾶλλον δὲ προσετίθεντο πιστεύοντες  
 15 τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν ὥστε  
 κατα τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς καὶ  
 16 τιθέναι ἐπὶ κλιναρίων καὶ κραβάττων, ἵνα ἐρχομέ-  
 17 νον Πέτρον κἂν ἡ σκιά ἐπισκιάσῃ τινὰ αὐτῶν.  
 18 Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεω  
 Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους  
 ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο  
 ἅπαντες.

But a certain man, Ananias by name, with Sapphira his wife sold an estate, and kept to himself some of the purchase money, his wife being also privy to it, and brought a part and laid it at the feet of the apostles. But Peter said, Why did Satan fill thy heart to deal falsely with the Holy Spirit and keep to thyself some of the purchase money of the land? while still owned, was it not still owned by thee, and when sold, was it not in thy power? why is it that thou didst harbour this business in thy heart? thou didst not lie to men but to God. And while hearing these words Ananias fell down and expired; and there came great fear on all the hearers; and the young men arose and wound him up and carried him out and buried him. And it came to pass in about three hours' time, that his wife, not knowing what had happened, came in. Peter made answer to her, Tell me whether you sold the land for so much. And she said, Yes, for so much. But Peter said to her, Why is it that it was agreed between you to try the Spirit of the Lord? Lo, the feet of those that buried thy husband are at the door, and will carry out thee. And she fell down at once at his feet and expired: and on coming in the young men found her dead, and carried her out and buried her by her husband. And there came great fear on the whole church and on all that heard of these things.

And by the hands of the apostles were many signs and marvels being done among the people: and they were one and all in Solomon's arcade: and of the rest durst no one attach himself to them, but the people magnified them; and still more were believers in the Lord being added, numbers both of men and women: so that in the streets they were bringing out the sick and laying them on beds and pallets, that at least the shadow of Peter as he came might overshadow some one of them. And there was assembling also the body of the people of the towns round Jerusalem, bringing sick folk, and those plagued with unclean spirits; and they were all cured.

<sup>17</sup> And the high priest rose up and all those with him, which was the sect of the Sadducees, and were filled with jealousy, <sup>18</sup> and laid their hands on the apostles and put them in public ward: <sup>19</sup> but an angel of the Lord by night opened the doors of the prison, and brought them out, and said, <sup>20</sup> Go, take your stand in the temple, and speak to the people all the words of this life. <sup>21</sup> And on hearing it they entered at dawn into the temple and were teaching. And the high priest and those with him arrived, and summoned the sanhedrim and all the senate of the sons of Israel, and sent to the jail to have them brought: <sup>22</sup> but the officers that arrived, did not find them in the prison, and they returned and brought word, saying, <sup>23</sup> The jail we found shut with entire safety, and the guards standing at the doors, but on opening we found no one within. <sup>24</sup> And when they heard these words, both the captain of the temple and the chief priests were utterly at a loss about them; in what this would issue. <sup>25</sup> And one arrived and brought word to them, Lo, the men whom you put in the prison, are standing in the temple and teaching the people. <sup>26</sup> Then the captain went away with the officers, and brought them, not with force, for they feared the people, that they might not be stoned; <sup>27</sup> and when they had brought them, they set them before the sanhedrim. And the high priest asked them, saying, We laid a strong charge on you not to teach on this name; and lo, you have filled Jerusalem with your teaching, and wish to bring on us the blood of this man. <sup>28</sup> But in answer, Peter and the apostles said, We must give allegiance to God rather than to men. <sup>29</sup> The God of our fathers raised up Jesus, whom you despatched by hanging him on a tree: <sup>30</sup> him God uplifted with his right hand as a chief and saviour, to give repentance to Israel and forgiveness of sins: <sup>31</sup> and we are his witnesses of these matters, and the Holy Spirit too, which God bestowed on those that gave allegiance to him. <sup>32</sup> But they on hearing it were deeply galled and wished to kill them. <sup>33</sup> But

Ἀναστάς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἢ 17  
οὐσα αἰρέσεις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, καὶ  
ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο 18  
αὐτοὺς ἐν τηρήσει δημοσίᾳ· ἄγγελος δὲ Κυρίου διὰ 19  
νυκτὸς ἀνοίξας τὰς θύρας τῆς φυλακῆς ἐξαγαγὼν  
τε αὐτοὺς εἶπε, Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν 20  
τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.  
Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν 21  
καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ  
οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν 22  
τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς  
τὸ δεσμοτήριον ἀχθῆναι αὐτούς· οἱ δὲ παραγενοί- 22  
μενοι ὑπηρεταὶ οὐχ εὔρον αὐτοὺς ἐν τῇ φυλακῇ·  
ἀναστρέψαντες δὲ ἀπήγγειλαν, λέγοντες, ὅτι, τὸ 23  
δεσμοτήριον εὔρομεν κεκλεισμένον ἐν πάσῃ ἀσφα-  
λείᾳ καὶ τοὺς φύλακας ἐστῶτας ἐπὶ τῶν θυρῶν, ἀνοί-  
ξαντες δὲ ἔσω οὐδένα εὔρομεν. Ὡς δὲ ἤκουσαν 24  
τοὺς λόγους τούτους ὁ τε στρατηγὸς τοῦ ἱεροῦ καὶ  
οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο  
τοῦτο. Παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς, 25  
ὅτι, ἰδοὺ οἱ ἄνδρες οὐδ' ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν  
τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν. Τότε 26  
ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρεταῖς ἤγαγεν αὐ-  
τούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαόν, ἵνα μὴ  
λιθασθῶσιν· ἀγαγόντες δὲ αὐτοὺς ἕστησαν ἐν τῷ 27  
συνεδρίῳ. Καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς λέ- 28  
γὼν, Παραγγελία παρηγγείλαμεν ὑμῖν μὴ διδάσκειν  
ἐπὶ τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν Ἰε-  
ρουσαλήμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν  
ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. Ἀποκριθεὶς 29  
δὲ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, Πειθαρχεῖν δεῖ  
Θεῷ μᾶλλον ἢ ἀνθρώποις. Ὁ Θεὸς τῶν πατέρων 30  
ἡμῶν ἤγειρεν Ἰησοῦν, ὃ ὑμεῖς διεχειρίσασθε κρεμά-  
σαντες ἐπὶ ξύλου· τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σω- 31  
τῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ  
Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν· καὶ ἡμεῖς ἐσμὲν 32  
αὐτῷ μάρτυρες τῶν ῥημάτων τούτων καὶ τὸ πνεῦμα  
δὲ τὸ ἅγιον ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.  
Οἱ δὲ ἀκούσαντες διεπρίοντο καὶ ἐβούλοντο ἀνελεῖν 33  
αὐτούς. Ἀναστάς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος 34



35 ὄνοματι Γαμαλιήλ, νομοδιδάσκαλος τίμιος παντὶ τῷ  
 λαῷ, ἐκέλευσεν ἕξω βραχὺ τοὺς ἀνθρώπους ποιῆ-  
 36σαι, εἶπέ τε πρὸς αὐτούς, Ἄνδρες Ἰσραηλίται,  
 προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί  
 37 μέλλετε πράσσειν· πρὸ γὰρ τούτων τῶν ἡμέ-  
 ρων ἀνέστη Θεοδᾶς, λέγων εἶναι τινα ἐαυτὸν, ὃ  
 προσεκλήθη ἀνδρῶν ἀριθμὸς ὡς τετρακοσίων, ὃς  
 ἀνηρέθη, καὶ πάντες ὅσοι ἐπέιθοντο αὐτῷ, διελύ-  
 38θησαν καὶ ἐγένοντο εἰς οὐδέν. Μετὰ τοῦτον ἀνέ-  
 στη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς  
 ἀπογραφῆς καὶ ἀπέστησε λαὸν ὀπίσω αὐτοῦ· κά-  
 κεινος ἀπώλετο, καὶ πάντες ὅσοι ἐπέιθοντο αὐτῷ,  
 39 διεσκορπίσθησαν. Καὶ τὰ νῦν λέγω ὑμῖν, ἀπό-  
 στητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ εἰσατα-  
 εἰ αὐτούς· ὅτι ἐὰν ἢ ἐξ ἀνθρώπων ἢ βουλὴ αὕτη ἢ  
 40 τὸ ἔργον τοῦτο, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ  
 ἐστίν, οὐ δυνήσεσθε καταλῦσαι αὐτούς, μήποτε  
 41 καὶ θεομάχοι εὐρέθητε. Ἐπέισθησαν δὲ αὐτῷ, καὶ  
 προσκαλεσάμενοι τοὺς ἀποστόλους δείραντες παρ-  
 ἡγγεῖλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ  
 42 καὶ ἀπέλυσαν. Οἱ μὲν οὖν ἐπορεύοντο χαίροντες  
 ἀπὸ προσώπου τοῦ συνδεδειμένου, ὅτι κατηξιώθησαν  
 43 ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι· πᾶσάν τε ἡμέ-  
 ραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο  
 διδάσκοντες καὶ εὐαγγελιζόμενοι τὸν Χριστὸν  
 Ἰησοῦν.

6 ἘΝ δὲ ταῖς ἡμέραις ταύταις, πληθυνόντων τῶν  
 μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς  
 τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ  
 2 τῇ καθημερινῇ αἱ χῆραι αὐτῶν. Προσκαλεσάμενοι  
 δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπον, Οὐκ  
 ἀρεστόν ἐστίν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ  
 3 Θεοῦ διακονεῖν τραπέζαις· ἐπισκέψασθε οὖν, ἀδελ-  
 φοί, ἀνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ πλήρεις  
 πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς  
 4 χρείας ταύτης· ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ  
 5 τοῦ λόγου προσκαρτερήσομεν. Καὶ ἤρρεσεν ὁ λόγος  
 ἐνώπιον παντὸς τοῦ πλῆθους, καὶ ἐξελέξαντο Στέφα-  
 νον, ἀνδρα πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ

there stood up one in the san-  
 hedrim, a Pharisee by name  
 Gamaliel, a master of law in  
 high regard with all the people,  
 and bade them make the men  
 retire for a short time, <sup>35</sup> and  
 said to them, Israelites, take  
 heed to yourselves touching these  
 men, what you are going to do :  
<sup>36</sup> for before these days rose up  
 Theudas, saying that he himself  
 was somebody; with whom there  
 sided a number of men amount-  
 ing to about four hundred, who  
 was killed, and all as many as  
 lent an ear to him, were broken  
 up and came to nought. <sup>37</sup> After  
 him rose up Judas the Galilean  
 in the days of the enrolment,  
 and drew after him a whole  
 people into revolt; he too perish-  
 ed, and all as many as lent an  
 ear to him, were scattered. <sup>38</sup> And  
 now too I tell you, stand aloof  
 from these men and let them  
 alone; because, should this pur-  
 pose or this work be from men,  
 it will fall to pieces, <sup>39</sup> but if it is  
 from God, you will not be able  
 to break them to pieces; lest you  
 also be found battling with God.  
<sup>40</sup> And they complied with him,  
 and having summoned the apos-  
 tles they scourged them, and  
 charged them not to speak in the  
 name of Jesus, and released them.  
<sup>41</sup> They then went their way re-  
 joicing from before the sanhe-  
 drim, because they had been  
 deemed worthy to be put to dis-  
 grace in behalf of the name; <sup>42</sup> and  
 every day in the temple and from  
 house to house they ceased not  
 to teach, and to tell the good  
 tidings of Christ Jesus.

And in those days, as the dis-  
 ciples were in greater number,  
 there arose a murmuring of the  
 Greekspeakers against the He-  
 brews, because their widows were  
 overlooked in the daily relief.  
<sup>2</sup> And the twelve, having sum-  
 moned the body of the disciples,  
 said, It is not reasonable that we  
 should forsake the word of God  
 and attend on money-tables; <sup>3</sup> look  
 out then, brethren, from among  
 you seven men of fair report, full  
 of spirit and wisdom, whom we  
 will set in charge of this duty :  
<sup>4</sup> we however will give ourselves  
 closely to prayer and the service  
 of the word. <sup>5</sup> And the speech was  
 reasonable in the view of the entire  
 body; and they chose Stephen, a  
 man full of faith and Holy Spirit,

and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaus a proselyte of Antioch, <sup>6</sup> whom they set before the apostles; and they prayed and laid their hands on them.

<sup>7</sup> And the word of God grew, and the number of the disciples was greatly enlarged in Jerusalem, and a great company of the priests were obeying the faith. <sup>8</sup> But Stephen, full of grace and power, was doing great marvels and signs among the people. <sup>9</sup> And there stood up some of those belonging to the synagogue of the Libertines, so called, and of the Cyreneans and Alexandrians and those from Cilicia and Asia, in debate with Stephen, <sup>10</sup> and were not able to withstand the wisdom and the spirit with which he spoke. <sup>11</sup> Then they suborned men, saying, We have heard him speaking blasphemous words against Moses and God: <sup>12</sup> and they stirred the people and the elders and the scribes, and came upon him, and caught and brought him to the sanhedrim, <sup>13</sup> and set false witnesses, saying, This man ceases not to speak words against the holy place and the law; <sup>14</sup> for we have heard him saying, that this Jesus the Nazarene will destroy this place, and change the customs which Moses handed down to us. <sup>15</sup> And on gazing steadily at him, all that sat in the sanhedrim, saw his face as it were an angel's face.

And the high priest said, Are then these things so? <sup>2</sup> And he said, Brethren and fathers, hearken. The God of glory appeared to our father Abraham while in Mesopotamia, before he settled in Charran, <sup>3</sup> and said to him, Come out from thy country and thy kindred, and hitherward to whatever country I may point out to thee. <sup>4</sup> Then he came out of the country of the Chaldeans and settled in Charran. And from thence, after his father died, he made him change his abode to this land in which you are now settled, <sup>5</sup> and did not give him an inheritance in it, not so much as a foot's tread, but promised to give it him for a possession and to his seed after him, when he had no child. <sup>6</sup> And God spoke in this wise, that his seed would sojourn in a foreign country, and they would enslave and ill treat it four

Φίλιππον καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ Νικόλαον προσήλυτον Ἀντιοχεία, οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων, καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

Καὶ ὁ λόγος τοῦ Θεοῦ ἤρξανε, καὶ ἐπληθύνετο ὁ ἄριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει. Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. Ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτινῶν καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας συζητοῦντες τῷ Στεφάνῳ, καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. Τότε ἠπέβαλον ἄνδρας λέγοντας, ὅτι, ἀκηκοαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωσῆν καὶ τὸν Θεόν, συνεκίνησαν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον, ἔστησαν τε μάρτυρας ψευδεῖς λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου καὶ τοῦ νόμου ἀκηκοαμεν γὰρ αὐτοῦ λέγοντος, ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωσῆς. Καὶ ἀνένισαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

Εἶπε δὲ ὁ ἀρχιερεὺς, Εἰ ἄρα ταῦτα οὕτως ἔχει; <sup>7</sup> Ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. <sup>2</sup> Ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, καὶ εἶπε πρὸς αὐτόν, Ἐξέλθε ἐκ τῆς γῆς σου καὶ τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω. Τότε ἐξέθλων ἐκ γῆς Χαλδαίων κατήρπασεν ἐν Χαρράν. Κακείθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ μετέκτισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε, καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός, καὶ ἐπηγγείλατο δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνον. Ἐλάλησε δὲ οὕτως ὁ Θεός, ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν

7 ἔτη τετρακόσια· καὶ τὸ ἔθνος ᾧ ἔαν δουλεύσῃσι, κρινῶ ἐγώ, εἶπεν ὁ Θεός, καὶ μετὰ ταῦτα ἐξέλεύσονται  
 8 καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ. Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ, καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πα-  
 9 τριάρχας. Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ, καὶ ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.  
 11 Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναὰν καὶ θλίψις μεγάλη, καὶ οὐχ ἠύρισκον χορ-  
 12 τάσματα οἱ πατέρες ἡμῶν· ἀκούσας δὲ Ἰακώβ ὄντα σιτία εἰς Αἴγυπτον ἐξαπέστειλε τοὺς πατέρας ἡμῶν  
 13 πρῶτον· καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραὼ τὸ γένος Ἰωσήφ. Ἀποστείλας δὲ Ἰωσήφ μετεκάλ-  
 14 εσατο Ἰακώβ τὸν πατέρα αὐτοῦ καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἐβδομήκοντα πέντε· καὶ κατέβη Ἰακώβ, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν,  
 16 καὶ μετετέθησαν εἰς Συχέμ καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ. Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὠμολόγησεν ὁ Θεὸς τῷ Ἀβρα-  
 18 ἄμ, ἠῤῥῆσεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ἄχρι οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.  
 19 Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσε τοὺς πατέρας τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι. Ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστείος τῷ Θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς· ἐκτεθέντα δὲ αὐτὸν ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο αὐτὸν ἐαυτῇ  
 22 εἰς υἱόν. Καὶ ἐπαιδεύθη Μωσῆς ἐν πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ.  
 23 Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταῆτης χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ τοὺς υἱούς Ἰσραὴλ· καὶ ἰδὼν τινα ἀδικοῦμενον ἡμῖνατο, καὶ ἐποίησεν ἐκδίκησιν τῷ

hundred years: <sup>7</sup> and the nation to which they shall be in slavery, I, said God, will judge; and after this they will come out, and pay me worship in this place. <sup>8</sup> And he gave him a covenant of circumcision: and in this way did he beget Isaac and circumcise him on the eighth day, and Isaac Jacob, and Jacob the twelve patriarchs. <sup>9</sup> And the patriarchs in jealousy sold Joseph into Egypt; but God was with him, <sup>10</sup> and freed him from all his distresses, and gave him grace and wisdom before Pharaoh king of Egypt, and he appointed him chief over Egypt and his whole household. <sup>11</sup> Now there came a famine on the whole land of Egypt and Chanaan, and great distress, and our fathers found no supplies of food: <sup>12</sup> but on hearing that there was corn in Egypt, Jacob sent out our fathers the first time; <sup>13</sup> and at the second Joseph made himself known to his brothers, and Joseph's kin was disclosed to Pharaoh. <sup>14</sup> And Joseph sent and summoned his father and all his kindred, amounting to seventy-five souls; <sup>15</sup> and Jacob went down, and deceased, himself and our fathers, <sup>16</sup> and they were carried over to Sychem, and laid in the tomb which Abraham bought for a sum of money of the sons of Emmor, father of Sychem. <sup>17</sup> When however the time was drawing near of the promise which God had engaged to Abraham, the people had grown and were in great number in Egypt, <sup>18</sup> until there rose another king who knew not Joseph. <sup>19</sup> The same, going craftily to work with our kin, dealt ill with our fathers, so far as to expose their newborn children, that they might not be reared. <sup>20</sup> At which season was Moses born, and was of matchless beauty: who was reared three months in his father's house, <sup>21</sup> and, when he was exposed, the daughter of Pharaoh took him up, and had him reared for herself as a son. <sup>22</sup> And Moses was trained in all wisdom of the Egyptians, and was mighty in his words and deeds. <sup>23</sup> And when the age of forty years was coming to the full, it came into his heart to visit his brethren, the sons of Israel; <sup>24</sup> and on seeing one wronged, he defended him, and avenged him that was overtaken, by smiting the Egypt-

tian. <sup>25</sup> And he thought that his brethren understood that God was by his hand giving them deliverance, but they understood not. <sup>26</sup> And the following day he came in sight of them while engaged in strife, and was setting them at peace again, saying, My men, you are brethren: why are you wronging each other? <sup>27</sup> But he that was wronging his neighbour, thrust him aside, saying, Who set thee as ruler and judge over us? <sup>28</sup> dost thou mean to kill me as thou killedst the Egyptian yesterday? <sup>29</sup> And Moses took to flight at this speech, and became a sojourner in the land of Madiam; where he begot two sons. <sup>30</sup> And when forty years had reached the full, there appeared to him, in the wilderness of mount Sina, an angel in a blazing fire of a bush; <sup>31</sup> and Moses on seeing it wondered at the sight, and, as he was going up to view, there came a voice of the Lord, <sup>32</sup> I am the God of thy fathers, the God of Abraham and of Isaac and of Jacob. And Moses quaked and durst not view. <sup>33</sup> And the Lord said to him, Loose the sandal of thy feet, for the place on which thou standest, is holy ground. <sup>34</sup> I have indeed seen the grievance of my people that is in Egypt, and heard their groaning, and have come down to deliver them: and now come, I will send thee to Egypt. <sup>35</sup> This Moses, whom they disavowed, saying, Who set thee as ruler and judge? the same did God send as ruler and deliverer with an angel's hand who appeared to him in the bush. <sup>36</sup> The same brought them out, by doing marvels and signs in the land of Egypt and in the Red sea and in the wilderness forty years. <sup>37</sup> This is the Moses that said to the sons of Israel, A prophet will God raise up for you from among your brethren as he raised me. <sup>38</sup> This is he that was engaged in the congregation in the wilderness with the angel that spoke to him on mount Sina and with our fathers, who received living oracles to give us; <sup>39</sup> to whom our fathers would not be obedient, but thrust him aside, and turned with their heart to Egypt, <sup>40</sup> saying to Aaron, Make us gods that will march at our head; for as to this Moses that brought us out

καταπονουμένῳ πατάξας τὸν Αἰγύπτιον. Ἐνόμιζε δὲ 25  
 συνίναί τοὺς ἀδελφοὺς ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ  
 δίδωσι σωτηρίαν αὐτοῖς· οἱ δὲ οὐ συνήκαν. Τῇ τε 26  
 ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνήλ-  
 λασσεν αὐτοὺς εἰς εἰρήνην, εἰπὼν, Ἄνδρες, ἀδελφοί  
 ἔστε· ἵνα τί ἀδικεῖτε ἀλλήλους; Ὁ δὲ ἀδικῶν τὸν 27  
 πλησίον ἀπόσπαστο αὐτὸν εἰπὼν, Τίς σε κατέστησεν  
 ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; μὴ ἀνελεῖν με σὺ 28  
 θέλεις ὡν τρόπον ἀνέλεες ἐχθὲς τὸν Αἰγύπτιον; Ἐφυγε 29  
 δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος  
 ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο. Καὶ πλη- 30  
 ρωθέντων ἐτῶν τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρή-  
 μῳ τοῦ ὄρους Σινᾶ ἄγγελος ἐν πυρὶ φλογὸς βάτου·  
 ὁ δὲ Μωσῆς ἰδὼν ἐθαύμαζε τὸ ὄραμα· προσερχομέ- 31  
 νου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου, Ἐγὼ 32  
 ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ  
 καὶ Ἰακώβ. Ἐντοομος δὲ γενόμενος Μωσῆς οὐκ  
 ἐτόλμα κατανοῆσαι. Εἶπε δὲ αὐτῷ ὁ Κύριος, Ἀ- 33  
 στον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐφ' ᾧ  
 ἔστηκες, γῆ ἁγία ἐστίν. Ἰδὼν εἶδον τὴν κάκωσιν 34  
 τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ  
 αὐτῶν ἤκουσα, καὶ κατέβην ἐξελεῖσθαι αὐτοὺς· καὶ  
 νῦν δεῦρο ἀποστελῶ σε εἰς Αἴγυπτον. Τοῦτον τὸν 35  
 Μωσῆν, ὃν ἠρνήσαντο εἰπόντες, Τίς σε κατέστησεν  
 ἄρχοντα καὶ δικαστὴν; τοῦτον ὁ Θεὸς καὶ ἄρχοντα  
 καὶ λυτρωτὴν ἀπέσταλκε σὺν χειρὶ ἀγγέλου τοῦ  
 ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. Οὗτος ἐξήγαγεν αὐτοὺς 36  
 ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτῳ καὶ ἐν  
 ἐρυθρᾷ θαλάσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα.  
 Οὗτός ἐστιν ὁ Μωσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ, 37  
 Προφήτην ὑμῖν ἀναστήσει ὁ Θεὸς ἐκ τῶν ἀδελφῶν  
 ὑμῶν ὡς ἐμέ. Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλη- 38  
 σίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος  
 αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς  
 ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν, ᾧ οὐκ ἠθέλη- 39  
 σαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλὰ ἀπό-  
 σπαστο καὶ ἐστράφησαν τῇ καρδίᾳ αὐτῶν εἰς Αἴγυπτον,  
 εἰπόντες τῷ Ἀαρών, Ποίησον ἡμῖν θεοὺς οἱ προ- 40  
 πορεύσονται ἡμῶν· ὁ γὰρ Μωσῆς αὐτοσ, ὃς ἐξή-  
 γαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν

41 αὐτῷ. Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκεῖνας  
 42 καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν  
 43 τοῖς ἔργοις τῶν χειρῶν αὐτῶν. Ἔστρεψε δὲ ὁ Θεὸς  
 44 καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ  
 οὐρανοῦ, καθὼς γέγραπται ἐν βιβλῳ τῶν προφητῶν,  
 45 Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσ-  
 46 σαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ, καὶ ἀνελά-  
 47 βετε τὴν σκητὴν τοῦ Μολοχ καὶ τὸ ἄστρον τοῦ θεοῦ  
 48 Ῥεφάν, τοὺς τύπους οὓς ἐποίησατε προσκυνεῖν αὐ-  
 49 τοῖς; καὶ μετοικῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος. Ἡ  
 50 σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν ἐν τῇ  
 51 ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωυσῆ ποιῆ-  
 52 σαι αὐτὴν κατὰ τὸν τύπον ὃν ἐώρακει, ἦν καὶ εἰσή-  
 53 γαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν  
 54 τῇ κατασχέσει τῶν ἐθνῶν ὧν ἐξῶσεν ὁ Θεὸς ἀπὸ  
 55 προσώπου τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν Δαβὶδ·  
 56 ὃς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ἠτήσατο εὐρεῖν  
 57 σκηνῶμα τῷ Θεῷ Ἰακώβ. Σολομὼν δὲ οἰκοδόμη-  
 58 σεν αὐτῷ οἶκον. Ἄλλ' οὐχ ὁ ὕψιστος ἐν χειροποιή-  
 τοις κατοικεῖ, καθὼς ὁ προφήτης λέγει, Ὁ οὐρανός  
 μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον  
 οἶκον οἰκοδομήσατέ μοι, λέγει Κύριος, ἢ τίς τόπος  
 τῆς καταπαύσεώς μου; οὐχὶ ἡ χεὶρ μου ἐποίησε  
 πάντα ταῦτα; Σκληροτράχηλοι καὶ ἀπερίτμητοι τῇ  
 καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς αἰὲν τῷ πνεύματι τῷ ἁγίῳ  
 ἀντιπίπτετε, καθὼς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. Τίνα  
 τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ  
 ἀπέκτειναν τοὺς προκαταγγείλαντας περὶ τῆς ἐλευ-  
 σεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδοταὶ καὶ φονεῖς  
 ἐγένεσθε, οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς  
 ἀγγέλων, καὶ οὐκ ἐφυλάξατε.  
 54 Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐ-  
 55 τῶν καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. Ὑπάρχων  
 δὲ πλήρης πνεύματος ἁγίου, ἀτεινίσας εἰς τὸν οὐρανὸν  
 εἶδε δόξαν Θεοῦ καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ  
 56 Θεοῦ, καὶ εἶπεν, Ἰδοὺ θεωρῶ τοὺς οὐρανοὺς διανοιγ-  
 μένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα  
 57 τοῦ Θεοῦ. Κράζαντες δὲ φωνῇ μεγάλῃ συνέσχον  
 τὰ ὦτα αὐτῶν, καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν,  
 58 καὶ ἐκβαλόντες ἕξω τῆς πόλεως ἐλιθοβόλουν· καὶ οἱ

of the land of Egypt, we know not what has become of him. <sup>41</sup>And they cast a calf in those days, and offered sacrifice to the idol, and held a revel with the works of their hands. <sup>42</sup>But God turned and gave them over to worship the host of heaven, as it is written in the book of the prophets, Did you, house of Israel, offer me victims and sacrifices forty years in the wilderness, <sup>43</sup>and take up the tabernacle of Moloch and the star of the god Rephan, the shapes that you made to do homage to them? and I will carry you away beyond Babylon. <sup>44</sup>The tabernacle of the testimony was for our fathers in the wilderness, according as he that spoke to Moses, ordered him to make it after the pattern which he had seen; <sup>45</sup>which our fathers with Joshua having in turn received, also brought into the possession of the nations which God dislodged from before our fathers, until the days of David: <sup>46</sup>who found grace in the sight of God, and asked leave to find a place of abode for the God of Jacob. <sup>47</sup>Solomon however built him a house. <sup>48</sup>But the Most High dwells not in places made with hands, as says the prophet, <sup>49</sup>The heaven is a throne for me and the earth a footstool of my feet: what house will you build me, says the Lord, and what is my place of rest? <sup>50</sup>did not my hand make all these things?—<sup>51</sup>Stiff-necked and uncircumcised in heart and ears, you are always thwarting the Holy Ghost: as did your fathers, you also do. <sup>52</sup>Which of the prophets did not your fathers persecute? and they killed those that foretold about the coming of the Righteous One, of whom you have now become betrayers and murderers, <sup>53</sup>you that had the Law conveyed to you in angels' orderings, and did not keep it.

<sup>54</sup>And on hearing these things they were cut deeply in their hearts, and gnashed their teeth at him. <sup>55</sup>Being however full of Holy Spirit, he gazed steadily at the sky, and saw God's glory, and Jesus standing on the right hand of God, <sup>56</sup>and said, Lo, I behold the heavens opened, and the Son of Man standing on the right hand of God. <sup>57</sup>And they cried out with a loud voice and stopped their ears, and rushed on him one and all, <sup>58</sup>and cast him

out of the city and stoned him: and the witnesses laid aside their clothes at the feet of a young man called Saul, <sup>59</sup> and were stoning Stephen, while he uttered a call and said, Lord Jesus, receive my spirit. <sup>60</sup> And he knelt down, and cried out with a loud voice, Lord, set not this sin to their account. And having said this he fell asleep. And Saul was abetting his death.

And there arose on that day a great persecution against the church at Jerusalem; and all were scattered over the countries of Judea and Samaria except the apostles. <sup>2</sup> And godfearing men gave Stephen his burial, and made a great wailing over him. <sup>3</sup> But Saul was making havoc of the church, entering the houses severally, and, dragging away men and women, was handing them over to imprisonment.

<sup>4</sup> Those then that had been scattered, went onward bearing the good tidings of the word: <sup>5</sup> and Philip went down to a town of Samaria, and preached to them Christ. <sup>6</sup> And the crowds with one mind paid heed to the things spoken by Philip, while they listened, and saw the signs which he did. <sup>7</sup> For from many that had unclean spirits, came they out, crying with a loud voice; and many palsied and lame folk were cured: <sup>8</sup> and there arose great joy in that town. <sup>9</sup> But a certain man, Simon by name, was beforehand in the town dealing in sorcery, and amazing the people of Samaria, saying that himself was some great one: <sup>10</sup> to whom they paid heed, from least to greatest, saying, This man is the so called Great Power of God. <sup>11</sup> And they paid heed to him, through their having been for some time in amazement at his sorceries. <sup>12</sup> When however they had believed Philip telling good tidings about the kingdom of God and the name of Jesus Christ, they were being baptised, both men and women. <sup>13</sup> And Simon himself too believed, and, when baptised, attended closely on Philip; and while viewing the miracles and signs as they were done, he was amazed. <sup>14</sup> And on hearing that Samaria had received the word of God, the apostles at Jerusalem sent out to them Peter and John; <sup>15</sup> who on coming down prayed for them that

μάρτυρες ἀπέθεντο τὰ ἱμάτια παρὰ τοὺς πόδας νεανίου καλουμένου Σαῦλου, καὶ ἐλιθοβόλουν τὸν Στέφανον, <sup>59</sup> ἐπικαλούμενον καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. Θεὸς δὲ τὰ γόνατα ἔκραξε φωνῇ με- <sup>60</sup> γάλῃ, Κύριε, μὴ στήσης αὐτοῖς ταύτην τὴν ἁμαρτίαν. Καὶ τοῦτο εἰπὼν ἐκοιμήθη. Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναίρεισει αὐτοῦ.

<sup>1</sup> Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας <sup>8</sup> ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες δὲ διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων. Συνεκόμισαν δὲ τὸν <sup>2</sup> Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποίησαντο κοπετὸν μέγαν ἐπ' αὐτῷ. Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλη- <sup>3</sup>σίαν, κατὰ τοὺς οἴκους ἐισπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.

Οἱ μὲν οὖν διασπαρέντες διήλθον εὐαγγελιζόμενοι <sup>4</sup> τὸν λόγον· Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς <sup>5</sup> Σαμαρείας ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. Προσ- <sup>6</sup>εἶχον δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. Πολλῶν γὰρ τῶν ἐχόντων πνεύ- <sup>7</sup>ματα ἀκάθαρτα βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο· πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἑθεραπεύθησαν· ἐγένετο δὲ πολλὴ χαρὰ ἐν τῇ πόλει ἐκείνῃ. Ἄνῃρ <sup>8</sup> <sup>9</sup> δὲ τις ὀνόματι Σίμων προϋπήρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστάνων τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναι τινα ἑαυτὸν μέγαν, ᾧ προσεῖχον ἀπὸ μικροῦ ἕως <sup>10</sup> μεγάλου, λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἢ καλουμένη μεγάλη. Προσεῖχον δὲ αὐτῷ διὰ τὸ <sup>11</sup> ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς. Ὅτε <sup>12</sup> δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. Ὁ δὲ <sup>13</sup> Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε δυνάμεις καὶ σημεῖα γινόμενα ἐξίστατο. Ἀκούσαντες δὲ <sup>14</sup> οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην, οἵτινες καταβάντες <sup>15</sup> προσηύξαντο περὶ αὐτῶν ὥπως λάβωσι πνεῦμα

16 ἅγιον· οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτῶκος, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ  
 17 Κυρίου Ἰησοῦ. Τότε ἐπέθηκεσαν τὰς χεῖρας ἐπ'  
 18 αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον. Ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα, προσήνεγκεν αὐτοῖς χρήματα, λέγων, Δότε κάμοι τὴν ἐξουσίαν ταύτην, ἵνα ὅ ἂν ἐπιθῶ τὰς χεῖρας, λαμβάνη πνεῦμα ἅγιον.  
 20 Πέτρος δὲ εἶπε πρὸς αὐτόν, Τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπώλειαν, ὅτι τὴν δωρεάν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι· οὐκ ἔστι σοι μερίς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεία ἔναντι τοῦ Θεοῦ· μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Κυρίου, εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου· εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὀρώ σε ὄντα. Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε, Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.  
 25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου ὑπέστρεφον εἰς Ἱεροσόλυμα, πολυάς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίζοντο.  
 26 Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον λέγων, Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλήμ εἰς Γάζαν. Αὕτη ἐστὶν ἔρημος. Καὶ ἀναστὰς ἐπορεύθη καὶ ἰδοὺ ἀνὴρ Αἰθίοψ ἐκνουχὸς δυναστῆς Κανδάκης βασιλίσσης Αἰθίοπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ, ἦν τε ὑποστρέφων καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ, ἀναγινώσκων τὸν προφήτην Ἡσαΐαν. Εἶπε δὲ τὸ πνεῦμα τῷ Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἄρματι τούτῳ. Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος Ἡσαΐαν τὸν προφήτην, καὶ εἶπεν, Ἄρα γε γινώσκεις ἢ ἀναγινώσκεις; Ὁ δὲ εἶπε, Πῶς γὰρ ἂν δυναίμην εἶναι μὴ τις ὀδηγήσῃ με; Παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ.  
 32 Ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν, ἦν αὕτη· Ὡς πρόβατον ἐπὶ σφαγῆν ἤχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ κείραντος αὐτὸν ἄφρονος, οὕτως οὐκ ἀνοίγει

they might receive Holy Spirit, <sup>16</sup> for as yet it had fallen on none of them; only they had been baptised into the name of the Lord Jesus. <sup>17</sup> Then they laid their hands on them, and they received Holy Spirit. <sup>18</sup> And on seeing that through the laying on of the hands of the apostles the Spirit was given, Simon offered them money, <sup>19</sup> saying, Give me also this power, that he on whomsoever I may lay my hands, may receive Holy Spirit. <sup>20</sup> But Peter said to him, May thy coin perish with thee, because thou thoughtest that the free gift of God is to be bought with money; <sup>21</sup> thou hast no share or lot in this word, for thy heart is not right before God; <sup>22</sup> repent then from this thy baseness, and intreat the Lord, if so be the device of thy heart will be forgiven thee; <sup>23</sup> for I see that thou art in gall of bitterness and a band of unrighteousness. <sup>24</sup> And Simon said in answer, Do you make intreaty for me to the Lord, that none of the things which you have spoken, may come on me.

<sup>25</sup> They then, when they had avouched, and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

<sup>26</sup> And an angel of the Lord spoke to Philip, saying, Rise and journey southwards to the road which goes down from Jerusalem to Gaza. This road is a lone one. <sup>27</sup> And he rose and set out: and lo, an Ethiopian, an eunuch in power with Candace queen of the Ethiopians, who was in control of all her treasure, who had come to Jerusalem to worship, <sup>28</sup> and was on his return, seated in his chariot, reading the prophet Esaias. <sup>29</sup> And the Spirit said to Philip, Go up and attach thyself to this chariot. <sup>30</sup> And on running up Philip heard him reading Esaias the prophet, and said, Dost thou then understand what thou readest? <sup>31</sup> And he said, How should I be able, unless some one be my guide? And he besought Philip to step up and take his seat by him. <sup>32</sup> And the passage of the scripture which he was reading, was this, As a sheep to slaughter was he brought, and as a lamb before its shearer is dumb, so he opens not his mouth:

<sup>33</sup> in his lowly plight his judgment was reft; and his generation who will recount? because his life is being reft from the earth. <sup>34</sup> And the eunuch said in answer to Philip, I pray thee, about whom says the prophet this? about himself or about some one else? <sup>35</sup> And Philip opened his mouth, and, making an outset from this scripture, declared to him the good tidings of Jesus. <sup>36</sup> And as they journeyed on the road, they came to some water, and the eunuch says, Lo, water: what is there to hinder my being baptised? <sup>37</sup> And he bade the chariot stop, and they both went down to the water, both Philip and the eunuch, and he baptised him. <sup>38</sup> But when they had come up out of the water, a spirit of the Lord caught away Philip, and the eunuch saw him no more, for he pursued his journey rejoicing. <sup>39</sup> But Philip was found at Azotus, and he went onward and preached the gospel to all the towns, until he came to Caesarea.

But Saul still filled with breathings of threatening and bloodshed against the disciples of the Lord went to the high priest, and asked of him letters to Damascus, addressed to the synagogues; that, should he find any belonging to the way, he might bring them, both men and women, prisoners to Jerusalem. <sup>2</sup> And as he journeyed, it came to pass that he approached Damascus, and suddenly there flashed round him a light from heaven, <sup>3</sup> and he fell to the ground and heard a voice, saying, Saul, Saul, why dost thou persecute me? <sup>4</sup> And he said, Who art thou, Lord? And he said, I am Jesus whom thou art persecuting: <sup>5</sup> but stand up and enter the city, and there shall be told thee what thou must do. <sup>6</sup> And the men that journeyed with him, were standing speechless, hearing the voice but seeing no one. <sup>7</sup> And Saul rose from the ground, and when his eyes were opened, he could see nothing; but they led him by the hand and brought him to Damascus: <sup>8</sup> and he was three days without sight, and neither ate nor drank.

<sup>10</sup> And there was a certain disciple at Damascus, by name Ananias, and the Lord said to him in a vision, Ananias. And he said, Lo, I am here, Lord. <sup>11</sup> And the

τὸ στόμα αὐτοῦ· ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις 33 αὐτοῦ ἤρθη· τὴν δὲ γενεάν αὐτοῦ τίς διηγῆσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. Ἀποκριθεὶς δὲ ὁ 34 εὐνοῦχος τῷ Φιλίππῳ εἶπε, Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ ἐτέρου τινός; Ἀνοίξας δὲ ὁ Φίλιππος τὸ στομα αὐτοῦ καὶ 35 ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσαστο αὐτῷ τὸν Ἰησοῦν. Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, 36 ἦλθον ἐπὶ τι ὕδωρ, καὶ φησιν ὁ εὐνοῦχος, Ἴδου ὕδωρ· τί κωλύει με βαπτισθῆναι; Καὶ ἐκέλευσε στήναι τὸ 38 ἄρμα, καὶ κατέβησαν ἀμφοτέροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. Ὅτε 39 δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος· ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. Φίλιππος δὲ 40 εὐρέθη εἰς Ἀζωτον, καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

Ὁ ΔΕ Σαῦλος ἐτι ἐμπνέαν ἀπειλῆς καὶ φόνου εἰς Ὁ τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεὶ ἤησαστο παρ' αὐτοῦ ἐπιστολάς εἰς Δαμασκὸν πρὸς 2 τὰς συναγωγὰς, ὅπως εἴαν τις εὑρῆ τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ. Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν 3 ἐγγίξειν τῇ Δαμασκῷ, ἐξαίφνης τε περιήστραψεν αὐτὸν φῶς ἐκ τοῦ οὐρανοῦ, καὶ πεσὼν ἐπὶ τὴν γῆν 4 ἤκουσε φωνὴν λέγουσαν αὐτῷ, Σαουλ, Σαουλ, τί με διώκεις; Εἶπε δέ, Τίς εἰ, κύριε; Ὁ δέ, Ἐγὼ 5 εἰμι Ἰησοῦς ὃν σὺ διώκεις· ἀλλὰ ἀνάστηθι καὶ 6 εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι ὃ τι σε δεῖ ποιεῖν. Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ 7 εἰστήκεισαν ἐνεοί, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. Ἠγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς, 8 ἠνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδὲν ἐβλεπε· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκὸν καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν 9 οὐδὲ ἔπιεν.

Ἐν δὲ τις μαθητῆς ἐν Δαμασκῷ ὀνόματι Ἀνα- 10 νίας, καὶ εἶπε πρὸς αὐτὸν ἐν ὄραματι ὁ Κύριος, Ἀνανία. Ὁ δὲ εἶπεν, Ἴδου ἐγώ, κύριε. Ὁ δὲ 11 Κύριος πρὸς αὐτόν, Ἀναστὰς πορεύθητι ἐπὶ τὴν



8 *ρύμην τὴν καλουμένην εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ*  
*Ἰούδα Σαῦλον ὀνόματι Ταρσέα· ἰδοὺ γὰρ προσ-*  
 12 *εὐχεται, καὶ εἶδεν ἄνδρα Ἀνανίαν ὀνόματι εἰσελθόντα*  
 13 *καὶ ἐπιθέντα αὐτῷ χεῖρα ὥπως ἀναβλέψῃ. Ἀπεκρίθη*  
*δὲ Ἀνανίας, Κύριε, ἤκουσα ἀπὸ πολλῶν περὶ τοῦ*  
*ἀνδρὸς τούτου, ὅσα κακὰ τοῖς ἁγίοις σου ἐποίησεν ἐν*  
 14 *Ἱερουσαλὴμ· καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχ-*  
*ιερέων δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά*  
 15 *σου. Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος, Πορεύου, ὅτι*  
*σκευὸς ἐκλογῆς ἐστὶ μοι οὗτος τοῦ βαστάσαι τὸ ὄνο-*  
 16 *μά μου ἐνώπιον ἐθνῶν τε καὶ βασιλέων υἱῶν τε Ἰσ-*  
 17 *ραήλ· ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ*  
 18 *τοῦ ὀνόματός μου παθεῖν. Ἀπῆλθε δὲ Ἀνανίας καὶ*  
*εἰσηλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς*  
*χεῖρας εἶπε, Σαοὺλ ἀδελφέ, ὁ Κύριος ἀπέσταλκέ με,*  
*Ἰησοῦς ὁ ὀφθεῖς σοι ἐν τῇ ὁδῷ ἧ ἤρχου, ὥπως ἀνα-*  
 19 *βλέψῃς καὶ πλησθῆς πνεύματος ἁγίου. Καὶ εὐθέως*  
*ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡσεὶ λεπίδες,*  
 20 *ἀνέβλεψέν τε, καὶ ἀναστὰς ἐβαπτίσθη, καὶ λαβὼν*  
*τροφὴν ἐνίσχυσεν.*

21 *Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέ-*  
 22 *ρας τινάς, καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε*  
 23 *τὸν Ἰησοῦν, ὅτι, οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. Ἐξ-*  
 24 *ίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον, Οὐχ οὗτός*  
 25 *ἐστὶν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους*  
 26 *τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐλήλυθεν ἵνα δεδε-*  
 27 *μένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; Σαῦλος δὲ*  
 28 *μᾶλλον ἐνεδυναμοῦτο καὶ συνέχυνε τοὺς Ἰουδαίους*  
 29 *τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗ-*  
 30 *τός ἐστιν ὁ Χριστός. Ὡς δὲ ἐπληροῦντο ἡμέραι*  
 31 *ικαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·*  
 32 *ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν· παρετη-*  
 33 *ροῦντο δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτός, ὥπως*  
 34 *αὐτὸν ἀνέλωσι· λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς*  
 35 *διὰ τοῦ τείχους καθῆκαν χαλάσαντες ἐν σπυρίδι.*

36 *Παραγεγόμενος δὲ ἐν Ἱερουσαλὴμ ἐπειράτο κολ-*  
 37 *λάσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν,*  
 38 *καὶ ἡ πιστεύουτες ὅτι ἔστι μαθητῆς. Βαρνάβας δὲ ἐπι-*  
 39 *λαβόμενος αὐτὸν ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ*  
 40 *διηγῆσάτο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον καὶ*

Lord said to him, Rise and go to the lane called Straight, and make inquiry at the house of Judas for one named Saul, of Tarsus, for, lo, he prays, <sup>12</sup> and has seen a man, Ananias by name, coming in and laying his hand on him, that he may recover sight. <sup>13</sup> But Ananias answered, Lord, I have heard from many about this man, how many mischiefs he did to thy saints at Jerusalem; <sup>14</sup> and here he has authority from the chief priests to make prisoners of all that call on thy name. <sup>15</sup> But the Lord said to him, Go, for this man is a chosen vessel for me, to be a bearer of my name before both nations and kings and sons of Israel; <sup>16</sup> for I shall give him warning, how many things he must suffer on behalf of my name. <sup>17</sup> And Ananias departed and entered the house, and laid his hands on him and said, Brother Saul, the Lord has sent me, Jesus who appeared to thee on the road by which thou wast coming, that thou mayest recover sight, and be filled with Holy Spirit. <sup>18</sup> And forthwith there fell off from his eyes, as it were, scales; and he recovered sight, and rose and was baptised, <sup>19</sup> and on taking food was recruited.

And he was some days with the disciples at Damascus, <sup>20</sup> and forthwith in the synagogues he preached Jesus, saying, This is the Son of God. <sup>21</sup> And all that heard were amazed, and said, Is not this he that made ravage at Jerusalem of those that call on this name, and has he not come hither for this, to convey them as prisoners to the chief priests? <sup>22</sup> But Saul gained strength still more, and discomfited the Jews that dwelt at Damascus, while alleging proof, that this is the Christ. <sup>23</sup> But when many days were being fulfilled, the Jews laid a plot to kill him: <sup>24</sup> but their plot became known to Saul: and they were watching the gates also, day and night, to kill him: <sup>25</sup> but the disciples took him by night, and let him down by the wall, lowering him in a basket.

<sup>26</sup> And on arriving at Jerusalem he endeavoured to attach himself to the disciples; but they were all afraid of him, not believing that he was a disciple. <sup>27</sup> Barnabas however took him and brought him to the apostles, and recounted to them, how he

had seen the Lord on the road, and that he had spoken to him, and how at Damascus he had spoken boldly in the name of Jesus. <sup>28</sup> And he was with them going in and out at Jerusalem, <sup>29</sup> speaking boldly in the name of the Lord, and was both talking and having debate with the Greek-speakers; but they endeavoured to kill him. <sup>30</sup> But on coming to know it, the brethren brought him down to Caesarea and sent him away to Tarsus.

<sup>31</sup> The church then throughout the whole of Judea and Galilee and Samaria had peace, and was being upbuilt, and facing onward by the fear of the Lord and the comfort of the Holy Spirit was gathering numbers. <sup>32</sup> And it came to pass that Peter, while traversing all quarters, went down also to the saints that dwelt at Lydda; <sup>33</sup> and he found there a certain man, Æneas by name, laid for eighteen years on a pallet, who was palsied. <sup>34</sup> And Peter said to him, Æneas, Jesus Christ heals thee: stand up and make thy bed. And he forthwith stood up: <sup>35</sup> and all that dwelt at Lydda and Saron, saw him, and they turned to the Lord.

<sup>36</sup> Now at Joppa there was a certain disciple, Tabitha by name, which is interpreted Dorcas; this woman was full of good works and almsdeeds which she did. <sup>37</sup> And it came to pass in those days that she fell sick and died; and they washed and laid her in an upper room. <sup>38</sup> And since Lydda was near Joppa, the disciples, on hearing that Peter was there, despatched two men to him, beseeching, Be not slack in coming on to us. <sup>39</sup> And Peter rose and went with them: whom on his arriving they brought to the upper room; and there stood by him all the widows, weeping and displaying the coats and mantles which Dorcas made, while with them.

<sup>40</sup> But Peter made all withdraw, and kneeled down and prayed, and turning to the body said, Tabitha, stand up. And she opened her eyes, and on seeing Peter sat up; <sup>41</sup> and he gave her his hand, and made her stand up, and having called the saints and the widows, presented her alive. <sup>42</sup> And it became known through the whole of Joppa, and many believed on the Lord. <sup>43</sup> And it came to pass that he stayed many days at Joppa with one Simon, a tanner.

ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι Ἰησοῦ. Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἱερουσαλὴμ, παρρησιάζομενος ἐν τῷ ὀνόματι τοῦ Κυρίου, ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλλημιστάς· οἱ δὲ ἐπεχείρουν ἀνελεῖν αὐτόν. Ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν καὶ ἐξάπεστειλαν εἰς Ταρσόν.

Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην οἰκοδομουμένη, καὶ πορευομένη τῷ φόβῳ τοῦ Κυρίου καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο. Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδα· εἶρε δὲ ἐκεῖ ἄνθρωπον τινα ὀνόματι Αἰνέαν ἐξ ἑτῶν ὀκτῶ κατακείμενον ἐπὶ κρᾶβάττου, ὃς ἦν παραλελυμένος. Καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἰαταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη, καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδα καὶ τὸν Σάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον.

Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίησεν. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώφῳ. Ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν παρακαλοῦντες, Μὴ ὀκνήσης διελθεῖν ἕως ἡμῶν. Ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς· ὃν παραγεγόμενον ἀνήγαγον εἰς τὸ ὑπερῶνον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίησεν μετ' αὐτῶν οὕσα ἡ Δορκάς. Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος θεῖς τὰ γόνατα προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπε, Ταβιθά, ἀνάστηθι. Ἡ δὲ ἠνοιξε τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν· δούσ δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτὴν, φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν αὐτὴν ζῶσαν. Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ ἐπιστευσαν πολλοὶ ἐπὶ τὸν Κύριον. Ἐγένετο δὲ ἡμέρας ἱκανὰς μέναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

10 ἼΑΝΗΡ δέ τις ἐν Καισαρείᾳ ὀνοματι Κορνήλιος,  
 ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς,  
 2 εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ  
 αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ  
 3 δέόμενος τοῦ Θεοῦ διὰ παντός, εἶδεν ἐν ὄραματι φα-  
 νερώς, ὡσεὶ ὄραν ἐνάτην τῆς ἡμέρας, ἄγγελον τοῦ  
 Θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ, Κορ-  
 4 νήλιε. Ὁ δὲ ἀτεινίας αὐτῷ καὶ ἔμφοβος γενόμενος  
 εἶπε, Τί ἐστι, Κύριε; Εἶπε δὲ αὐτῷ, Αἱ προσευχαί  
 σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον  
 5 ἔμπροσθεν τοῦ Θεοῦ· καὶ νῦν πέμψον ἄνδρας εἰς  
 Ἰόππην καὶ μεταπέμψαι Σίμωνά τινα ὃς ἐπικαλεῖται  
 6 Πέτρος· οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ  
 7 ἐστὶν οἰκία παρά θάλασσαν. Ὡς δὲ ἀπήλθεν ὁ ἄγ-  
 γελος ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν οἰκετῶν καὶ  
 8 στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, καὶ  
 ἐξηγησάμενος ἅπαντα αὐτοῖς ἀπέστειλεν αὐτοὺς εἰς  
 τὴν Ἰόππην.  
 9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων ἐκειῶν καὶ τῇ πόλει  
 ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεῦξα-  
 10 σθαι περὶ ὄραν ἔκτην. Ἐγένετο δὲ πρόσπεινος καὶ  
 ἤθελε γεύσασθαι παρασκευαζόντων δὲ αὐτῶν, ἐγένετο  
 11 ἐπ' αὐτὸν ἔκστασις, καὶ θεωρεῖ τὸν οὐρανὸν ἀνεογμέ-  
 νου καὶ καταβαίνου σκευῶς τι ὡς ὀθόνην μεγάλην, τέσ-  
 12 σαρσιν ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς, ἐν ᾧ ὑπῆρχε  
 πάντα τὰ τετράποδα καὶ ἔρπετὰ τῆς γῆς καὶ πετεινὰ  
 13 τοῦ οὐρανοῦ· καὶ ἐγένετο φωνὴ πρὸς αὐτόν, Ἀνα-  
 14 στας, Πέτρε, θύσον καὶ φάγε. Ὁ δὲ Πέτρος εἶπε,  
 Μηδαμῶς, Κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν κοῖνον καὶ  
 15 ἀκάθαρτον. Καὶ ἔφην πάλιν ἡ ἐκ δευτέρου πρὸς αὐ-  
 16 τόν, Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοῖνου. Τοῦτο δὲ  
 ἐγένετο ἐπὶ τρίς, καὶ εὐθὺς ἀνελήφθη τὸ σκεῦος εἰς  
 17 τὸν οὐρανόν. Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί  
 ἂν εἴη τὸ ὄραμα ὃ εἶδε, καὶ ἰδοὺ οἱ ἄνδρες οἱ ἀπεσταλ-  
 18 μένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν  
 τοῦ Σίμωνος; ἐπέστησαν ἐπὶ τὸν πυλῶνα, καὶ φωνή-  
 19 σαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος  
 ἐνθάδε ξενίζεται. Τοῦ δὲ Πέτρου διενθυμούμενον  
 20 περὶ τοῦ ὄραματος, εἶπε τὸ πνεῦμα αὐτῷ, Ἴδου ἄν-

And a certain man at Caesarea, Cornelius by name, a centurion of the so called Italic cohort, <sup>2</sup>devout, and fearing God with all his household, and doing many almsdeeds to the people, and entreating God at all times, <sup>3</sup>saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in to him and saying to him, Cornelius. <sup>4</sup>And he, looking steadily at him and becoming afraid, said, What means it, Lord? And he said to him, Thy prayers and thy almsdeeds have gone up for a matter of remembrance before God: <sup>5</sup>and now send men to Joppa, and fetch one Simon who is surnamed Peter: <sup>6</sup>the same is lodged with one Simon a tanner, who has a house by the sea. <sup>7</sup>And when the angel that spoke to him, had departed, he called two of his house-servants and a devout soldier of those in close attendance on him, <sup>8</sup>and having recounted every thing to them, despatched them to Joppa.

<sup>9</sup>And on the morrow, as they pursued their journey and came near the town, Peter went up to the house-top to pray, about the sixth hour. <sup>10</sup>And he became hungry and wished to take food; but while they made it ready, a trance came over him, <sup>11</sup>and he beholds the heaven opened, and a certain vessel coming down, as it were a great sheet, lowered by four cords to the earth, <sup>12</sup>in which were all the fourfooted and creeping things of the earth and fowls of the air: <sup>13</sup>and there came a voice to him, Rise, Peter, kill and eat. <sup>14</sup>But Peter said, By no means, Lord; because never did I eat any thing common and unclean. <sup>15</sup>And a voice again came a second time to him, What things God cleansed, do not thou deem common. <sup>16</sup>And this took place as often as thrice, and forthwith the vessel was taken up into heaven. <sup>17</sup>And as Peter was at a loss in himself what this vision which he had seen, could mean, lo, the men that had been despatched from Cornelius, had asked the way to the house of Simon, and stood at the gate; and <sup>19</sup>they called, and were asking whether Simon, surnamed Peter, was lodged there. <sup>19</sup>Now while Peter was pondering on the vision, the Spirit said to him, Lo, men are in search for thee: <sup>20</sup>but rise and go

down, and take thy journey with them without wavering, because I have sent them. <sup>21</sup>And Peter went down to the men, and said, Lo, I am he for whom you are in search: what is the reason why you are here? <sup>22</sup>And they said, Cornelius, a centurion, an upright man and fearing God, and having witness borne to him by the whole nation of the Jews, was warned by a holy angel to fetch thee to his house and hear words from thee. <sup>23</sup>He then called them in and lodged them; and on the morrow he rose and set out with them, and some of the brethren from Joppa went with him. <sup>24</sup>And on the morrow he entered Caesarea; and Cornelius was awaiting them, having called together his kinsfolk and near friends.

<sup>25</sup>And when it came to pass that Peter entered, Cornelius met him, and falling at his feet did obeisance; <sup>26</sup>but Peter raised him, saying, Stand up: I myself too am a man. <sup>27</sup>And while engaged in talk with him, he went in, and finds many come together; <sup>28</sup>and he said to them, Yourselves know that it is unlawful for a Jew to assort himself or approach to one of another race; but to me has God pointed out not to call any man common or unclean; <sup>29</sup>wherefore I also came without demur, when sent for: I ask then for what reason you have sent for me. <sup>30</sup>And Cornelius said, Four days ago I was fasting till this hour, and was at the ninth hour praying in my house, and, lo, a man stood before me in bright clothing, <sup>31</sup>and says, Cornelius, thy prayer has been heard, and thy almsdeeds remembered before God: <sup>32</sup>send then to Joppa and call for Simon who is surnamed Peter: he is lodged in the house of Simon, a tanner, by the sea. <sup>33</sup>At once then I sent to thee, and thou hast done well in arriving. Now then we are all here before God to hear all things that have been commanded thee from the Lord. <sup>34</sup>And Peter opened his mouth and said, In truth I find that God is no regarder of the person; <sup>35</sup>but in every nation, he that fears him and works righteousness, is acceptable to

πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς. Καταβὰς δὲ Πέτρος πρὸς 21 τοὺς ἀνδρας εἶπεν, Ἴδου ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε; Οἱ δὲ εἶπον, Κορνήλιος ἐκα- 22 τουτάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγελοῦ ἁγίου μεταπέμψασθαι σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. Εἰσκαλεσάμενος οὖν αὐτούς ἐξέτισε· τῇ δὲ ἐπαύ- 23 ριον ἀναστὰς ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνήλθον αὐτῷ. Τῇ δὲ 24 ἐπαύριον εἰσῆλθεν εἰς τὴν Καισάρειαν ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτούς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.

Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναν- 25 τήσας αὐτῷ ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν· ὁ δὲ Πέτρος ἤγειρεν αὐτὸν λέγων, 26 Ἄναστηθι· κἀγὼ αὐτὸς ἄνθρωπός εἰμι. Καὶ συν- 27 ομιλῶν αὐτῷ εἰσῆλθε, καὶ εὕρισκει συνεληλυθότας πολλούς, ἔφη τε πρὸς αὐτούς, Ὑμεῖς ἐπίστασθε ὡς 28 ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλοφύλῳ· κἀμοὶ ἔδειξεν ὁ Θεὸς μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον· διὸ καὶ ἀναν- 29 τιρῆτως ἦλθον μεταπεμφθεῖς· πυνθάνομαι οὖν, τίμη λόγῳ μετεπέμψασθέ με; Καὶ ὁ Κορνήλιος ἔφη, 30 Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἕστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ, καὶ φησι, Κορνήλιε, εἰσηκούσθη σου ἡ 31 προσευχὴ καὶ αἱ ἐλεημοσύαι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ· πέμψον οὖν εἰς Ἰόππην καὶ μετα- 32 κάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν. Ἐξαυτῆς οὖν ἐπέμψα πρὸς σε, σύ τε καλῶς ἐποίησας 33 παραγεγόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ἀπὸ τοῦ Κυρίου. Ἀνοίξας δὲ Πέτρος τὸ στόμα 34 εἶπεν, Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός, ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος 35 αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ

36 ἐστὶ. Τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ  
 εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ—οὗτός  
 37 ἐστὶ πάντων Κύριος—ὕμεις οἴδατε τὸ γινόμενον  
 ῥήμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς  
 Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης,  
 38 Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὃς ἔχρισεν αὐτὸν ὁ Θεὸς  
 πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν καὶ  
 ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ  
 39 διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ, καὶ ἡμεῖς μάρ-  
 τυρες πάντων ὧν ἐποίησεν ἐν τῇ χώρᾳ τῶν Ἰου-  
 δαίων καὶ Ἱερουσαλήμ, ὃν καὶ ἀνείλον κρεμάσαντες  
 40 ἐπὶ ξύλου. Τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ  
 41 καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, οὐ πρὶν τῷ λαῷ  
 ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ  
 Θεοῦ, ἡμῖν οἵτινες συνεβάγομεν καὶ συνεπίομεν αὐτῷ  
 42 μετὰ τὸ ἀναστήναι αὐτὸν ἐκ νεκρῶν· καὶ παρήγγειλεν  
 ἡμῖν κηρῦξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι αὐτός  
 ἐστὶν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτῆς ζώντων καὶ  
 43 νεκρῶν. Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν,  
 ἄψευδι ἀμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ  
 πάντα τὸν πιστεύοντα εἰς αὐτόν.  
 44 Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέ-  
 πεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας  
 45 τὸν λόγον. Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ  
 ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ  
 46 δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται· ἤκουον γὰρ  
 αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν  
 47 Θεόν. Τότε ἀπεκρίθη ὁ Πέτρος, Μήτι τὸ ὕδωρ  
 κοῦδσαι δύναται τις τοῦ μὴ βαπτισθῆναι τούτους,  
 οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ ἡμεῖς ;  
 48 Προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ  
 Κυρίου. Τότε ἠρώτησαν αὐτὸν ἐπιμείναι ἡμέρας  
 τινάς.  
 11 ἮΚΟΥΣΑΝ δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ  
 ὄντες κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο  
 2 τὸν λόγον τοῦ Θεοῦ. Ὅτε δὲ ἀνέβη Πέτρος εἰς  
 Ἱερουσαλήμ, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς  
 3 λέγοντες, ὅτι, εἰσήλθες πρὸς ἄνδρας ἀκροβυστίας  
 4 ἔχοντας καὶ συνέφαγες αὐτοῖς. Ἀρξάμενος δὲ ὁ  
 5 Πέτρος ἐξέτιθετο αὐτοῖς καθεξῆς λέγων, Ἐγὼ ἤμην

him. <sup>36</sup>The word which he sent forth to the sons of Israel telling good tidings of peace through Jesus Christ—the same is Lord of all—<sup>37</sup>youselfs know the matter which came to pass over the whole of Judea, beginning from Galilee after the baptism which John preached, regarding Jesus of Nazareth, <sup>38</sup>how God anointed him with Holy Spirit and power; who went about doing good and healing all that were overpowered by the devil, because God was with him; <sup>39</sup>we too are witnesses of all things that he did both in the country of the Jews and Jerusalem; whom they also killed by hanging him on a tree. <sup>40</sup>Him did God raise on the third day, and granted him to become manifest to sight, <sup>41</sup>not to all the people, but to witnesses that had been foreappointed by God, ourselves, who ate and drank with him after he rose again from the dead; <sup>42</sup>and he charged us to preach to the people, and to avouch that it is he that has been ordained by God judge of quick and dead. <sup>43</sup>To him bear all the prophets witness, that every one that believes on him, should get forgiveness of sins through his name. <sup>44</sup>While Peter was still speaking these words, the Holy Spirit fell on all that heard the word. <sup>45</sup>And the circumcised believers, as many as had come with Peter, were amazed, because on the Gentiles also had the gift of the Holy Spirit been poured out, <sup>46</sup>for they heard them speaking with tongues and magnifying God. Then answered Peter, <sup>47</sup>Can any one forbid the water, that these should not be baptised, these that have received the Holy Spirit as did even we? <sup>48</sup>And he gave order that they should be baptised in the name of the Lord. Then they asked him to stay some days longer.

And the apostles and the brethren that were in Judea, heard that the Gentiles also had received the word of God. <sup>2</sup>And when Peter had gone up to Jerusalem, the circumcision were at issue with him, <sup>3</sup>saying, Thou didst go in to men uncircumcised and didst eat with them. <sup>4</sup>And, setting out from the first, Peter gave them a plain account, in order, saying, <sup>5</sup>I was in the city

of Joppa praying, and I saw in a trance a vision, a sort of vessel coming down, as it were a great sheet lowered from heaven by four cords, and it came as far as me: <sup>6</sup> on which I looked steadily and remarked, and I saw the four-footed things of the earth and the wild beasts and the creeping things and the birds of the heaven, <sup>7</sup> and heard also a voice saying to me, Rise, Peter, kill and eat. <sup>8</sup> But I said, By no means, Lord; because what is common or unclean, has never entered my mouth. <sup>9</sup> But the voice answered a second time from heaven, What God cleansed, do not thou deem common. <sup>10</sup> And this took place three times, and all were again drawn up to heaven. <sup>11</sup> And, lo, at once three men came up to the house where I was, sent from Caesarea to me; <sup>12</sup> and the Spirit bade me go with them. And there went with me also these six brethren, and we entered the man's house; <sup>13</sup> and he reported to us, how he had seen the angel in his house taking his stand and saying, Send to Joppa and fetch Simon surnamed Peter, <sup>14</sup> who will speak words to thee whereby thou wilt be saved and all thy house. <sup>15</sup> And on my beginning to speak, the Holy Spirit fell on them, even as on us at the first; <sup>16</sup> and I called to mind the saying of the Lord, how he said, John baptised with water, but you will be baptised with Holy Spirit. <sup>17</sup> Since then God bestowed on them the same gift as even on us, on believing upon the Lord Jesus Christ, how was I then able to thwart God? <sup>18</sup> Now on hearing these things they were still, and glorified God, saying, So then to the Gentiles also has God granted the repentance unto life.

<sup>19</sup> They then that had scattered from the district that arose about Stephen, went on as far as Phoenice and Cyprus and Antioch, speaking the word to no one but Jews only; <sup>20</sup> but some of them were Cypriots and Cyrenaeans, who on coming to Antioch spoke to the Greeks, telling the good tidings of the Lord Jesus. <sup>21</sup> And the Lord's hand was with them, and a great number believed and turned to the Lord. <sup>22</sup> And the tidings about them

ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν εκστάσει ὄραμα, καταβαῖνον σκευὸς τι ὡς ὄθονην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ· εἰς ἣν ἀτεισας κατενόουν καὶ εἶδον τὰ 6 τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετά καὶ τὰ πετεινὰ τοῦ οὐρανοῦ· ἤκουσα δὲ καὶ φωνῆς 7 λεγούσης μοι, Ἀναστὰς, Πέτρε, θύσον καὶ φάγε. Εἶπον δέ, Μηδαμὸς, Κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον 8 οὐδέποτε εἰσήλθεν εἰς τὸ στόμα μου. Ἀπέκριθη δὲ 9 φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ἄ ὁ Θεὸς ἐκάθαρσε, σὺ μὴ κοῖνον. Τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ 10 ἀνεσπάσθη πάλιν ἅπαντα εἰς τὸν οὐρανόν. Καὶ ἰδὸν 11 ἕξαντῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ἣ ἦμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με· εἶπε 12 δὲ τὸ πνεῦμά μοι συνελθεῖν αὐτοῖς. Ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἕξ ἀδελφοὶ οὗτοι, καὶ εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός· ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν 13 ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα, Ἀπόστειλον εἰς Ἰόππην καὶ μετὰπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ὃς λαλήσει ῥήματα πρὸς σε 14 ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. Ἐν δὲ τῷ 15 ἄρξασθαί με λαλεῖν ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτοῦ ὡσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ· ἐμνήσθη δὲ 16 τοῦ ῥήματος Κυρίου, ὡς ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. Εἰ οὖν τὴν ἰσὴν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς 17 ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, ἐγὼ δὲ τίς ἦμην δυνατὸς κωλύσαι τὸν Θεόν; Ἀκούσαντες δὲ ταῦτα ἠσύχασαν, καὶ ἐδόξαζον τὸν 18 Θεὸν λέγοντες, Ἄρα γε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζῶην.

Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς 19 γενομένης ἐπὶ Στεφάνῳ διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδεὶν λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις· ἦσαν δὲ τινες ἕξ αὐτῶν 20 ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν ἐλάλουν πρὸς τοὺς Ἕλληνας, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν. Καὶ ἦν χεὶρ Κυρίου 21 μετ' αὐτῶν, πολὺς τε ἀριθμὸς ὁ πιστεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον. Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα 22

τῆς ἐκκλησίας τῆς ἐν Ἱερουσαλήμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας·  
 23 ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσ-  
 24 μένειν τῷ Κυρίῳ, ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως· καὶ προσετέθη ὄχλος  
 25 ἰκανὸς τῷ Κυρίῳ. Ἐξῆλθε δὲ εἰς Τυρσοὺς ἀναζητή-  
 26σαι Σαῦλον, καὶ εὗρὼν ἤγαγεν εἰς Ἀντιόχειαν. Ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἰκανόν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

27 Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσο-  
 28λύμων προφήται εἰς Ἀντιόχειαν· ἀναστὰς δὲ εἰς ἐξ αὐτῶν, ὀνόματι Ἀγαβος, ἐσήμανε διὰ τοῦ πνεύματος λιμὸν μεγάλην μέλλειν ἔσθαι ἐφ' ὅλην τὴν οἰκου-  
 29μένην· ἣτις ἐγένετο ἐπὶ Κλαυδίου. Τῶν δὲ μαθητῶν καθὼς εὐπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ  
 30 ἀδελφοῖς· ὃ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

12 ΚΑΤ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκ-  
 2 κλησίας, ἀνείλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου  
 3 μαχαίρα. Ἰδὼν δὲ ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον, ἦσαν δὲ ἡμέραι  
 4 τῶν ἀζύμων, ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδὸς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν  
 5 τῷ λαῷ. Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν περὶ αὐτοῦ.

6 Ὅτε δὲ ἤμελλε προαγαγεῖν αὐτὸν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξύ δύο στρατιωτῶν, δεδεμένος ἀλύσει δις, φύλακές τε πρὸ  
 7 τῆς θύρας ἐτήρουν τὴν φυλακὴν. Καὶ ἰδοὺ ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκίματι πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρον ἤγειρεν αὐτὸν λέγων, Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον αὐτοῦ αἱ  
 8 ἀλύσεις ἐκ τῶν χειρῶν. Εἶπε δὲ ὁ ἄγγελος πρὸς

reached the ears of the church at Jerusalem; and they despatched Barnabas to go as far as Antioch, who on arriving and seeing the grace of God rejoiced, and besought all to abide with set purpose of heart by the Lord; <sup>24</sup> because he was a good man and full of Holy Spirit and faith; and a large body of people was added to the Lord. <sup>25</sup> And he set out for Tarsus to make search for Saul; <sup>26</sup> and on finding him brought him to Antioch. And it came to pass with them, that they were combined even for a whole year in the church and taught much people, and that the disciples were first called Christians at Antioch.

<sup>27</sup> And in these days there came down prophets from Jerusalem to Antioch, <sup>28</sup> and one of them, Agabus by name, stood up, and made it known through the Spirit, that a great dearth was going to come over the whole world; which came to pass in the time of Claudius. <sup>29</sup> And according as any one of the disciples had means, they determined each of them to send relief to the brethren that dwell in Judea: <sup>30</sup> which they also did, and despatched it to the elders by hand of Barnabas and Saul.

Now at that season Herod the king laid his hands on to harm some belonging to the church, and killed James, the brother of John, with the sword. <sup>3</sup> And seeing that it was agreeable to the Jews, he went on to make seizure of Peter also—then were days of unleavened bread—<sup>4</sup> whom, when he had got him into his hands, he put in prison, and delivered to four quarterions of soldiers to guard him, meaning after the passover to bring him out to the people. <sup>5</sup> Peter then was kept safe in the prison; but prayer was being earnestly made by the church to God about him.

<sup>6</sup> And when Herod was going to bring him forth, on that night Peter was sleeping between two soldiers, bound with two chains, and sentinels were keeping guard before the door. <sup>7</sup> And, lo, an angel of the Lord came on the spot, and a light shone in the cell; and he struck Peter's side, and woke him up, saying, Stand up quickly. And the chains fell from his hands. <sup>8</sup> And the angel said to him, Gird thyself, and tie

on thy sandals. And he did so. And he says to him, Throw thy mantle round thee, and follow me. <sup>9</sup> And he set out and was following, and knew not that what was being done by the angel, was true, but thought that he was seeing a vision. <sup>10</sup> And when they had gone through the first and second guard, they came to the iron gate which led to the city, and it opened to them of itself; and they came out and went on through one street, and forthwith the angel departed from him. <sup>11</sup> And on coming to himself Peter said, Now I know truly that God has sent out his angel, and rescued me from Herod's hand and all the expectancy of the people of the Jews. <sup>12</sup> And on taking a view of matters, he came to the house of Mary, the mother of John surnamed Mark, where many were assembled and praying. <sup>13</sup> And on his knocking at the door of the gateway, there came up a maid to listen, by name Rhoda, <sup>14</sup> and when she knew Peter's voice, she did not open the gate for joy, but ran in and brought word that Peter was standing before the gate. <sup>15</sup> And they said to her, Thou art mad. But she stoutly maintained that it was so; and they said, It is his angel. <sup>16</sup> But Peter still went on knocking; and on opening they saw him and were amazed. <sup>17</sup> But he beckoned to them with his hand to be silent, and recounted how the Lord had brought him out of the prison: and he said, Bring word of these things to James and the brethren. And he departed and went to another place. <sup>18</sup> Now when it was day, there was no small stir among the soldiers, what had become of Peter. <sup>19</sup> Herod however having searched for him and not found him, called the sentinels to account and bade them be led off to death, and he went down from Judea to Caesarea and made a stay there. <sup>20</sup> And he was highly displeased with the Tyrians and Sidonians; but they came one and all to him, and having gained over Blastus, the king's chamberlain, sued for pence, on account of their country being provisioned from the king's.

<sup>21</sup> And on a set day Herod, having put on a royal garb and seated himself on the tribunal, harangued them; <sup>22</sup> and the people shouted in answer, A god's voice

αὐτόν, Ζῶσαι καὶ ὑπόδησαι τὰ σανδαλία σου. Ἐποίησε δὲ οὕτω. Καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολούθει μοι. Καὶ ἐξελθὼν ἠκολούθει, καὶ οὐκ ἦδει ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον ὑπὸ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν. Διελθόντες δὲ πρώτην 9 φυλακὴν καὶ δευτέραν ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν τὴν φέρουσαν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοιγῆ αὐτοῖς, καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. Καὶ ὁ Πέτρος 11 ἐν ἑαυτῷ γενόμενος εἶπε, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. Συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν 12 τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι. Κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη, καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς 14 οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν εἰστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. Οἱ δὲ πρὸς αὐτὴν εἶπον, Μαίη. Ἡ δὲ διῆχυρίζετο οὕτως ἔχειν. Οἱ δὲ ἔλεγον, Ὁ ἄγγελος ἐστὶν αὐτοῦ. Ὁ δὲ Πέτρος 16 ἐπέμενε κρούων ἀνοιξάντας δὲ εἶδον αὐτὸν καὶ ἐξέστησαν. Κατασεῖσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν διηγάτο πῶς ὁ Κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς, εἶπέ τε, Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. Γενομένης δὲ ἡμέρας, ἣν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. Ἡρώδης 19 δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρών, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι, καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν.

<sup>20</sup> Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως ἤτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. Τακτῆρ δὲ ἡμέρα ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικὴν καὶ καθίσας ἐπὶ τοῦ βήματος ἐδημηγόρει πρὸς αὐτούς· ὁ δὲ δῆμος ἐπεφώνει, Θεοῦ φωνῆ καὶ οὐκ 22



- 23 ἀνθρώπου. Παραχρήμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τῷ Θεῷ, καὶ γενόμενος σκωληκόβρωτος ἐξέβηξεν.
- 24 Ὁ δὲ λόγος τοῦ Θεοῦ ἠύξανε καὶ ἐπληθύνετο.
- 25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.
- 13 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι ὃ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε Ἡρώδου τοῦ τετράρχου σύντροφος,
- 2 καὶ Σαῦλος. Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ ιηστευόντων, εἶπε τὸ πνεῦμα τὸ ἅγιον, Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον
- 3 ὃ προσκέκλημαι αὐτούς. Τότε ιηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέ-
- 4 λυσαν. Αὐτοὶ μὲν οὖν ἐπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος κατήλθον εἰς τὴν Σελεύκειαν, ἐκείθεν τε
- 5 ἀπέπλευσαν εἰς τὴν Κύπρον, καὶ γενόμενοι ἐν Σαλαμίῃ κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπῆρέτην.
- 6 Διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι Πάφου εἶρον ἄνδρα τινὰ μάγον ψευδοπροφήτην Ἰουδαίου, ᾧ
- 7 ὄνομα Βαρισησοῦς, ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. Οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἐπέζητησεν ἀκοῦσαι τὸν λόγον τοῦ
- 8 Θεοῦ· ἀντίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος, οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέψαι
- 9 τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου, ἀτενίσας εἰς αὐτὸν
- 10 εἶπε, Ὡ πλήρης παντὸς δόλου καὶ πάσης ραδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφω τὰς ὁδοὺς Κυρίου τὰς εὐθείας; καὶ νῦν ἰδοὺ χεῖρ Κυρίου ἐπὶ σε, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρήμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων
- 12 ἐξίτηι χειραγωγός. Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν, ἐκπλησσομένους ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.
- 13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον

and not a man's. <sup>23</sup>And at once an angel of the Lord smote him, because he gave not the glory to God; and he became wormeaten and breathed his last.

<sup>24</sup>But the word of God grew and gathered increase. <sup>25</sup>And Barnabas and Saul returned from Jerusalem, having fully discharged their service, taking with them also John, surnamed Mark.

Now there were at Antioch in the church that was there, prophets and teachers, both Barnabas, and Simeon called Niger, and Lucius the Cyrenean, and Manaen, fosterbrother of Herod the tetrarch, and Saul. <sup>2</sup>And as they were engaged in duties to the Lord and fasting, the Holy Spirit said, Set me apart Barnabas and Saul for the work to which I have summoned them.

<sup>3</sup>Then, when they had fasted and prayed and laid their hands on them, they sent them away.

<sup>4</sup>They then, being sent out by the Holy Spirit, came down to Seleucia, and thence sailed to Cyprus; <sup>5</sup>and on arriving at Salamis, they announced the word of God in the synagogues of the Jews: and they had also John as an attendant. <sup>6</sup>And when they had gone through the whole island as far as Paphos, they found a certain sorcerer, a Jewish false prophet, whose name was Bar-Jesus, <sup>7</sup>who was with the proconsul, Sergius Paulus, a man of understanding. The same summoned Barnabas and Saul, and was desirous to hear the word of God: <sup>8</sup>but there withstood them Elymas the sorcerer—for so is his name interpreted—endeavouring to turn aside the proconsul from the faith. <sup>9</sup>But Saul—who is also Paul—filled with Holy Spirit, set his eyes on him and said, <sup>10</sup>O full of all guile and all mischief, son of a slanderer, foe of all righteousness, wilt thou not cease to turn awry the straight paths of the Lord? <sup>11</sup>And now, lo, the Lord's hand is upon thee, and thou wilt be blind, not seeing the sun for a season. And at once there fell on him a mist and darkness, and he tried, as he went about, to find guides. <sup>12</sup>Then the proconsul on seeing what had happened, believed, being astonished at the teaching of the Lord.

<sup>13</sup>And having put to sea from

Paphos, Paul's company came to Perga in Pamphylia; but John parted from them and returned to Jerusalem. <sup>14</sup>They however, having gone on from Perga, arrived at Antioch of Pisidia, and, entering the synagogue on the sabbath day, sat down. <sup>15</sup>But after the reading of the Law and the Prophets, the heads of the synagogue sent to them, saying, Brethren, if there is a word in you of exhortation to the people, speak. <sup>16</sup>And Paul, having stood up and beckoned with the hand, said, Israelites and you that fear God, listen. <sup>17</sup>The God of this people chose out our fathers, and the people he uplifted in their sojourn in the land of Egypt, and with a high arm brought them out of it, <sup>18</sup>and for about forty years nurtured them in the wilderness, <sup>19</sup>and, having destroyed seven nations in the land of Canaan, gave them their land as an inheritance—in about four hundred and fifty years—<sup>20</sup>and afterwards he gave them judges until Samuel the prophet. <sup>21</sup>And at that stage they asked a king; and God gave them Saul, son of Kish, a man of the tribe of Benjamin, for forty years; <sup>22</sup>and having put him aside, raised them up David for a king: to whom he also bore witness and said, I have found David, son of Jesse, a man after my heart, who will do all my will. <sup>23</sup>From this man's seed has God, according to promise, brought a saviour to Israel, Jesus, <sup>24</sup>when John had, before his incoming, published beforehand a baptism of repentance to all the people of Israel. <sup>25</sup>And as John was accomplishing his career, he said, Whom do you surmise me to be? I am not he: but, lo, there is one coming after me, the sandal of whose feet I am not worthy to untie. <sup>26</sup>Brethren, sons of Abraham's stock, and those among you that fear God, to you was the word of this salvation sent forth: <sup>27</sup>for the dwellers at Jerusalem and their rulers, failing in knowledge of him and of the utterances of the prophets which are read every sabbath, fulfilled them by bringing him to trial; <sup>28</sup>and though they found no charge of death, asked Pilate that he might be slain: <sup>29</sup>and when they had brought to an issue all things that are written about him, they

ἤλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς 14 Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. Μετὰ 15 δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες, Ἄνδρες ἀδελφοί, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λέγετε. Ἀναστὰς δὲ Παῦλος καὶ 16 κατασείσας τῇ χειρὶ εἶπεν, Ἄνδρες Ἰσραηλίται καὶ οἱ φοβούμενοι τὸν Θεόν, ἀκούσατε. Ὁ Θεὸς τοῦ 17 λαοῦ τούτου ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς, καὶ ὡς τεσσαρακονταετή χρόνον ἐτροφοφόρησεν αὐ- 18 τοὺς ἐν τῇ ἐρήμῳ, καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χα- 19 ναὰν κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν, ὡς 20 ἔτεσι τετρακοσίοις καὶ πενήκοντα, καὶ μετὰ ταῦτα ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου. Κάκειθεν 21 ἠτήσαντο βασιλεῖα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμίν, ἔτη τεσσαράκοντα· καὶ μεταστήσας αὐτὸν ἤγειρε τὸν Δαυὶδ 22 αὐτοῖς εἰς βασιλεῖα, ᾧ καὶ εἶπε μαρτυρήσας, Ἐδρον Δαυὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὅς ποιήσει πάντα τὰ θελημάτά μου. Τούτου ὁ Θεὸς 23 ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, προκηρύξαντος Ἰωάννου πρὸ 24 προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. Ὡς δὲ ἐπλήρου Ἰωάννης 25 τὸν δρόμον, ἔλεγε, Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμὲ οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. Ἄνδρες ἀδελφοί, υἱοὶ 26 γένους Ἀβραὰμ καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἐξαπεστάλη· οἱ 27 γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες ἀνὰ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγιγνωσκόμενας, κρίναντες ἐπλήρωσαν, καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες 28 ἠτήσαντο Πιλάτου ἀναιρεθῆναι αὐτόν· ὡς δὲ ἐτέλεσαν 29 πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ

30 ξύλου ἔθηκαν εἰς μνημεῖον· ὁ δὲ Θεὸς ἤγειρεν αὐ-  
 31 τὸν ἐκ νεκρῶν, ὃς ἄφθῃ ἐπὶ ἡμέρας πλείους τοῖς  
 συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερου-  
 σαλήμ, οἵτινες νῦν εἰσὶ μάρτυρες αὐτοῦ πρὸς τὸν λαόν.  
 32 Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέ-  
 ρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπε-  
 πλήρωκε τοῖς τέκνοις ἡμῶν ἀναστήσας Ἰησοῦν, ὡς  
 33 καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται, Υἱὸς μου εἶ  
 34 σύ, ἐγὼ σήμερον γεγέννηκά σε. Ὅτι δὲ ἀέστησεν  
 αὐτὸν ἐκ νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν εἰς  
 διαφθοράν, οὕτως εἶρηκεν, ὅτι, δάσω ὑμῖν τὰ ὅσια  
 35 Δαυὶδ τὰ πιστά· διότι καὶ ἐν ἐτέρῳ λέγει, Οὐ δώσεις  
 36 τὸν ὄσιόν σου ἰδεῖν διαφθοράν. Δαυὶδ μὲν γάρ ἰδίᾳ  
 γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ ἐκοιμήθη καὶ  
 προσετέθη πρὸς τοὺς πατέρας αὐτοῦ καὶ εἶδε διαφθο-  
 37 ράν· ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν.  
 38 Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τού-  
 39 του ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται, καὶ ἀπὸ  
 πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωυσέως δικαι-  
 40 ωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. Βλέ-  
 πετε οὖν μὴ ἐπέλθῃ τὸ εἰρημένον ἐν τοῖς προ-  
 41 φήταις, Ἰδετε, οἱ καταφρονηταί, καὶ θανατάσατε καὶ  
 ἀφανίσθητε, ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέ-  
 ραις ὑμῶν, ἔργον ὃ οὐ μὴ πιστεύσητε, εἰάν τις ἐκδιηγῆ-  
 ται ὑμῖν.  
 42 Ἐξιόντων δὲ αὐτῶν, παρεκάλουν εἰς τὸ μεταξὺ  
 43 σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. Λυ-  
 θείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν  
 Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ  
 καὶ τῷ Βαρνάβᾳ, οἵτινες προσλαλοῦντες ἔπειθον αὐ-  
 44 τοὺς προσμένειν τῇ χάριτι τοῦ Θεοῦ. Τῷ τε ἐχομένῳ  
 σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν  
 45 λόγον τοῦ Κυρίου. Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς  
 ὄχλους ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ  
 τοῦ Παύλου λεγομένοις ἀντιλέγοντες καὶ βλασφη-  
 46 μούντες. Παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρ-  
 νάβας εἶπον, Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι  
 τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν καὶ  
 οὐκ ἀξιούς κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ  
 47 στρεφόμεθα εἰς τὰ ἔθνη, οὕτω γὰρ ἐντέταλται ἡμῖν

took him down from the tree and laid him in a tomb; <sup>30</sup> but God raised him from the dead: <sup>31</sup> who was seen during many days by those that had come up with him from Galilee to Jerusalem, who are now his witnesses to the people. <sup>32</sup> We too address you with good tidings touching the promise made to the fathers, <sup>33</sup> that this has God fulfilled for our children by raising Jesus again: as it is also written in the first psalm, My son art thou, I have to day begotten thee. <sup>34</sup> And that he raised him from the dead no more to return to corruption, he has thus spoken, I will give you the sure mercies of David: <sup>35</sup> because in another also he says, Thou wilt not allow thy holy one to see corruption. <sup>36</sup> For David, when he had by his own generation done service to the purpose of God, fell asleep and was gathered to his fathers and saw corruption; <sup>37</sup> but he whom God raised, did not see corruption. <sup>38</sup> Be it then known to you, brethren, that through this man is forgiveness of sins announced to you; <sup>39</sup> and from all things from which you could not have been justified by Moses' law, by this man is every believer justified. <sup>40</sup> Take heed then lest there come on you that which is spoken in the prophets, <sup>41</sup> Behold you scorners and wonder and become utterly naught, because I work in your days, a work which you will by no means believe, were one to recount it to you.

<sup>42</sup> And on their going out, they besought that these words might be spoken to them on the ensuing sabbath. <sup>43</sup> And when the meeting was broken up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who spoke to them, and were persuading them to abide by the grace of God. <sup>44</sup> And the next sabbath nearly the whole city was gathered to hear the word of the Lord. <sup>45</sup> But on seeing the crowds, the Jews were filled with jealousy and gainsaid the things spoken by Paul, gainsaying and reviling. <sup>46</sup> But Paul and Barnabas spoke boldly out, and said, To you was it needful that the word of God should be spoken first; but since you thrust it away and deem yourselves unworthy of everlasting life, lo, we turn to the Gentiles, <sup>47</sup> for thus

has the Lord given us commandment: I have set thee for a light of nations, that thou shouldst be for salvation as far as the utmost bound of the earth. <sup>48</sup> And on hearing it the Gentiles rejoiced and glorified the word of the Lord, and as many as were set towards everlasting life, believed: <sup>49</sup> and the word of the Lord was being spread about through the entire country. <sup>50</sup> But the Jews stirred up the devout women of rank and the chief men of the city, and raised a persecution against Paul and Barnabas, and expelled them from their borders. <sup>51</sup> But they shook off the dust of their feet against them and came to Iconium; <sup>52</sup> and the disciples were filled with joy and Holy Spirit.

And it came to pass at Iconium that they entered the synagogue of the Jews together, and so spoke that both of Jews and Greeks a great number believed. <sup>2</sup> But the disbelieving Jews stirred and embittered the minds of the Gentiles against the brethren. <sup>3</sup> Long time then did they stay, speaking boldly in reliance on the Lord, who bore witness to the word of his grace, in granting signs and marvels to be done through their hands. <sup>4</sup> But the populace of the city was divided, and some sided with the Jews and some with the apostles. <sup>5</sup> And when an onset was made both of the Gentiles and the Jews with their rulers to outrage and stone them, <sup>6</sup> they took a view of matters, and fled to the cities of Lycaonia, Lystra and Derbe, and the neighbourhood, <sup>7</sup> and there were preaching the gospel.

<sup>8</sup> And a certain man at Lystra was sitting crippled in his feet, lame from his mother's womb, who had never walked. <sup>9</sup> This man heard Paul speaking; who, looking steadily at him and seeing that he had faith to be restored, <sup>10</sup> said with a loud voice, Stand up straight upon thy feet. And he bounded up and walked. <sup>11</sup> And the crowds, on seeing what Paul had done, raised their voice, saying in the speech of Lycaonia, The gods have likened themselves to men and come down to us. <sup>12</sup> And they called Barnabas Jove, and Paul Hermes, since he took the lead of the discourse. <sup>13</sup> And the priest of Jove, that was in

ὁ Κύριος, Τέθεικά σε εἰς φῶς ἐθνῶν τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς. Ἀκούοντα δὲ τὰ 48 ἔθνη ἔχαIRON καὶ ἐδόξασον τὸν λόγον τοῦ Κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας. 49 Οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας 50 τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν. Οἱ δὲ 51 ἐκτιναξάμενοι τὸν κοινορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον, οἱ τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

ἘΓΕΝΕΤΟ δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰς- 14 ελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλήσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. Οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι 2 ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τὴν ἀδελφῶν. Ἰκανὸν μὲν οὖν χρόνον διέτριψαν 3 παρρησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. Ἐσχίσθη δὲ τὸ 4 πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. Ὡς δὲ ἐγένετο 5 ὄρμη τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς, συνιδόντες 6 κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον κάκεῖ ἦσαν εὐαγ- 7 γελιζόμενοι.

Καὶ τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν 8 ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιεπάτησεν. Οὗτος ἤκουσε τοῦ Παύλου λαλοῦν- 9 τος, ὃς ἀτεινίσας αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν τοῦ σωθῆναι, εἶπε μεγάλη τῇ φωνῇ, Ἀνάστηθι ἐπὶ τοὺς 10 πόδας σου ὀρθός. Καὶ ἤλατο, καὶ περιεπάτει. Οἱ τε 11 ὄχλοι ἰδόντες ὃ ἐποίησε Παῦλος, ἐπήραν τὴν φωνὴν αὐτῶν, Λυκαονιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. Ἐκάλουν τε τὸν 12 Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. Ὁ τε ἱερεὺς τοῦ Διὸς 13

- τοῦ ὄντος πρὸ τῆς πόλεως, ταύρους καὶ στέμματα ἐπὶ τοὺς πωλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν.
- 14 Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν ἐξεπήδησαν εἰς τὸν ὄχλον, κρίζοντες, καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, ὃς ἐν ταῖς παρεξημέταις γενεαῖς εἴασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· καίτοιγε οὐκ ἀμάρτυρον ἑαυτὸν ἀφήκεν ἀγαθουργῶν, οὐρανόθεν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν. Καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.
- 19 Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίζοντες αὐτὸν τεθνηκέαι. Κυκλωσάντων δὲ τῶν μαθητῶν αὐτῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν, καὶ τῇ ἐπαυρίῳ ἐξῆλθε σὺν τῷ Βαρνάβῃ εἰς Δέρβην. Εὐαγγελισάμενοι τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν, ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. Χειροτονήσαντες δὲ αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους, προσευξάμενοι μετὰ νηστειῶν παρέθετο αὐτοῖς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν. Καὶ διελθόντες τὴν Πισιδίαν ἦλθον εἰς τὴν Παμφυλίαν, καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν, κάκειθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν. Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀγγέλλον ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. Διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.
- 15 ΚΑΙ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον

front of the city, having brought oxen and garlands to the gates, meant to do sacrifice with the people. <sup>14</sup> But on hearing it the apostles, Barnabas and Paul, rent their clothes and burst into the crowd, calling aloud <sup>15</sup> and saying, Sirs, why do you these things? we too are men of like nature with yourselves, addressing you with good tidings to turn from these vanities to a living God, who made the heaven and the earth and the sea and all things therein; <sup>16</sup> who in bygone generations left all the nations free to walk in their own paths, <sup>17</sup> though indeed he left not himself without witness, in that he did good, bestowing from heaven rains and fruitful seasons, filling your hearts with food and gladness. <sup>18</sup> And while saying these things they hardly stopped the populace from sacrificing to them. <sup>19</sup> But there arrived Jews from Antioch and Iconium, and having gained over the populace and stoned Paul, they dragged him outside the city, thinking that he was dead. <sup>20</sup> But when the disciples had ranged themselves round him, he rose up and entered the city, and the morrow set out with Barnabas to Derbe. <sup>21</sup> And having preached the gospel to that city and made disciples of many, they returned to Lystra and Iconium and Antioch, <sup>22</sup> making steadfast the souls of the disciples, giving exhortation to abide in the faith, and, that it is through many distresses we must find entrance into the kingdom of God. <sup>23</sup> And when they had appointed elders for them in the several churches, they prayed with fastings, and gave them in keeping to the Lord in whom they had believed. <sup>24</sup> And having traversed Pisidia they came to Pamphylia; <sup>25</sup> and when they had spoken the word at Perga, they went down to Attalia, <sup>26</sup> and thence set sail for Antioch, whence they had been entrusted to the grace of God for the work which they had fully discharged. <sup>27</sup> And when they had arrived and assembled the church, they told whatever things God had wrought with them, and that he had opened to the Gentiles a door of faith. <sup>28</sup> And they were staying no little time with the disciples.

And there came down some from Judea, and were teaching

the brethren, Unless you shall have been circumcised by the rule of Moses, you cannot be saved. <sup>2</sup>And when no small disagreement and debate with them had arisen to Paul and Barnabas, they arranged that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders about this matter of debate. <sup>3</sup>These then, having been started on their journey by the church, traversed both Phœnicia and Samaria, recounting the turning of the Gentiles, and were causing great joy to all the brethren. <sup>4</sup>And on arriving at Jerusalem they were welcomed by the church and the apostles and the elders, and told whatever things God had wrought with them. <sup>5</sup>But there stood up some of those belonging to the sect of the Pharisees, believers, saying, that it was needful to circumcise them and charge them to keep the law of Moses.

<sup>6</sup>And the apostles and the elders assembled to see about this saying, <sup>7</sup>And when great debate had arisen, Peter stood up and said to them, Brethren, yourselves know that from earliest days among you did God make choice, that through my mouth the Gentiles should hear the word of the gospel and believe: <sup>8</sup>and God the heartknower bore them witness in bestowing on them the Holy Spirit just as on us, <sup>9</sup>and made no severance between us and them, having by faith cleansed their hearts. <sup>10</sup>At this time then why are you trying God, to put a yoke on the neck of the disciples which neither our fathers nor we had strength to carry? <sup>11</sup>but it is through the grace of the Lord Jesus we believe that we are saved, in the way in which they also do.

<sup>12</sup>And the whole assemblage became silent, and were listening to Barnabas and Paul recounting whatever signs and marvels God had wrought among the Gentiles through them. <sup>13</sup>And after they had ceased speaking, James answered, saying, Brethren, listen to me. <sup>14</sup>Simœon has recounted how at the first God made visitation, to take from among the Gentiles a people for his name: <sup>15</sup>and with this agree the words of the prophets, as it is written, <sup>16</sup>After these things I will return and rebuild the tabernacle of

τους ἀδελφούς, ὅτι, ἐὰν μὴ περιμηθῆτε τῷ ἔθει Μωυσαίως, οὐ δύνασθε σωθῆναι. Γενομένης δὲ στάσεως 2 καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβῳ πρὸς αὐτούς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλήμ περὶ τοῦ ζητήματος τούτου. Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας 3 διήρχοντο τὴν τε Φοινικὴν καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν, καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. Παραγενόμενοι 4 δὲ εἰς Ἱερουσαλήμ παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. Ἐξανέ- 5 στισσαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι δεῖ περιτέμνειν αὐτοὺς παραγγέλλειν τε τηρεῖν τὸν νόμον Μωυσείως.

Συνήχθησάν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι 6 ἰδεῖν περὶ τοῦ λόγου τούτου. Πολλῆς δὲ συζητήσεως 7 γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς, Ἄνδρες ἀδελφοί, ὑμεῖς εἰπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ Θεὸς διὰ τοῦ στόματός μου ἀκούσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι. Καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς δοὺς 8 τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν, καὶ οὐδὲν διέκρινε 9 μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν. Νῦν οὖν τί πειράζετε τὸν Θεόν, 10 ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; ἀλλὰ διὰ τῆς χάριτος τοῦ Κυρίου Ἰησοῦ πιστεύομεν 11 σωθῆναι καθ' ὃν τρόπον κακέينوι.

Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν 12 καὶ Παῦλον ἐξηγουμένους ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν. Μετὰ δὲ τὸ 13 σιγήσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων, Ἄνδρες ἀδελφοί, ἀκούσατέ μου. Συμεὼν ἐξηγήσατο καθὼς 14 πρῶτον ὁ Θεὸς ἐπεσκεψάτο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ· καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι 15 τῶν προφητῶν, καθὼς γέγραπται, Μετὰ ταῦτα ἀνα- 16 στρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν

πεπτωκυῖαν, καὶ τὰ κατεσκευασμένα αὐτῆς ἀνοικοδομησώ  
 17 καὶ ἀνορθώσω αὐτήν, ὅπως ἂν ἐκζητήσωσιν οἱ κατὰ-  
 λοιποὶ τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη  
 ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει  
 18 19 Κύριος ὁ ποιῶν ταῦτα, γνωστὰ ἀπ' αἰῶνος. Διὸ  
 ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἔθνῶν ἐπι-  
 20 στρέφουσιν ἐπὶ τὸν Θεόν, ἀλλὰ ἐπιστεῖλαι αὐτοῖς  
 τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων  
 21 καὶ τῆς πορνείας καὶ πνικτοῦ καὶ τοῦ αἵματος·  
 Μωυσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κη-  
 ρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν  
 σάββατον ἀναγινωσκόμενος.

22 Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις  
 σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν  
 πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ,  
 23 Ἰούδαν τὸν καλούμενον Βαρσαββᾶν καὶ Σίλαν, ἄν-  
 δρας ἠγουμένους ἐν τοῖς ἀδελφοῖς, γράψαντες διὰ  
 χειρὸς αὐτῶν, Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ  
 οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ  
 24 Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἔθνῶν χαίρειν. Ἐπειδὴ  
 ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξεληθόντες ἐτάραξαν  
 ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, οἷς οὐ  
 25 διεστείλαμεθα, ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν,  
 ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγα-  
 26 πητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, ἀνθρώποις παρα-  
 δεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ  
 27 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἀπεστάλκαμεν οὖν  
 Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλ-  
 28 λοντας τὰ αὐτὰ· ἔδοξε γὰρ τῷ ἁγίῳ πνεύματι καὶ  
 ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρους πλὴν τῶν  
 29 ἐπάναγκες, ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ  
 πνικτῶν καὶ πορνείας, ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ  
 πράξετε. ἔρρωσθε.

30 Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν, καὶ  
 συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν·  
 31 32 ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει. Ἰού-  
 δας τε καὶ Σίλας, καὶ αὐτοὶ προφήται ὄντες, διὰ  
 λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπε-

David that has fallen, and the razings of it I will rebuild, and will uprear it; <sup>17</sup> that the rest of mankind may seek out the Lord, and all the nations, those on whom my name has been called, says the Lord that is doing these things—<sup>18</sup> things known from all time. <sup>19</sup> Wherefore I give my judgment, not to thrust trouble on those that from among the Gentiles are turning to God, <sup>20</sup> but to send them a charge to keep from the defilements of the idols, and from whoredom, and from that which has been strangled, and from blood; <sup>21</sup> for Moses from early generations has in each city those that publish him, being read in the synagogues every sabbath.

<sup>22</sup> Then it seemed good to the apostles and the elders, with the entire church, to choose out men from among them, and send them to Antioch with Paul and Barnabas; Judas, surnamed Barsabas, and Silas, leading men among the brethren; <sup>23</sup> and they wrote by their hand: The apostles and the elders and the brethren to the brethren from among the Gentiles in Antioch and Syria and Cilicia, health. <sup>24</sup> Whereas we have heard that some, having gone forth from us, troubled you with words, unsettling your souls, to whom we have not given any charge; <sup>25</sup> it has seemed good to us when met together, to choose and send men to you with our beloved Barnabas and Paul, <sup>26</sup> who are men that have staked their lives for the name of our Lord Jesus Christ. <sup>27</sup> We have sent then Judas and Silas, who themselves too convey the same message by word of mouth; <sup>28</sup> for it has seemed good to the Holy Spirit and to us to lay on you no further burden, but the needful matters, <sup>29</sup> to keep from things offered to idols, and blood, and what has been strangled, and from whoredom: from which, if you altogether keep yourselves, you will fare right. Farewell.

<sup>30</sup> They then were sent away and came to Antioch; and when they had gathered the body together, they handed the letter: <sup>31</sup> and they, when they had read it, rejoiced over its comfort. <sup>32</sup> And Judas and Silas, being also prophets themselves, by much discourse comforted the brethren, and gave them stead-

fastness: <sup>33</sup> and when they had spent some time, they were sent away with peace from the brethren to those that had sent them. <sup>34</sup> Paul, however, and Barnabas made a stay at Antioch, teaching, and, with many others also, publishing the good tidings of the word of the Lord.

<sup>35</sup> And after some days Paul said to Barnabas, Let us go again and visit the brethren in every city in which we have announced the word of the Lord, to see how they fare. <sup>36</sup> And Barnabas wished to take with them John, called Mark; <sup>37</sup> but Paul thought it due not to take him with them, who broke company from them from Pamphylia and went not with them to the work. <sup>38</sup> And there arose a sharp disagreement, so that they parted from each other, and Barnabas took with him Mark and sailed away for Cyprus. <sup>39</sup> But Paul made choice of Silas and set out, given in trust by the brethren to the grace of the Lord; <sup>40</sup> and he traversed Syria and Cilicia, making steadfast the churches. <sup>41</sup> And he reached Derbe and Lystra; and, lo, a disciple was there, by name Timotheus, a son of a believing Jewess, but of a Greek father; <sup>42</sup> who had witness borne to him by the brethren at Lystra and Iconium. <sup>43</sup> Him Paul wished to set out with him, and took and circumcised him on account of the Jews that were in those quarters, for they all knew that his father was a Greek. <sup>44</sup> And as they travelled through the cities, they delivered to them to keep the decrees which had been ordained by the apostles and elders that were at Jerusalem. <sup>45</sup> The churches then were becoming steady in the faith, and rising more and more in number daily.

<sup>46</sup> And when they had traversed Phrygia and the Galatian country, on being forbidden by the Holy Spirit to speak the word in Asia, they came to Mysia, and were taking steps to pass into Bithynia, but the Spirit of Jesus forbid them; <sup>47</sup> and having skirted Mysia they came down to Troas. <sup>48</sup> And a vision appeared by night to Paul; a Macedonian standing and saying, Cross to Macedonia and help us. <sup>49</sup> And when he had seen the vision, forthwith we took mea-

στήριξαν ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ' 33  
εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας  
αὐτούς. Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀν- 35  
τιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι μετὰ καὶ  
ἐτέραν πολλῶν τὸν λόγον τοῦ Κυρίου.

Μετὰ δὲ τινὰς ἡμέρας εἶπε πρὸς Βαρνάβαν Παῦ- 36  
λος, Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφούς  
κατὰ πόλιν πᾶσαν ἐν αἷς καταγγέλλομεν τὸν λόγον  
τοῦ Κυρίου, πῶς ἔχουσι. Βαρνάβας δὲ ἐβούλετο 37  
συμπαραλαβεῖν καὶ Ἰωάννην τὸν καλούμενον Μάρκον·  
Παῦλος δὲ ἤξιον, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμ- 38  
φυλίας καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ  
συμπααραλαμβάνειν τοῦτον. Ἐγένετο δὲ παροξυσμός, 39  
ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε  
Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς  
Κύπρον. Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε, 40  
παραδοθεὶς τῇ χάριτι τοῦ Κυρίου ὑπὸ τῶν ἀδελφῶν,  
διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν ἐπιστηρίζων τὰς 41  
ἐκκλησίας. Κατήνητσε δὲ εἰς Δέρβην καὶ Λύστ- 16  
ραν· καὶ ἰδοὺ μαθητῆς τις ἦν ἐκεῖ ὀνόματι Τιμόθεος,  
υἱὸς γυναικὸς Ἰουδαίας πιστῆς πατρὸς δὲ Ἑλληνοῦ, ὃς  
ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. 2  
Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελεῖν, καὶ 3  
λαβῶν περιέτεμε αὐτὸν διὰ τοὺς Ἰουδαίους τοὺς  
οὕτως ἐν τοῖς τόποις ἐκείνοις· ἤδεισαν γὰρ ἅπαντες τὸν  
πατέρα αὐτοῦ ὅτι Ἕλλην ὑπῆρχεν. Ὡς δὲ διεπο- 4  
ρεύοντο τὰς πόλεις, παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ  
δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρε-  
σβυτέρων τῶν ἐν Ἱεροσολύμοις. Αἱ μὲν οὖν ἐκκλησίαι 5  
ἐστερεοῦντο τῇ πίστει καὶ ἐπερίσσεον τῷ ἀριθμῷ  
καθ' ἡμέραν.

Διελθόντες δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, 6  
κολυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν  
λόγον ἐν τῇ Ἀσίᾳ, ἐλθόντες κατὰ τὴν Μυσίαν ἐπέ- 7  
ραζον εἰς τὴν Βιθυνίαν πορευθῆναι, καὶ οὐκ εἴσεν  
αὐτοὺς τὸ πνεῦμα Ἰησοῦ παρελθόντες δὲ τὴν 8  
Μυσίαν κατέβησαν εἰς Τρωάδα. Καὶ ὄραμα διὰ 9  
νυκτὸς τῷ Παύλῳ ὤφθη, ἀνὴρ Μακεδῶν τις ἐστὼς,  
παρακαλῶν αὐτὸν καὶ λέγων, Διαβὰς εἰς Μακεδονίαν  
βοήθησον ἡμῖν. Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐξ- 10



τήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες  
 11 οὗτοί. Ἄναχθέντες δὲ ἀπὸ τῆς Τρωάδος εὐθυδρομή-  
 12σαμεν εἰς Σαμοθράκην, τῇ τε ἐπίουση εἰς Νεάπολιν,  
 13 ἐκείθεν τε εἰς Φιλίππους, ἣτις ἐστὶ πρώτη τῆς μερίδος  
 τῆς Μακεδονίας πόλις, κολώνια· ἡμεν δὲ ἐν ταύτῃ  
 14 τῇ πόλει διατρίβοντες ἡμέρας τινάς. Τῇ τε ἡμέρᾳ  
 τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πύλης παρὰ  
 ποταμὸν οὗ ἐνομιζέτο προσευχὴ εἶναι, καὶ καθίσαντες  
 15 ἐλαλοῦμεν ταῖς συνελθούσαις γυναιξί. Καί τις γυνή  
 ὀνόματι Λυδία, πορφυροπώλις πόλεως Θυατείρων σε-  
 βομένη τὸν Θεόν, ἤκουεν, ἥς ὁ Κύριος διηνοιξε τὴν  
 καρδίαν προσέχειν τοῖς λαλομένοις ὑπὸ τοῦ Παύλου.  
 16 Ὡς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγου-  
 σα, Εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόν-  
 17τες εἰς τὸν οἶκόν μου μένατε. Καὶ παρεβιάσατο ἡμᾶς.  
 18 Ἐγένετο δὲ, πορευομένων ἡμῶν εἰς τὴν προσευχὴν,  
 παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνα ὑπαντήσαι ἡμῖν,  
 ἣτις ἐργασίαν πολλὴν παρέιχεν τοῖς κυρίοις αὐτῆς μαν-  
 19τευομένη. Αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ  
 ἡμῖν ἔκραζε λέγουσα, Οὗτοι οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ  
 τοῦ ὑψίστου εἰσὶν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν  
 20σωτηρίας. Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας, δια-  
 πονηθεὶς δὲ ὁ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι  
 εἶπε, Παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ  
 21ἐξελθεῖν ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.  
 22 Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἑλπίς τῆς  
 ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ Σίλαν  
 23εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας, καὶ προσ-  
 αγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον, Οὗτοι οἱ  
 24ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι  
 25ὑπάρχοντες, καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξεστιν  
 ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαῖοι οὖσι. Καὶ  
 συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ  
 περιρρήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ραβδίζειν,  
 26πολλὰς τε ἐπίθεντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλα-  
 κὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν  
 27αὐτούς, ὃς παραγγέλιαν τοιαύτην εἰληφὼς ἔβαλεν αὐ-  
 28τοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας ἤσφα-  
 29λίστατο αὐτῶν εἰς τὸ ξύλον. Κατὰ δὲ τὸ μεσονύκτιον

sure to set out for Macedonia, as-  
 suedly gathering that the Lord  
 had summoned us to address them  
 with the Gospel. <sup>11</sup> Having then  
 set sail from Troas, we steered  
 straight to Samothrace and the  
 next day to Neapolis, <sup>12</sup> and thence  
 to Philippi, which is a chief city of  
 the district of Macedonia, a colony;  
 and we made a stay in this city  
 for some days. <sup>13</sup> And on the sabbath  
 day we went outside the gate  
 by a river where was a customary  
 place of prayer, and we sat down  
 and spoke to the assembled wo-  
 men. <sup>14</sup> And a woman, by name  
 Lydia, a purple-seller of the city  
 of Thyatira, a worshipper of God,  
 was listening; whose heart the  
 Lord opened to pay heed to the  
 things spoken by Paul. <sup>15</sup> And  
 when she had been baptised and  
 her household, she besought, say-  
 ing, If you have judged me to be  
 faithful to the Lord, come into  
 my house and abide. And she  
 forced us to comply.

<sup>16</sup> And it came to pass that, as  
 we were on our way to the place  
 of prayer, a certain damsel, having  
 a soothsayer spirit, met us, one  
 that brought much thrift to her  
 owners by soothsaying. <sup>17</sup> She fol-  
 lowed Paul and us, and cried, say-  
 ing, These men are servants of the  
 most high God, who announce to  
 you a way of salvation. <sup>18</sup> And this  
 she did for many days: and Paul,  
 sorely grieved, turned and said to  
 the spirit, I charge thee in the  
 name of Jesus Christ to come out  
 of her. And it came out the self-  
 same hour. <sup>19</sup> But her owners,  
 on seeing that the hope of their  
 thrift had come out, laid hold on  
 Paul and Silas, and dragged them  
 into the market-place to the ma-  
 gistrates, <sup>20</sup> and having brought  
 them before the praetors, said,  
 These men are greatly troubling  
 our city, being Jews. <sup>21</sup> and an-  
 nounce customs which it is not law-  
 ful for us to receive or practise,  
 being Romans. <sup>22</sup> And the popu-  
 lace rose up together against them,  
 and the praetors stripped their  
 clothes, and bade beat them with  
 rods; <sup>23</sup> and when they had laid on  
 them many stripes, threw them in-  
 to prison, charging the gaoler to  
 keep them safely: <sup>24</sup> who having re-  
 ceived such a charge, threw them  
 into the inner prison, and made  
 their feet fast in the stocks. <sup>25</sup> And  
 at midnight Paul and Silas prayed  
 and sang praise to God, and the

prisoners were listening to them. <sup>26</sup>And suddenly there was a great earthquake, so that the foundations of the prisonhouse were shaken; and at once were all the doors opened, and every one's bands cast loose. <sup>27</sup>And the gaoler, awaking and seeing the prison doors open, drew a sword and was going to kill himself, thinking that the prisoners had escaped: <sup>28</sup>but Paul called with a loud voice, saying, Do thyself no harm, for we are all here. <sup>29</sup>And he asked for a light and sprang in, and quaking fell down before Paul and Silas; <sup>30</sup>and he brought them out, and said, Sirs, what must I do to be saved? <sup>31</sup>And they said, Believe on the Lord Jesus, and thou wilt be saved and thy household. <sup>32</sup>And they spoke to him the word of the Lord, with all that were in his house. <sup>33</sup>And he took them at that hour of the night and bathed their stripes, and was at once baptised, himself and all that belonged to him: <sup>34</sup>and when he had brought them up into the house, he set a table before them; and was glad some with all his house, believing in God. <sup>35</sup>And when it was day, the praetors sent the serjeants, saying, Discharge those men. <sup>36</sup>And the gaoler reported these words to Paul, saying, The praetors have sent word for your discharge: now then leave, and go in peace. <sup>37</sup>But Paul said to them, Having scourged us in public uncondemned, Romans as we are, they threw us into prison, and now are sending us out by stealth: not so; but let them come themselves and fetch us out. <sup>38</sup>And the serjeants reported these words to the praetors, and they were afraid on hearing that they were Romans; <sup>39</sup>and they came and besought them, and, when they had fetched them out, asked them to depart from the city. <sup>40</sup>And on coming out of the prison they went into the house of Lydia; and when they had seen the brethren, they comforted them, and took their departure.

And when they had travelled through Amphipolis and Apollonia, they came to Thessalonica, where was the synagogue of the Jews: <sup>2</sup>and according to Paul's wont, he went in to them, and for three sabbaths discoursed to them from the scriptures, <sup>3</sup>unfolding, and maintaining that it must

Παῦλος καὶ Σίλας προσευχόμενοι ἕμουν τὸν Θεόν· ἐπικροῶντο δὲ αὐτῶν οἱ δέσμοι. Ἐφῶν δὲ σεισμός 26 ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἠνεφύθησαν δὲ παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη. Ἐξυπνος δὲ γεόμενος ὁ 27 δεσμοφύλαξ καὶ ἰδὼν ἀνεφωγμένης τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἤμελλεν ἑαυτὸν ἀναρῆναι, νομίζων ἐκπεφευγῆναι τοὺς δεσμίους· ἐφώνησε δὲ 28 φωνῇ μεγάλη ὁ Παῦλος λέγων, Μηδὲν πράξεις σεαυτῷ κακόν· ἄπαρτες γάρ ἐσμεν ἐνθάδε. Αἰτήσας δὲ φῶτα 29 εἰσεπήδησε, καὶ ἔντρομος γεόμενος προσέειπε τῷ Παύλῳ καὶ Σίλᾳ, καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη, 30 Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; Οἱ δὲ εἶπον, Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου 32 σὺν πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ παραβὰν 33 αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα, ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον παρέ- 34 θηκε τράπεζαν, καὶ ἠγαλλίατο πανοικίᾳ πεπιστευκῶς τῷ Θεῷ. Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ 35 τοὺς ραβδούχους λέγοντες, Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους 36 τούτους πρὸς τὸν Παῦλον, ὅτι, ἀπεστάλκασιν οἱ στρατηγοὶ ἵνα ἀπολυθῆτε· νῦν οὖν ἐξέλθοντες πορεύεσθε ἐν εἰρήνῃ. Ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς, Δείραντες ἡμᾶς 37 δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν· οὐ γάρ, ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. Ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ραβδούχοι τὰ ῥήματα ταῦτα· ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι, καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες 39 ἠρώτων ἀπελθεῖν ἀπὸ τῆς πόλεως. Ἐξελθόντες δὲ ἐκ 40 τῆς φυλακῆς εἰσηλθον πρὸς τὴν Λυδίαν, καὶ ἰδόντες τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξῆλθον.

ΔΙΟΔΕΥΣΑΝΤΕΣ δὲ τὴν Ἀμφίπολιν καὶ 17 Ἀπολλωνίαν ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγή τῶν Ἰουδαίων· κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ 2 εἰσήλθε πρὸς αὐτούς, καὶ ἐπὶ σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, διανοίγων, καὶ παρτιθέμενος 3

ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι, οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς ὃν ἐγὼ κατ-  
 4 ἀγγέλλω ὑμῖν. Καὶ τινες ἐξ αὐτῶν ἐπίεισθησαν καὶ  
 προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε  
 5 σεβομένων Ἑλλήνων πλῆθος πολὺ, γυναικῶν τε τῶν  
 πρώτων οὐκ ὀλίγαι. Προσλαβόμενοι δὲ οἱ Ἰουδαῖοι  
 οἱ ἀπειθοῦντες τῶν ἀγοραίων ἀνδράς τινὰς πονηροὺς  
 καὶ ὀχλοποιήσαντες ἐθορύβουν τὴν πόλιν, ἐπιστάντες  
 6 τε τῇ οἰκίᾳ Ἰάσονος ἐξήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν  
 δῆμον· μὴ εὐρόντες δὲ αὐτοὺς ἔσυραν τὸν Ἰάσονα  
 καὶ τινὰς ἀδελφούς ἐπὶ τοὺς πολιτάρχας, βοῶντες, ὅτι,  
 οἱ τὴν οἰκουμένην ἀναστατάσαντες οὗτοι καὶ ἐνθάδε  
 7 πάρεσιν, οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες  
 ἀέναντι τῶν δογμάτων Καίσαρος πράσσουνσι, βασι-  
 8 λέα λέγοντες ἔτερον εἶναι Ἰησοῦν. Ἐτάραξαν δὲ  
 9 τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα, καὶ  
 λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν  
 ἀπέλυσαν αὐτούς.  
 10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν τὸν τε  
 Παῦλον καὶ τὸν Σίλαν εἰς Βερόιαν, οἵτινες παραγενό-  
 μενοι εἰς τὴν συναγωγὴν ἀπήεσαν τῶν Ἰουδαίων.  
 11 Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ,  
 οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας  
 τὸ καθ' ἡμέραν ἀνακρίνοντας τὰς γραφάς, εἰ ἔχοι  
 12 ταῦτα οὕτω. Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν,  
 καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ  
 13 ἀνδρῶν οὐκ ὀλίγοι. Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς  
 Θεσσαλονικῆς Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροΐᾳ κατηγο-  
 γέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κακέῃ  
 14 σαλεύοντες τοὺς ὄχλους· εὐθέως δὲ τότε τὸν Παῦ-  
 λον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν  
 θάλασσαν· ὑπέμεινεν ὁ τε Σίλας καὶ ὁ Τιμόθεος  
 15 ἐκεῖ. Οἱ δὲ καθιστάνοντες τὸν Παῦλον ἤγαγον ἕως  
 Ἀθῆνων, καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τι-  
 μόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήεσαν.  
 16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένον αὐτοὺς τοῦ Παύ-  
 λου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, θεωροῦντος  
 17 κατείδωλον οὖσαν τὴν πόλιν. Διελέγετο μὲν οὖν ἐν τῇ  
 συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ ἐν τῇ  
 ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνον-

needs be that the Christ suffer and rise again from the dead; and that this is the Christ, namely, Jesus whom I announce to you. <sup>4</sup>And some of them were persuaded, and ranged themselves with Paul and Silas, and of the devout Greeks a large number, and of women of high rank not a few. <sup>5</sup>But the disbelieving Jews, having taken with them some rascals of the baser sort, and gathered a rabble, filled the city with uproar, and having assailed the house of Jason, endeavoured to bring them out to the people, <sup>6</sup>but not finding them, dragged Jason and some brethren before the city magistrates, shouting, Those that have set the world in revolt, the same are come hither also; <sup>7</sup>whom Jason has harboured; and these all do defiance to the decrees of Caesar, saying that there is another king, Jesus. <sup>8</sup>And they troubled the populace, and the city magistrates while hearing these things; <sup>9</sup>and when they had taken bail of Jason and the rest, they discharged them.

<sup>10</sup>And the brethren forthwith sent away Paul and Silas by night to Beroea; and they on arriving went off to the synagogue of the Jews. <sup>11</sup>These were more frank-minded than those at Thessalonica, since they received the word with all readiness, daily scanning the scriptures, whether these matters were so. <sup>12</sup>Many then of them believed, and of the Greek women of rank and of men not a few. <sup>13</sup>But when the Jews from Thessalonica had learnt that in Beroea too the word of God was announced by Paul, they came thither also, stirring the populace: <sup>14</sup>and forthwith the brethren then sent away Paul to travel as it were seaward, but both Silas and Timotheus stayed behind there. <sup>15</sup>But those that were to convey Paul, brought him as far as Athens, and having received a command for Silas and Timotheus to come to him as quickly as might be, they took their departure.

<sup>16</sup>And while Paul was waiting for them at Athens, his spirit was roused in him, while beholding the city rife with idols. <sup>17</sup>He held discourse then in the synagogue with the Jews and the devout, and in the marketplace with

those that met him. <sup>18</sup> And some also of the Epicurean and Stoic philosophers had encounter with him; and some said, What would this babbler say? Others, He seems to be an announcer of strange gods — because he was preaching Jesus and the resurrection. <sup>19</sup> And they laid hold on him and brought him to Areopagus, saying, Can we learn what is this new teaching that is spoken by thee, <sup>20</sup> for thou bringest some strange-sounding things to our ears: we wish then to learn what these things mean. <sup>21</sup> Now all the Athenians and the strangers that sojourned there, gave their time to nothing else than either to tell or hear something of newer fashion. <sup>22</sup> And Paul, taking his stand in the midst of Areopagus, said, Athenians, in all things I remark that you are much in awe of higher powers; <sup>23</sup> for while passing along and viewing the things which you regard with worship, I found also an altar on which was inscribed, To an unknown god. What then you regard with worship without knowledge of it, this I announce to you. <sup>24</sup> The God that made the world and all things therein, the same, being lord of heaven and earth, dwells not in handwrought temples, <sup>25</sup> nor has service done to him by men's hands, as being in need of aught, while he himself bestows on all life and breath and all things: <sup>26</sup> and he made from one every nation of men to dwell on the entire face of the earth, having laid down appointed times and the bounds of their dwellingplace, <sup>27</sup> to make search for God, if haply they might feel and find him, though he is not far from each one of us, <sup>28</sup> for in him do we live and move and have being, as also some of your own poets have said, For of him we are even an offspring. <sup>29</sup> Being then an offspring of God, we ought not to think that the Godhead is like gold or silver or stone, a graving of man's craft and device. <sup>30</sup> The times then of ignorance God having overlooked, now gives men a charge, that all in every place repent, <sup>31</sup> inasmuch as he has appointed a day on which he is going to judge the world in righteousness, at the bar of a man whom he has ordained; having given an assurance to all in raising him again from the dead. <sup>32</sup> And on

τας. Τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στοικῶν 18 φιλοσόφων συνέβαλλον αὐτῷ, καὶ τινες ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; Οἱ δέ, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐηγγελίζετο. Ἐπιλα- 19 βόμενοί τε αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον, λέγοντες, Δυνάμεθα γινῶναι τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη διδαχὴ; Ξενίζοντα γάρ τινα εἰς- 20 φέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γινῶναι τίνα θέλει τὰτα εἶναι. Ἀθηναῖοι δὲ πάντες καὶ 21 οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον ἠκαίρουν ἢ λέγειν τι ἢ ἀκούειν καινότερον. Σταθεῖς δὲ ὁ 22 Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη, Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ· διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ 23 σεβάσματα ὑμῶν εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, Ἀγνώστῳ θεῷ. Ὁ οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν. Ὁ Θεὸς ὁ 24 ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, οὐδὲ ὑπὸ χειρῶν ἀνθρω- 25 πίνων θεραπεύεται προσδεόμενός τις, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα· ἐποίησέ τε 26 ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ παντὸς προσώπου τῆς γῆς, ὅρισας προστεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν, ζητέειν τὸν Θεόν, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν 27 καὶ εὔροιεν, καὶ γε οὐ μακρὰν ἀπὸ ἑνὸς ἐκάστου ἡμῶν ὑπάρχοντα· ἐν αὐτῷ γὰρ ζῶμεν καὶ 28 κινούμεθα καὶ ἐσμέν, ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι, Τοῦ γὰρ καὶ γένος ἐσμέν. Γένος 29 οὖν ὑπάρχοντες τοῦ Θεοῦ οὐκ ὀφείλομεν νομίζειν, χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. Τοὺς 30 μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις, πάντας πανταχοῦ μετανοεῖν, καθότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει 31 κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὤρισε, πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν. Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ 32

33 μέν ἐχλεύαζον, οἱ δὲ εἶπον, Ἀκουσόμεθά σου περὶ  
 34 τούτου καὶ πάλιν. Οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ  
 34 μέσου αὐτῶν. Τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπί-  
 στευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ  
 γυνὴ ὀνόματι Δάμαρις καὶ ἕτεροι σὺν αὐτοῖς.

18 ΜΕΤΑ δὲ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν  
 2 εἰς Κόρινθον· καὶ εὗρών τινα Ἰουδαῖον ὀνόματι Ἀκύ-  
 λαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ  
 τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ  
 διαταξαμένην Κλαυδίου χωρίζεσθαι πάντας τοὺς Ἰου-  
 3 δαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν αὐτοῖς, καὶ διὰ τὸ  
 3 ὁμότεχνον εἶναι ἔμενε περ' αὐτοῖς καὶ εἰργάζετο· ἦσαν  
 4 γὰρ σκηνοποιοὶ τῇ τέχνῃ. Διελέγετο δὲ ἐν τῇ συν-  
 αγωγῇ κατὰ πᾶν σάββατον, ἔπειθ' εἰς τὴν Ἰουδαίους καὶ  
 Ἕλληνας.

5 Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας  
 καὶ ὁ Τιμόθεος, συνείχετο τῷ λόγῳ ὁ Παῦλος, διαμαρ-  
 6 τυρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. Ἀντι-  
 τασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἔκτινα-  
 ξάμενος τὰ ἱμάτια εἶπε πρὸς αὐτοὺς, Τὸ αἷμα ὑμῶν  
 ἐπὶ τῇ κεφαλῇ ὑμῶν· καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν εἰς  
 7 τὰ ἔθνη πορεύσομαι. Καὶ μεταβὰς ἐκέιθεν ἦλθεν εἰς  
 οἰκίαν τινὸς ὀνόματι Ἰούστου σεβομένου τὸν Θεόν, οὗ  
 8 ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. Κρίσπος δὲ  
 ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ  
 οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπί-  
 9 στενον καὶ ἐβαπτίζοντο. Εἶπε δὲ ὁ Κύριος δι' ὄρα-  
 ματος ἐν νυκτὶ τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει  
 10 καὶ μὴ σιωπήσῃς, διότι ἐγὼ εἰμι μετὰ σοῦ καὶ οὐδεὶς  
 ἐπιθήσεται σοὶ τοῦ κακῶσαι σε, διότι λαὸς ἐστὶ μοι  
 11 πολὺς ἐν τῇ πόλει ταύτῃ. Ἐκάθισέ τε ἐνιαυτὸν καὶ  
 μῆνας ἕξ διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.  
 12 Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας κατεπέστη-  
 σαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ καὶ ἤγαγον  
 13 αὐτὸν ἐπὶ τὸ βῆμα, λέγοντες, ὅτι, παρὰ τὸν νόμον ἀνα-  
 πείθει οὗτος τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν.  
 14 Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν  
 ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν ἦν ἀδίκη-  
 μά τι ἢ ραδιουργημα πονηρὸν, ὧ' Ἰουδαῖοι, κατὰ λόγον

hearing of a rising again of the  
 dead some scoffed, others said,  
 We will listen to thee about  
 this matter even again. <sup>33</sup>In this  
 way Paul went from the midst of  
 them. <sup>34</sup>Some men, however,  
 attached themselves to him and  
 believed, among whom was even  
 Dionysius the Areopagite; and  
 a woman, Damaris by name, and  
 others with them.

And after these things he left  
 Athens and came to Corinth;  
<sup>2</sup>and on finding a certain Jew,  
 by name Aquila, newly come from  
 Italy, and Priscilla his wife, be-  
 cause Claudius had given order  
 that all Jews should leave Rome,  
 he went to them, <sup>3</sup>and, because  
 he was of the same craft, he made  
 his abode with them and worked,  
 for they were tent makers by  
 craft. <sup>4</sup>And he discoursed in the  
 synagogue every sabbath, and  
 endeavoured to persuade Jews  
 and Greeks.

<sup>5</sup>And when both Silas and Ti-  
 motheus came down from Mace-  
 donia, Paul was closely engaged  
 with the word, while avouching  
 to the Jews Jesus as the Christ.  
<sup>6</sup>But when they arrayed them-  
 selves against him and reviled, he  
 shook his garments, and said to  
 them, Your blood is on your own  
 head; I am clean: from this time  
 I shall go to the Gentiles. <sup>7</sup>And  
 he removed thence, and came to  
 the house of one named Justus,  
 a worshipper of God, whose house  
 was hard by the synagogue. <sup>8</sup>And  
 Crispus, the chief of the syna-  
 gogue, believed the Lord with all  
 his house; and many of the Co-  
 rinthians while hearing believed  
 and were baptised. <sup>9</sup>And the  
 Lord said through a vision by  
 night to Paul, Fear not, but  
 speak and do not become silent,  
<sup>10</sup>because I am with thee, and no  
 one shall set on thee to harm thee,  
 because I have much people in  
 this city. <sup>11</sup>And he settled down  
 for a year and six months, teach-  
 ing among them the word of God.  
<sup>12</sup>Now when Gallio was procon-  
 sul of Achaia, the Jews one and  
 all made onset against Paul, and  
 brought him before the tribunal,  
<sup>13</sup>saying, This man is gaining  
 over mankind to worship God in  
 disagreement with the Law. <sup>14</sup>And  
 when Paul was going to open his  
 mouth, Gallio said to the Jews,  
 Had it been some wrong or wick-  
 ed misdemeanour, with good rea-  
 son, Jews, should I have borne

with you : <sup>15</sup> but if they are matters of debate about language and names and your own law, yourselves shall see to it ; a judge of these matters I do not choose to be. <sup>16</sup> And he chased them from the tribunal. <sup>17</sup> But they all laid hold on Sosthenes, the chief of the synagogue, and beat him before the tribunal : and none of these things was a matter of concern to Gallio.

<sup>18</sup> And Paul, having stayed some days longer, took leave of the brethren, and set sail for Syria, and with him Priscilla and Aquila, having shorn his head at Cenchreae, for he had a vow. <sup>19</sup> And they arrived at Ephesus ; and there he left where they were, but himself entered the synagogue and held discourse with the Jews. <sup>20</sup> And when they asked him to stay a longer time, he did not comply, <sup>21</sup> but, having taken leave and said, I will return again to you if God will, he put to sea from Ephesus ; <sup>22</sup> and, having landed at Caesarea, and gone up and greeted the church, he went down to Antioch, <sup>23</sup> and when he had spent some time there, he set out, traversing in order the Galatian country and Phrygia, giving steadfastness to all the disciples.

<sup>24</sup> And a certain Jew, Apollos by name, an Alexandrian by birth, an eloquent man, arrived at Ephesus, of much ability in the scriptures. <sup>25</sup> The same had been trained to a knowledge of the way of the Lord, and, being warm in spirit, was speaking and teaching soundly the matters concerning Jesus, knowing only the baptism of John : <sup>26</sup> and he also began to speak with freedom in the synagogue. But on hearing him, Priscilla and Aquila took him to them and more thoroughly set forth to him the way. <sup>27</sup> And when he wished to cross to Achaia, the brethren wrote to the disciples, exhorting them to give him welcome ; who on arriving came greatly in aid of those that were believers, through grace ; <sup>28</sup> for with much force did he foil the Jews in debate, showing through the scriptures that Jesus was the Christ.

And it came to pass that while Apollos was at Corinth, Paul, having traversed the upper quarters, came to Ephesus, and found some disciples, <sup>2</sup> and he said to them, Did you receive Holy Spirit

ἀν ἠρεσχόμεν ὑμῶν· εἰ δὲ ζητήματά ἐστι περὶ λόγου <sup>15</sup>  
καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί·  
κριτῆς ἐγὼ τούτων οὐ βούλομαι εἶναι. Καὶ ἀπέλασεν <sup>16</sup>  
αὐτοὺς ἀπὸ τοῦ βήματος. Ἐπιλαβόμενοι δὲ πάντες <sup>17</sup>  
Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ  
βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν.

Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἰκανάς, τοῖς <sup>18</sup>  
ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ  
συν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν Κεγ-  
χραεῖς τῇ κεφαλῇ· εἶχε γὰρ εὐχὴν. Κατήνησαν <sup>19</sup>  
δὲ εἰς Ἐφεσον, κάκεινους κατέλιπεν αὐτοῦ, αὐτὸς δὲ  
εἰσελθὼν εἰς τὴν συναγωγὴν διελέχθη τοῖς Ἰουδαίοις.  
Ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μείναι, οὐκ <sup>20</sup>  
ἐπένευσεν, ἀλλὰ ἀποταξάμενος καὶ εἰπὼν, Πάλιν ἀνα- <sup>21</sup>  
κάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος, ἀνήχθη ἀπὸ  
τῆς Ἐφέσου, καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς <sup>22</sup>  
καὶ ἀσπασάμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιό-  
χειαν, καὶ ποιήσας χρόνον τινα ἐξῆλθε, διερχόμενος <sup>23</sup>  
καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστη-  
ρίζων πάντας τοὺς μαθητάς.

Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ <sup>24</sup>  
γένει, ἀνὴρ λόγιος, κατήνησεν εἰς Ἐφεσον, δυνατὸς ὢν  
ἐν ταῖς γραφαῖς. Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ <sup>25</sup>  
Κυρίου, καὶ ζῶν τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν  
ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ  
βαπτισμα Ἰωάννου, οὗτός τε ἤρξατο παρηρησιάζεσθαι <sup>26</sup>  
ἐν τῇ συναγωγῇ. Ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα  
καὶ Ἀκύλας προσελάβοντο αὐτὸν καὶ ἀκριβέστερον  
αὐτῷ ἐξέθεντο τὴν ὁδόν. Βουλομένου δὲ αὐτοῦ διελ- <sup>27</sup>  
θεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγρα-  
ψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγε-  
νόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς  
χάριτος· εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο, <sup>28</sup>  
δημοσίᾳ ἐπίδεικνύς διὰ τῶν γραφῶν εἶναι τὸν Χρι-  
στὸν Ἰησοῦν.

ἘΓΕΝΕΤΟ δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν <sup>19</sup>  
Κορίνθῳ Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῖν  
εἰς Ἐφεσον καὶ εὐρεῖν τινας μαθητάς, εἶπέ τε πρὸς <sup>2</sup>  
αὐτούς, Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες ; Οἱ δὲ

πρὸς αὐτόν, Ἄλλ' οὐδὲ εἰ πνεῦμα ἅγιον ἔστιν, ἠκού-  
 3 σαμεν. Εἶπέ τε, Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶ-  
 4 παν, Εἰς τὸ Ἰωάννου βάπτισμα. Εἶπε δὲ Παῦλος,  
 Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ  
 λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι,  
 5 τοῦτ' ἔστιν, εἰς τὸν Ἰησοῦν. Ἀκούσαντες δὲ ἐβα-  
 6 πτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, καὶ ἐπιθέν-  
 7 τος αὐτοῖς τοῦ Παύλου χεῖρας, ἦλθε τὸ πνεῦμα τὸ  
 ἅγιον ἐπ' αὐτούς, ἐλάουν τε γλώσσαις καὶ ἐπροφή-  
 8 τευον. Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο.  
 9 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρησιάζετο ἐπὶ  
 μῆνας τρεῖς, διαλεγόμενος καὶ πείθων περὶ τῆς βασι-  
 10 λείας τοῦ Θεοῦ ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπεί-  
 θουν κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους,  
 ἀποστὰς ἀπ' αὐτῶν ἀφόρισε τοὺς μαθητάς, καθ' ἡμέραν  
 11 διαλεγόμενος ἐν τῇ σχολῇ Τυράννου. Τοῦτο δὲ ἐγέ-  
 νετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν  
 Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου, Ἰουδαίους τε  
 12 καὶ Ἕλληνας· Δυνάμεις τε οὐ τὰς τυχούσας ἐποίει  
 ὁ Θεὸς διὰ τῶν χειρῶν Παύλου, ὥστε καὶ ἐπὶ τοὺς  
 ἀσθενούντας ἀποφέρεισθαι ἀπὸ τοῦ χρωτός αὐτοῦ σου-  
 13 δάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν  
 τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι.  
 14 Ἐπεχείρησαν δέ τινες καὶ τῶν περιερχομένων Ἰουδαί-  
 ων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύ-  
 15 ματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγον-  
 16 τας, Ὀρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει.  
 Ἦσαν δέ τινες Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπτά υἱοὶ  
 17 οἱ τοῦτο ποιοῦντες. Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πο-  
 νηρὸν εἶπε, Τὸν Ἰησοῦν γινώσκω καὶ τὸν Παῦλον  
 18 ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; Καὶ ἐφαλλόμενος ὁ  
 ἄνθρωπος ἐπ' αὐτούς, ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν,  
 κατακυριεύσας ἀμφοτέρων ἴσχυσε κατ' αὐτῶν, ὥστε  
 19 γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου  
 ἐκείνου. Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις  
 τε καὶ Ἕλλησι τοῖς κατοικοῦσι τὴν Ἐφεσον, καὶ  
 ἐπέπεσε φόβος ἐπὶ πάντας αὐτούς, καὶ ἐμεγαλύνετο τὸ  
 ὄνομα τοῦ Κυρίου Ἰησοῦ, πολλοὶ τε τῶν πεπιστευ-  
 κώτων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες  
 τὰς πράξεις αὐτῶν· Ἰκανοὶ δὲ τῶν τὰ περιέργα

on believing? They said to him, Nay, we have not so much as heard whether there is holy spirit. <sup>2</sup>And he said, Into what then were you baptised? They said, Into John's baptism. <sup>4</sup>And Paul said, John baptised with a baptism of repentance, saying to the people, that they should believe on him that was coming after him, that is, on Jesus. <sup>5</sup>But on hearing this, they were baptised into the name of the Lord Jesus; <sup>6</sup>and when Paul had laid his hands on them, the Holy Spirit came on them, and they spoke with tongues and prophesied. <sup>7</sup>And they were about twelve men in all.

<sup>8</sup>And he entered the synagogue, and spoke with freedom for three months, discoursing and endeavouring to persuade about the kingdom of God: <sup>9</sup>but when some hardened themselves and disbelieved, speaking ill of the way before the people, he parted from them, and kept the disciples aloof, discoursing daily in the school of Tyrannus. <sup>10</sup>And this lasted two years, so that all that dwelt in Asia heard the word of the Lord, both Jews and Greeks. <sup>11</sup>And God wrought miracles of no common sort by the hands of Paul, <sup>12</sup>so that there were even brought away from his body to the sick napkins or aprons, and the diseases left them, and the evil spirits went out. <sup>13</sup>And some of the Jewish exorcists that travelled about, ventured to name over those that had the evil spirits the name of the Lord Jesus, saying, I lay an oath on you by Jesus whom Paul preaches. <sup>14</sup>And there were seven sons of Sceva, a Jewish chief priest, who did this: <sup>15</sup>and the evil spirit said in answer, Jesus I know, and with Paul I am acquainted; but who are you? <sup>16</sup>And leaping upon them, the man in whom was the evil spirit mastered both, and overpowered them, so that they fled from that house naked and wounded. <sup>17</sup>And this became known to all that dwelt at Ephesus, and fear fell on them all, and the name of the Lord Jesus was magnified; <sup>18</sup>and many of those that were believers came making avowal and telling their doings. <sup>19</sup>And a number of those that had practised magic brought together

their books, and burnt them before all; and they cast up the value of them, and found it fifty thousand silver pieces. <sup>20</sup> Thus mightily did the word of God grow and gather strength.

<sup>21</sup> And when these things had been brought to pass, Paul purposed in his spirit, after traversing Macedonia and Achaia, to take a journey to Jerusalem, saying, After I have been there, I must see Rome too. <sup>22</sup> And having despatched two of those that were in attendance on him, Timotheus and Erastus, he stayed himself for a time in Asia.

<sup>23</sup> And there arose at that season no small stir about the way.

<sup>24</sup> For a certain silversmith, Demetrius by name, by making silver shrines of Artemis brought no small earnings to the craftsmen: <sup>25</sup> whom when he had mustered, and also the workmen in such sort, he said, Sirs, you know that from these earnings our wealth comes to us; <sup>26</sup> and you see and hear that, not only belonging to Ephesus but to almost all Asia, has this Paul persuaded and drawn over a large body of people, saying that they are no gods that are made by hands: <sup>27</sup> and not only is this our business likely to be set at disadvantage, but also the temple of the great goddess Artemis to be counted as naught, and her majesty will be even debased, whom all Asia and the world regards with worship. <sup>28</sup> And when they had heard it and become full of rage, they cried out, saying, Great is Artemis of the Ephesians. <sup>29</sup> And the whole city was filled with the disturbance, and they rushed one and all into the theatre, having caught up Gaius and Aristarchus, Macedonians, Paul's fellow travellers. <sup>30</sup> But when Paul wished to enter to the people, the disciples forbid him; <sup>31</sup> and some too of the Asiarchs, being friendly to him, sent to him and besought him not to adventure himself into the theatre. <sup>32</sup> Some then cried one thing, some another, for the assembly was in uproar, and the greater number knew not why they had come together. <sup>33</sup> And from out the crowd they drew Alexander, the Jews putting him forward; and Alexander waved his hand and wished to make a defence to the people. <sup>34</sup> But when they came to know

πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν καὶ ἔδρον ἀργυρίου μυριάδας πέντε. Οὕτω κατὰ κράτος 20 τοῦ Κυρίου ὁ λόγος ἤξανε καὶ ἴσχυεν.

Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι 21 ματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱερουσόλυμα, εἰπὼν, ὅτι, μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν. Ἀποστείλας δὲ εἰς τὴν 22 Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν.

Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ 23 ὀλίγος περὶ τῆς οδοῦ. Δημήτριος γάρ τις ὀνόματι, 24 ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος παρέιχτο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην, οὗς συνα- 25 θροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῖν ἐστὶ, καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέ- 26 σου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰς 27 θεοὶ οἱ διὰ χειρῶν γινόμενοι· οὐ μόνον δὲ τοῦτο κιν- 28 δυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἔλθειν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς ἱερὸν Ἀρτέμιδος εἶναι οὐδὲν λογι- 29 σθῆναι μέλλειν τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται. Ἄ- 30 κούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον λέγοντες, Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. Καὶ ἐπλή- 31 σθη ἡ πόλις τῆς συγχύσεως, ὄρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον συναρπάσαντες Γαῖον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου. Τοῦ δὲ Παύλου 32 βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν οἱ μαθηταί· τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ 33 φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑατὸν εἰς τὸ θέατρον. Ἄλλοι μὲν οὖν ἄλλο τι ἔκρα- 34 ζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνεληλύθεισαν. Ἐκ δὲ 35 τοῦ ὄχλου συνεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασεισας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. Ἐπιγνόν- 36



35 *τες δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων, ὡς ἐπὶ ὥρας δύο κρᾶζόντων, Μεγάλη ἢ Ἄρτεμις Ἐφεσίων. Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησίν, Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς; Ἄναντιρρήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετὲς πράσσειν ἡγάγετε γὰρ τοὺς ἄνδρας τούτους οὕτε ἱεροσύλους οὕτε βλασφημοῦντας τὴν θεὸν ὑμῶν. Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσι πρὸς τινα λόγον, ἀγόραιοι ἄγονται καὶ ἀνθύπατοί εἰσιν, ἐγκα-  
39 λείψωσαν ἀλλήλους· εἰ δέ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα δοῦ-  
41 ναι λόγον τῆς συστροφῆς ταύτης. Καὶ ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.*

20 *ΜΕΤΑ δὲ τὸ παύσασθαι τὸν θόρυβον προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ ἀσπασάμενος ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν. Διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ ἦλθεν εἰς τὴν Ἑλλάδα, ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη  
4 τοῦ ὑποστρέφειν διὰ Μακεδονίας. Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Πύρρον Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σέκουνδος, καὶ Γάιος Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τύχικος  
5 καὶ Τρόφιμος. Οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι· ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρι ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέ-  
6 ρας ἑπτά.*

7 *Ἐν δὲ τῇ μᾶ τῶν σαββάτων συνηγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξίναи τῇ ἐπαύριον, παρέτεινέ τε τὸν λόγον μέχρι  
8 μεσονυκτίου· ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερσῶ  
9 οὗ ἦμεν συνηγόμενοι. Καθεζόμενος δὲ τις νεανίας ὀνόματι Εὐτυχεὸς ἐπὶ τῆς θυρίδος, καταφερόμενος*

that he was a Jew, one shout arose from them all, crying out for about two hours, Great is Artemis of the Ephesians. <sup>35</sup> But when the town-clerk had stilled the populace, he says, Ephesians, what man is there that knows not, that the city of the Ephesians is a temple-guardian of the great Artemis and of the heaven-fallen image? <sup>36</sup> Since then these things cannot be gainsaid, you must be still and do nothing rashly; <sup>37</sup> for you have brought here these men, who are neither sacrilegious nor revilers of your goddess. <sup>38</sup> If then Demetrius and the craftsmen that are with him, have a plea against any one, court-days are held, and there are proconsuls, let them implead each other; <sup>39</sup> but if you are in pursuit of any further matter, it will be settled in the lawful assembly. <sup>40</sup> For we are in danger of being impeached about this day's riot, there being no ground on which we are able to give account of this gathering. <sup>41</sup> And on saying this he broke up the assembly.

And after the uproar was over, Paul, having summoned the disciples and taken a farewell, started on a journey to Macedonia. <sup>2</sup> And when he had traversed those quarters, and comforted them with much discourse, he came to Greece; <sup>3</sup> and when he had spent three months, on a plot being laid against him by the Jews as he was going to put to sea for Syria, a plan was laid of returning through Macedonia. <sup>4</sup> And there accompanied him as far as Asia Sopater, son of Pyrrhus, a Beroean, and of the Thessalonians Aristarchus and Secundus, and Gaius of Derbe, and Timotheus, and of Asia Tychicus and Trophimus. <sup>5</sup> These having gone forward waited for us at Troas; <sup>6</sup> we, however, set sail after the days of unleavened bread from Philippi, and came to Troas in five days' time, where we made a stay of seven days.

<sup>7</sup> And on the first day of the week, when we had assembled to break bread, Paul discoursed with them, going to set out on the morrow, and carried his discourse on till midnight; <sup>8</sup> and there were many lights in the upper room where they were assembled. And while sitting on the window, a young man, Eutychus by name, was overpowered with deep sleep,

as Paul was discoursing at great length, and being overcome by his sleep fell down from the third story, and was taken up dead. <sup>10</sup> But Paul went down and fell on him, and, having embraced him, said, Do not trouble yourselves, for his life is in him. <sup>11</sup> And when he had gone up, and broken the loaf and tasted it, and engaged for some time in talk till daybreak, in this sort he set out. <sup>12</sup> And they brought the youth alive, and were not a little comforted.

<sup>13</sup> We, however, having gone forward to the ship, put to sea for Assos, with a view to take Paul on board from that place; for so had he arranged, meaning himself to go by land. <sup>14</sup> And when he had met us at Assos, we took him on board and came to Mitylene, <sup>15</sup> and, having sailed thence, the ensuing day we arrived off Chios, and the next came alongside Samos, and, having stopped at Trogylium, the following day we came to Miletus, <sup>16</sup> for Paul had determined to pass Ephesus by on his voyage, that he might not have to spend time in Asia, for he was in haste, were it possible, to be at Jerusalem by the day of Pentecost. <sup>17</sup> And from Miletus he sent to Ephesus and summoned the elders of the church; <sup>18</sup> and when they came to him, he said to them, Yourselves know from the first day when I set foot in Asia, in what sort I have been with you the whole time, <sup>19</sup> being in bondservice to the Lord with all lowliness of mind, and tears, and trials that befel me by the plots of the Jews; <sup>20</sup> how I have not shrunk from conveying to you aught that was for your advantage, and teaching you in public and from house to house, <sup>21</sup> avouching both to Jews and Greeks repentance towards God and faith towards our Lord Jesus. <sup>22</sup> And now, lo, bound in the spirit I am on my way to Jerusalem, not knowing what things will encounter me there, <sup>23</sup> but that the Holy Spirit in every city avouches to me, saying, that bonds and distresses await me. <sup>24</sup> But I count my life of no value to myself, so I accomplish my race, and the service I received from the Lord Jesus, to avouch the gospel of the grace of God. <sup>25</sup> And now, lo, I know that you will no more

ὑπνῷ βαθεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλείον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω καὶ ἤρθη νεκρός. Καταβάς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ συμπεριλαβὼν εἶπε, Μὴ θορυβείσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. Ἀναβάς δὲ καὶ <sup>11</sup> κλάσας τὸν ἄρτον καὶ γενυσάμενος, ἐφ' ἱκανόν τε ὀμιλήσας ἄχρι αὐγῆς, οὕτως ἐξήλθεν. Ἦγαγον δὲ <sup>12</sup> τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως.

Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν <sup>13</sup> ἐπὶ τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεύειν. Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, <sup>14</sup> ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην, κακεῖθεν <sup>15</sup> ἀποπλεύσαντες τῇ ἐπιουσίᾳ κατητήσαμεν ἄντικρυ Χίου, τῇ δὲ ἑτέρα παρεβάλομεν εἰς Σάμον, καὶ μείναντες ἐν Τρωγυλίῳ τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον. κεκρίκει γὰρ ὁ Παῦλος παραπλεύσαι τὴν Ἐφεσον, <sup>16</sup> ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γάρ, εἰ δυνατόν εἴη αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα. Ἀπὸ δὲ τῆς <sup>17</sup> Μιλήτου πέμψας εἰς Ἐφεσον μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας· ὡς δὲ παρεγένοντο πρὸς <sup>18</sup> αὐτόν, εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, δουλεύων τῷ Κυρίῳ μετὰ <sup>19</sup> πάσης ταπεινοφροσύνης καὶ δακρῶν καὶ πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων, ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ μὴ <sup>20</sup> ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλήσι <sup>21</sup> τὴν εἰς Θεὸν μετάνοιαν καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν. Καὶ νῦν ἰδοὺ δεδεμένος ἐγὼ τῷ πνεύ- <sup>22</sup> ματι πορεύομαι εἰς Ἱερουσαλήμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς, πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον <sup>23</sup> κατὰ πόλιν διαμαρτύρεται μοι λέγον ὅτι δεσμὰ καὶ θλίψεις με μένουσιν. Ἀλλ' οὐδενὸς λόγου ποιοῦμαι <sup>24</sup> τὴν ψυχὴν τιμᾶν ἐμὰντῷ ὡς τελειῶσαι τὸν δρόμον μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. Καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε <sup>25</sup>

τὸ πρόσωπόν μου ὑμεῖς πάντες ἐν οἷς διήλθον κηρύσσων τὴν βασιλείαν. Διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. Προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπίσκοπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Κυρίου, ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. Ἐγὼ οἶδα ὅτι ἐσειλεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου, καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπανάσάμην μετὰ δακρύων νοθετῶν ἕνα ἕκαστον. Καὶ τὰ νῦν παρατίθεμαι ὑμᾶς τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι καὶ δοῦναι κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. Ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα· αὐτοὶ γινώσκετε ὅτι ταῖς χρεαίαις μου καὶ τοῖς οὐσι μετ' ἐμοῦ ὑπῆρέτησαν αἱ χεῖρες αὐταί. Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεῦναι τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, Μακάριόν ἐστι μᾶλλον δίδόναι ἢ λαμβάνειν. Καὶ ταῦτα εἶπών, θείς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσηύξατο. Ἰκανὸς δὲ κλαυθμὸς ἐγένετο πάντων, καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν, ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. Προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον. Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶν, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κακεῖθεν εἰς Πάταρα. Καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν· ἀναφανέντες δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. Ἀνευρόντες δὲ τοὺς μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ, οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν εἰς

see my face, you all among whom I have gone publishing the kingdom. <sup>26</sup> Wherefore I avouch to you this day, that I am clean from the blood of all, <sup>27</sup> for I have not shrunk from declaring to you the entire purpose of God. <sup>28</sup> Take heed to yourselves and the entire flock in which the Holy Spirit has made you overseers, to tend the church of the Lord, which he purchased through his own blood. <sup>29</sup> I know that there will enter after my departure grievous wolves among you, not sparing the flock; <sup>30</sup> and from among yourselves will there rise up men speaking crooked things, to draw away the disciples after them. <sup>31</sup> Wherefore keep watch, remembering that for three years, night and day, I never ceased warning each one of you with tears. <sup>32</sup> And now I leave you in trust with God and with the word of his grace, which is able to up-build and to bestow an inheritance among all the hallowed ones. <sup>33</sup> No one's silver or gold or apparel have I coveted; <sup>34</sup> yourselves know that to my wants and to those that were with me, these hands gave their service. <sup>35</sup> Every lesson have I shown you, that, toiling in this sort, we ought to come to the aid of the feeble, and to call to mind the words of the Lord Jesus, that he said himself, It is more blest to give than to receive. <sup>36</sup> And having said this, he kneeled down and prayed with them all. <sup>37</sup> And there was much weeping on the part of all, and they fell on Paul's neck and kissed him, <sup>38</sup> pained most of all at the word which he had spoken, that they were to see his face no more. And they escorted him to the ship.

And when it had come to pass that we tore ourselves from them and put to sea, we ran straight and came to Cos, and next day to Rhodes, and thence to Patara. <sup>2</sup> And, on finding a ship crossing to Phoenicia, we went aboard and put to sea, <sup>3</sup> and, having sighted Cyprus and left it on the left hand, we sailed for Syria and landed at Tyre, for there the ship was to discharge her cargo. <sup>4</sup> And when we had found out the disciples, we stayed there seven days; and they told Paul through the Spirit not to set

foot in Jerusalem. <sup>5</sup> And when it came to pass that we had stayed out the days, we set forth and were taking our journey, while they all with wives and children escorted us till we were outside the city: and having knelt down on the beach and prayed, <sup>6</sup> we took a farewell of each other and went on board the ship, and they returned home.

<sup>7</sup> We however despatched our voyage from Tyre and arrived at Ptolemais, and having greeted the brethren, stayed one day with them; <sup>8</sup> and next day we set out and came to Caesarea, and entering the house of Philip the evangelist, one of the seven, stayed with him. <sup>9</sup> This man had four maiden daughters that prophesied. <sup>10</sup> And while we were staying some days longer, there came down from Jerusalem a certain prophet, by name Agabus, <sup>11</sup> and when he had come to us and taken up Paul's girdle, he bound his own feet and hands, and said, Thus says the Holy Spirit, The man to whom this girdle belongs, will the Jews at Jerusalem thus bind and deliver him into the hands of the Gentiles. <sup>12</sup> And when we had heard this, both we and those on the spot besought him not to go up to Jerusalem. <sup>13</sup> And Paul answered, What are you doing, weeping and unmaning my heart? for I am ready not only to be bound but even to die at Jerusalem for the name of the Lord Jesus. <sup>14</sup> And when he would not comply, we were still, saying, The Lord's will be done. <sup>15</sup> And after these days we got ready our baggage and went up to Jerusalem; <sup>16</sup> and there went with us also some of the disciples from Caesarea, bringing one Mnason of Cyprus, a disciple of old standing, with whom we were to lodge.

<sup>17</sup> And on our arriving at Jerusalem, the brethren gladly welcomed us. <sup>18</sup> And next day Paul went in with us to James, and all the elders had arrived; <sup>19</sup> and when he had greeted them, he recounted severally what things God had done among the Gentiles through his service. <sup>20</sup> And they on hearing it glorified God, and said to him, Thou seest, brother, how many thousands of believers there are among the Jews, and all are zealous for

Ἱεροσόλυμα. <sup>7</sup> Ὅτε δὲ ἐγένετο ἐξαρτίσαι ἡμᾶς τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι ἀψησασάμεθα ἀλλήλους, καὶ ἀνέβημεν εἰς τὸ πλοῖον, ὅ ἐκέοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.

Ἱμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατ-  
ῆγησάμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς· τῇ δὲ 8  
ἐπαύριον ἐξελθόντες ἤλθομεν εἰς Καισάρειαν, καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν ἑπτά, ἐμείναμεν παρ' αὐτῷ. Τούτῳ δὲ 9  
ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι.  
Ἐπιμενόντων δὲ ἡμέρας πλείους, κατήλθε τις ἀπὸ 10  
τῆς Ἰουδαίας προφήτης ὀνόματι Ἀγαβος, καὶ ἔλθων 11  
πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δῆσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπε, Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, Τὸν ἄνδρα οὗ ἐστὶν ἡ ζῶνὴ αὐτῆ οὕτω δῆσουσιν εἰς Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν εἰς χεῖρας ἔθνῶν. Ὡς δὲ ἠκούσαμεν ταῦτα, 12  
παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. Ἀπεκρίθη τε ὁ Παῦλος, 13  
Τί ποιεῖτε κλαίοντες καὶ συνθρῆπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ. Μὴ πειθομένον δὲ αὐτοῦ, ἡσυχά- 14  
σαμεν εἰπόντες, Τοῦ Κυρίου τὸ θέλημα γινέσθω. Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαί- 15  
νομεν εἰς Ἱεροσόλυμα· συνῆλθον δὲ καὶ τῶν μαθητῶν 16  
ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσανι τινὶ Κυπρίῳ, ἀρχαίῳ μαθητῇ.

Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἀ- 17  
εδέξαντο ἡμᾶς οἱ ἀδελφοί. Τῇ δὲ ἐπίουση εἰσῆει 18  
ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι καὶ ἀσπασάμενος αὐτοὺς 19  
ἐξηγεῖτο καθ' ἐν ἑκάστον ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. Οἱ δὲ ἀκούσαντες 20  
ἐδόξαζον τὸν Θεόν, εἶπόν τε αὐτῷ, Θεωρεῖς, ἀδελφέ, πόσα μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων, καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι

21 κατηχήθησαν δὲ περὶ σοῦ ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωυσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα  
 22 μηδὲ τοῖς ἔθσει περιπατεῖν. Τί οὖν ἐστί; πάντως  
 23 ἀκούσονται ὅτι ἐλήλυθας. Τοῦτο οὖν ποίησον ὅ  
 24 σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν· τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς ἵνα ξυρῆσονται τὴν κεφαλὴν, καὶ γνώσονται πάντες ὅτι ὦν κατήχηται περὶ σοῦ, οὐδὲν ἐστί, ἀλλὰ στοι-  
 25 χεῖς καὶ αὐτὸς φυλάσσων τὸν νόμον. Περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν κρίναντες φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθουτον  
 26 καὶ αἶμα καὶ πνικτὸν καὶ πορνείαν. Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσήει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσ-  
 27 φορά. Ὡς δὲ ἐμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχεον πάντα τὸν ὄχλον καὶ  
 28 ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας, κρᾶζοντες, Ἄνδρες Ἰσραηλίται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχῇ διδάσκων, ἔτι τε καὶ Ἑλληνας εἰσήγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκε τὸν ἅγιον τό-  
 29 πον τούτου. Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον  
 30 ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος. Ἐκινήθη τε ἡ πόλις ὅλη καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ, καὶ ἐπιλαβόμενοι τοῦ Παύλου εἶλον αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. Ζητούντων τε αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς  
 32 σπείρης ὅτι ὅλη συγκέχεται Ἱερουσαλήμ, ὃς ἐξαιτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς· οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας ἐπάυσαντο τύπτοντες τὸν Παῦλον.  
 33 Τότε ἐγγίσαι ὁ χιλιάρχος ἐπελάβετο αὐτοῦ καὶ ἐκέλευσε δεθῆναι ἀλύσεισι δυοῖς, καὶ ἐπυθάνετο  
 34 τίς εἴη καὶ τί ἐστί πεποιηκός. Ἄλλοι δὲ ἄλλο

the Law: <sup>21</sup>but they have been taught to believe about thee, that thou teachest all the Jews among the Gentiles a revolt from Moses, bidding them not circumcise their children nor walk by the customs. <sup>22</sup>How then stands the matter? They will surely hear that thou hast come. <sup>23</sup>Do then this which we bid thee: we have four men who have a vow on them; <sup>24</sup>these take and undergo purification with them, and lay out costs on them, that they may have their heads shaven; and all will learn that there is no truth in the things which they have been taught to believe about thee, but that thou thyself too guidest thy steps in maintenance of the law. <sup>25</sup>But touching the Gentile believers, ourselves have sent word, laying down that they guard against that which has been offered to idols, and blood, and that which has been strangled, and whoredom. <sup>26</sup>Then Paul took the men, and having the next day undergone purification with them, was entering the temple, to make known the accomplishing of the days of the purification, until the offering had been offered in behalf of each one of them. <sup>27</sup>And when the seven days were coming to a close, the Jews from Asia, on seeing him in the temple, stirred all the people and laid hands on him, <sup>28</sup>crying out, Israelites, to the rescue: this is the man that everywhere teaches every one against the people and the law and this place, and besides brought even Greeks into the temple and has defiled this holy place. <sup>29</sup>For they had before seen with him in the city Trophimus the Ephesian, whom they thought that Paul had brought into the temple. <sup>30</sup>And the whole city was stirred, and the people ran together; and they laid hold on Paul and were dragging him outside the temple, and forthwith the doors were shut. <sup>31</sup>And while they were taking means to kill him, information came up to the tribune of the cohort, that the whole of Jerusalem was in uproar: <sup>32</sup>who at once took with him soldiers and centurions, and ran down to them; and they, on seeing the tribune and the soldiers, left off beating Paul. <sup>33</sup>Then the tribune came near and laid hold on him, and bade him be bound with two chains, and was asking who he was, and what he had done. <sup>34</sup>And they shouted in answer, some one thing, some another, among the crowd: but when he could not

gain certain knowledge on account of the uproar, he bade him be brought into the castle. <sup>35</sup>And when he reached the stairs, it happened that he was being carried by the soldiers on account of the violence of the crowd; <sup>36</sup>for the throng of the people followed, crying out, Away with him. <sup>37</sup>And when he was going to be brought into the castle, Paul says to the tribune, May I speak to thee? And he said, Canst thou speak Greek? <sup>38</sup>art thou not then the Egyptian who before these days stirred to revolt and led off into the wilderness the four thousand men of the assassins? <sup>39</sup>And Paul said, I am a Jew of Tarsus, a citizen of no mean city of Cilicia, and I beg of thee, give me leave to speak to the people. <sup>40</sup>And when he had given leave, Paul, standing on the stairs, beckoned with his hand to the people; and when a deep silence ensued, he addressed them in the Hebrew language, saying, <sup>1</sup>Brethren and fathers, listen to my defence which I now address to you. <sup>2</sup>And on hearing that he addressed them in the Hebrew language, they kept greater stillness. And he says, <sup>3</sup>I am a Jew, born at Tarsus in Cilicia, but brought up in this city, having been trained at the feet of Gamaliel according to a sound acquaintance with the law of our fathers; being zealous for God, as you all are to day, <sup>4</sup>so as to persecute this way to the death, binding and putting in prisons both men and women, <sup>5</sup>as the High Priest too bears me witness and all the elderhood: from whom having also received letters to the brethren, I was on my way to Damascus, to bring those also that were there, prisoners to Jerusalem. <sup>6</sup>And it happened to me while on my way and approaching Damascus, that about noon there suddenly flashed from heaven a great light around me; <sup>7</sup>and I fell to the ground and heard a voice saying to me, Saul, Saul, why dost thou persecute me? <sup>8</sup>And I answered, Who art thou, Lord? <sup>9</sup>And he said to me, I am Jesus the Nazarene, whom thou art persecuting. <sup>9</sup>And those that were with me saw the light and became afraid, but did not hear the voice of him that spoke

τι ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου δε αὐτοῦ γυνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. Ὅτε δὲ ἐγένετο ἐπὶ 35 τοὺς ἀναβαθμοὺς, συνέβη βασταῶσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου· ἠκολούθει 36 γὰρ τὸ πλῆθος τοῦ λαοῦ κρᾶζοντες, Αἶρε αὐτόν. Μέλλουν τε εἰσάγεσθαι εἰς τὴν παρεμβολήν ὁ Παῦλος 37 λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστί μοι εἰπεῖν πρὸς σέ; Ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις; οὐκ ἄρα 38 σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων; Εἶπε δὲ ὁ Παῦλος, 39 Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεύς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλήσαι πρὸς τὸν λαόν. Ἐπι- 40 τρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστῶς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τῇ Ἑβραϊδὶ διαλέκτῳ, λέγων, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου 22 τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας. Ἀκούσαντες δὲ ὅτι 2 τῇ Ἑβραϊδὶ διαλέκτῳ προσφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. Καὶ φησιν, Ἐγὼ μὲν εἰμι ἀπὸ 3 Ἰουδαίας, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ τοὺς πόδας Γαμαλιὴλ πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῴου νόμου, ζηλωτῆς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστὲ σήμερον, ὡς ταύτην τὴν ὁδὸν 4 ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας, ὡς καὶ ὁ ἀρχιερεὺς 5 μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον, παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκέισε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ ἵνα τιμωρηθῶσιν. Ἐγένε- 6 νετο δὲ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περι- αστράφαί φῶς ἰκανὸν περὶ ἐμέ, ἔπεσά τε εἰς τὸ ἔδα- 7 φος καὶ ἤκουσα φωνῆς λεγουμένης μοι, Σαοὺλ Σαοὺλ, τί με διώκεις; Ἐγὼ δὲ ἀπεκρίθην, Τίς εἶ, Κύριε; Εἶπέ 8 τε πρὸς με, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώ- κεις. Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς θεάσαντο, 9

10 τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. *Εἶπον δέ, Τί ποιήσω, Κύριε; Ὁ δὲ Κύριος εἶπε πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασκόν, κακεῖ σοι λαληθή-*

11 *σεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι. Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενοι ὑπὸ τῶν συνόντων μοι ἦλθον εἰς*

12 *Δαμασκόν. Ἀνανίας δέ τις, ἀνὴρ εὐλαβῆς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, ἔλθων πρὸς με καὶ ἐπιστὰς εἶπέ μοι, Σαοὺλ ἀδελφέ, ἀνάβλεψον. Καγὼ αὐτῇ τῇ*

14 *ᾧρα ἀνέβλεψα εἰς αὐτόν. Ὁ δὲ εἶπεν, Ὁ Θεὸς τῶν πατέρων ἡμῶν προχειρίσατό σε γυνῶνα τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι*

15 *φωνῆν ἐκ τοῦ στόματος αὐτοῦ, ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἐώρακας καὶ ἤκουσας.*

16 *Καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπολουσαι τὰς ἀμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ. Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ καὶ προσευχομένῳ μου ἐν τῷ ἱερῷ, γενέσθαι με*

18 *ἐν ἑκστάσει καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ, διότι οὐ παραδέξονται σου τὴν μαρτυρίαν περὶ ἐμοῦ. Καγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέραν*

20 *κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σε· καὶ ὅτε ἔξεχύνετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὸς καὶ συνευδοκῶν καὶ φυλάσσων*

21 *τὰ ἱμάτια τῶν ἀναιρῶντων αὐτόν. Καὶ εἶπε πρὸς με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.*

22 *Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπήρην τὴν φωνὴν αὐτῶν λέγοντες, Δίρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθῆκεν αὐτὸν ζῆν. Κρανυαζόντων τε αὐτῶν καὶ ῥιπτούντων τὰ ἱμάτια καὶ κοινορτόν*

24 *βαλλόντων εἰς τὸν ἀέρα, ἐκέλευσεν ὁ χιλιάρχος εἰσαγεσθαι αὐτὸν εἰς τὴν παρεμβολήν, εἶπας μαστιξῆν ἀετάζεσθαι αὐτόν, ἵνα ἐπιγῶ δι' ἣν αἰτίαν οὕτως*

25 *ἐπέφῳνον αὐτῷ. Ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμάσιν, εἶπε πρὸς τὸν ἐστῶτα ἑκατόνταρχον, Εἰ ἀνθρώπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστιξῆν;*

26 *Ἀκούσας δὲ ὁ ἑκατόνταρχος προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλε λέγων, Τί μέλλεις ποιεῖν; ὁ*

to me. <sup>10</sup>And I said, What shall I do, Lord? And the Lord said to me, Rise and go to Damascus, and there it will be told thee about all the things which it has been appointed thee to do. <sup>11</sup>And when I could not see clearly for the glory of that light, I came to Damascus, led by the hand by those that were with me. <sup>12</sup>And one Ananias, a Godfearing man according to the law, having witness borne to him by all the Jews that dwelt there, <sup>13</sup>came to me, and standing over me said, Brother Saul, regain sight. And I the selfsame hour looked upon him. <sup>14</sup>And he said, The God of our fathers made thee fit and ready to learn his will and see the Righteous One and hear a voice from his mouth; <sup>15</sup>because thou wilt be a witness for him to all men of the things which thou hast seen and heard. <sup>16</sup>And now why delayest thou? arise and have thyself baptised and thy sins washed away, calling on his name. <sup>17</sup>And it happened to me, on returning to Jerusalem, that while I was praying in the temple, I fell into a trance <sup>18</sup>and saw him saying to me, Make haste and leave Jerusalem quickly, because they will not receive thy witness about me. <sup>19</sup>And I said, Lord, they themselves know that I was imprisoning and scourging in the synagogues those that believed on thee; <sup>20</sup>and when the blood of Stephen thy witness was being shed, even I myself was standing close by and approving, and keeping the clothes of those that were killing him. <sup>21</sup>And he said to me, Depart, for I will send thee afar to Gentiles. <sup>22</sup>And they listened to him as far as this word, and raised their voice, saying, Away with such an one from the earth, for it is not fit that he should live. <sup>23</sup>And as they made outcry and tossed their mantles about and threw dust into the air, <sup>24</sup>the tribune bade him be brought into the castle, saying that he should be put to the question by scourging, that he might ascertain for what reason they in this way shouted at him. <sup>25</sup>And when they had put him on the stretch with the thongs, Paul said to the centurion that stood by, Is it allowed you to scourge a Roman and one uncondemned? <sup>26</sup>And on hearing this, the centurion went up to the tribune and brought word, saying, What are you going

to do? for this man is a Roman.  
 27 And the tribune came up and said to him, Tell me, art thou a Roman? And he said, Yes.  
 28 The tribune answered, I for a large sum purchased this citizenship. But Paul said, I however am even one by birth.  
 29 Forthwith then they left him that were going to put him to the question, and the tribune too was afraid of ascertaining that he was a Roman, and because he had bound him.

30 And on the morrow, wishing to gain certain knowledge why he was accused by the Jews, he set him free, and bade the chief priests and the entire sanhedrim assemble, and he brought Paul down and set him before them.  
 1 And looking steadily at the sanhedrim, Paul said, Brethren, I have led a life in all good conscience to God until this day.  
 2 But the high priest Ananias ordered those that stood by him, to give him a blow on the mouth.  
 3 Then Paul said to him, A blow will God give thee, whitewashed wall: and art thou sitting to try me according to the law, and biddest me receive a blow in breach of law?  
 4 And the bystanders said, Revilest thou the high priest of God?  
 5 And Paul said, I did not know, brethren, that there was a high priest; for it is written, Of a ruler of thy people thou shalt not speak ill.  
 6 But Paul, remarking that there was one part of Sadducees and the other of Pharisees, cried aloud in the sanhedrim, Brethren, I am a Pharisee, son of Pharisees: touching a hope even of a rising again of the dead am I on my trial.  
 7 And when he had spoken this, there arose a broil between the Pharisees and Sadducees, and the assemblage was divided:  
 8 for Sadducees say there is no resurrection, neither angel or spirit, but Pharisees avow both.  
 9 And there arose a great outcry, and scribes on the side of the Pharisees stood up and battled stoutly, saying, We find no harm in this man: and if a spirit spoke to him or an angel—  
 10 And when a great broil had arisen, the tribune, in fear lest Paul should be torn in pieces by them, bade the soldiery go down and carry him off from the midst of them, and convey him to the castle.  
 11 And the next night the Lord stood by him, and said, Take courage; for as thou hast avouched the things

γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι. Προσελθὼν δὲ 27  
 ὁ χιλιάρχος εἶπεν αὐτῷ, Λέγε μοι, σὺ Ῥωμαῖός εἶ;  
 Ὁ δὲ ἔφη, Ναί. Ἀπεκρίθη ὁ χιλιάρχος, Ἐγὼ πολ- 28  
 λῷ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. Ὁ  
 δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι. Εὐθέως 29  
 οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνε-  
 τάξειν· καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγνοὺς ὅτι  
 Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν δεδεκώς.

Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλές, τὸ 23  
 τί κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν καὶ  
 ἐκέλευσε συνελθεῖν τοὺς ἀρχιερεῖς καὶ πάν τὸ συν-  
 ἔδριον, καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.  
 Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν, Ἄνδρες 1  
 ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολιτευμαι  
 τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. Ὁ δὲ ἀρχιερεὺς Ἀνα- 2  
 νίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ  
 στόμα. Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε, Τύπτειν σε 3  
 μέλλει ὁ Θεός, τοῖχε κεκοινιαμένε· καὶ σὺ κἀθὼ κρίνων  
 με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύ-  
 πτεσθαι; Οἱ δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ 4  
 Θεοῦ λοιδορεῖς; Ἐφη τε ὁ Παῦλος, Οὐκ ἤδειν, ἀδελ- 5  
 φοί, ὅτι ἐστὶν ἀρχιερεὺς· γέγραπται γάρ, Ἄρχοντα  
 τοῦ λαοῦ σου οὐκ ἔρεις κακῶς. Γνοὺς δὲ ὁ Παῦλος 6  
 ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φα-  
 ρισαίων, ἔκραζεν ἐν τῷ συνεδρίῳ, Ἄνδρες ἀδελφοί,  
 ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων· περὶ ἐλπίδος καὶ  
 ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. Τούτο δὲ αὐτοῦ 7  
 λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ Σαδ-  
 δουκαίων, καὶ ἐσχίσθη τὸ πλῆθος· Σαδδουκαῖοι μὲν 8  
 γὰρ λέγουσι μὴ εἶναι ἀνάστασιν μηδὲ ἄγγελον μήτε  
 πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφοτέρα.  
 Ἐγένετο δὲ κραυγὴ μεγάλη, καὶ ἀναστάντες γραμμα- 9  
 τεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες,  
 Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ  
 πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος— Πολλῆς δὲ γενο- 10  
 μένης στάσεως, εὐλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῆ  
 ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα κατα-  
 βὰν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν ἄγειν τε εἰς τὴν  
 παρεμβολήν. Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστάς αὐτῷ ὁ 11  
 Κύριος εἶπε, Θάρσει· ὡς γὰρ διεμαρτύρω τὰ περὶ



ἐμοῦ εἰς Ἱερουσαλήμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

- 12 Γενομένης δὲ ἡμέρας, ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες μῆτε φαγεῖν μῆτε πιεῖν ἕως οὐ ἀποκτείνωσι τὸν Παῦλον. Ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν ποιησάμενοι, οἵτινες προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις εἶπον, Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι ἕως οὐ ἀποκτείνωμεν τὸν Παῦλον. Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως καταγάγῃ αὐτὸν εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἔγγισαι αὐτὸν ἔτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν. Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἔνδρον, παραγεγόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλε τῷ Παύλῳ. Προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατονταρχῶν ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον, ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ. Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλιάρχον καὶ φησιν, Ὁ δέσμιος Παῦλος προσκαλεσαμένος με ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαί σοι. Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο, Τί ἐστὶν ὃ ἔχεις ἀπαγγεῖλαί μοι; Εἶπε δὲ, ὅτι, οἱ Ἰουδαῖοι συνέθετο τοῦ ἐρωτῆσαί σε ὅπως αὔριον τὸν Παῦλον καταγάγῃς εἰς τὸ συνέδριον ὡς μέλλον τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. Σὺ οὖν μὴ πεισθῆς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μῆτε φαγεῖν μῆτε πιεῖν ἕως οὐ ἀνέλωσιν αὐτόν, καὶ νῦν εἰσὶν ἔτοιμοι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίσκον, παραγγείλας μηδεὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς με. Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατονταρχῶν εἶπεν, Ἐτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἵππεῖς ἑβδομήκοντα καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός, κτήνη τε παραστήσαι, ἵνα ἐπιβιβάσασατες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα, γράψας ἐπιστολὴν

concerning me at Jerusalem, so must thou bear witness also at Rome.

<sup>12</sup> And when it was day, the Jews, banding together, laid a curse on themselves, saying that they would neither eat nor drink till they had killed Paul. <sup>13</sup> And there were more than forty that had combined in this oath: <sup>14</sup> and they came to the chief priests and the elders, and said, We have laid a heavy curse on ourselves, to taste nothing till we have killed Paul. <sup>15</sup> Now then do you with the sanhedrim give notice to the tribune that he bring him down to you, as if going to frame a more searching judgment on his matters: we however, before he comes near, are ready to despatch him. <sup>16</sup> But, on hearing of the waylaying, Paul's sister's son came, and entering the castle brought word to Paul: <sup>17</sup> and, calling to him one of the centurions, Paul said, Bring this young man to the tribune, for he has something to report to him. <sup>18</sup> He then took him with him and brought him to the tribune, and says, The prisoner Paul called me to him, and asked me to bring this young man to thee as having something to tell thee. <sup>19</sup> And the tribune, taking him by the hand and retiring apart, asked, What is it that thou hast to report to me? <sup>20</sup> And he said, The Jews have agreed to ask thee to bring down Paul to-morrow, as if thou wert going to make a more searching inquiry about him. <sup>21</sup> Do not thou then comply with them, for there waylay him of them more than forty men, who have laid a curse on themselves, neither to eat nor drink till they have despatched him, and are now ready, awaiting the promise from thee. <sup>22</sup> The tribune then sent away the young man with a charge, to tell out to no one that thou hast conveyed this information to me. <sup>23</sup> And having summoned two of the centurions, he said, Get ready two hundred soldiers to march as far as Caesarea, and seventy horsemen and two hundred spearmen at the third hour of the night: <sup>24</sup> and he bade them furnish beasts to mount Paul and bring him safe to Felix the governor, <sup>25</sup> writing a letter

cast in the following shape. <sup>26</sup> Claudius Lysias to the most excellent governor Felix, health. <sup>27</sup> This man, when seized by the Jews and on the point of being killed by them, I came up with my soldiery and rescued, on learning that he was a Roman; <sup>28</sup> and wishing to ascertain the reason why they impeached him, I brought him down to their sanhedrim: <sup>29</sup> whom I found to be impeached on matters of debate of their law, but open to no impeachment deserving death or imprisonment. <sup>30</sup> And when a plot had been disclosed to me, as about to be laid against the man, I at once sent him to thee, with a charge to the accusers also, themselves to tell their tale before thee.

<sup>31</sup> The soldiers then, according to the order given them, took up Paul and brought him by night to Antipatris; <sup>32</sup> and on the morrow, leaving the horsemen to travel on with him, returned to the castle: <sup>33</sup> and they, when they had entered Caesarea and handed the letter to the governor, placed Paul also before him. <sup>34</sup> And when he had read the letter, and had asked of what province he was, and learnt that he was from Cilicia, <sup>35</sup> I will hear thee out, said he, whenever thy accusers also shall arrive—bidding him be kept in Herod's palace.

And after five days there came down the high priest Ananias with the elders and an orator, one Tertullus; and these laid information before the governor against Paul. <sup>2</sup> And Tertullus began to accuse him when called, saying, Since we enjoy a great amount of peace by thy means, and amendments are being brought about for this nation through thy forethought <sup>3</sup> both in all matters and places, we welcome it, most excellent Felix, with all thankfulness: <sup>4</sup> but, that I may not trespass on thee at too great length, I beseech thee to listen to us in a short address, of thy courtesy. <sup>5</sup> For having found this man a bane, and a stirrer of broils among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes—<sup>6</sup> one that tried to profane even the temple, of whom we also made seizure; <sup>7</sup> from whom thou wilt be able by thy own sifting to gain knowledge touching all these charges which we make against him. <sup>8</sup> And the Jews also combined in the charge,

περιέχουσαν τὸν τύπον τούτου. Κλαύδιος Λυσίας 26 τῷ κρατίστῳ ἡγεμόνι Φήλικι χαιρεῖν. Τὸν ἄνδρα 27 τούτου συλληφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα ἀναιρεῖσθαι ὑπὲρ αὐτῶν ἐπιστάς σὺν τῷ στρατεύματι ἐξεϊλόμην αὐτόν, μαθὼν ὅτι Ῥωμαῖός ἐστι βουλόμενός 28 τε ἐπιγνώναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, ὃν εὔρον ἐγκαλού- 29 μενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔχοντα ἐγκλημα. Μηνυθείσης δὲ 30 μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἕσσεσθαι, ἐξαιτῆς ἔπεμψα πρὸς σε, παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν αὐτοὺς ἐπὶ σοῦ.

Οἱ μὲν οὖν στρατιῶται κατὰ τὸ διατεταγμένον αὐ- 31 τοῖς ἀναλαβόντες τὸν Παῦλον ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα, τῇ δὲ ἐπαύριον ἐάσαντες τοὺς 32 ἵππεῖς ἀπέρχεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν· οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν 33 καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ. Ἀναγνοὺς δὲ καὶ ἐπερωτήσας 34 ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας, Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί 35 σου παραγένωνται· κελύσας ἐν τῷ πραιτωρίῳ Ἡρώδου φυλάσσεσθαι αὐτόν.

ΜΕΤΑ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς 24 Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινός, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν 2 ὁ Τέρτυλλος λέγων, Πολλῆς εἰρήνης τυγχάνοντες διὰ 3 σοῦ καὶ κατορθωμάτων γινομένου τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας πάντῃ τε καὶ πανταχοῦ, ἀποδεχόμεθα, κράτιστε Φήλιξ, μετὰ πάσης εὐχαριστίας. Ἴνα δὲ 4 μὴ ἐπὶ πλείον σε ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. Εὐρόντες γὰρ τὸν 5 ἄνδρα τούτου λοιμὸν καὶ κινουῦντα στάσεις πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἰρέσεως, ὃς καὶ τὸ ἱερόν ἐπέ- 6 ρασε βεβηλώσαι, ὃν καὶ ἐκρατήσαμεν, παρ' οὗ δυνήσῃ 8 αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ. Συνεπέθευτο δὲ καὶ οἱ 9

- 10 Ἰουδαῖοι φάσκοντες ταῦτα οὕτως ἔχειν. Ἀπεκρίθη τε ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθύμως τὰ περὶ ἐμαυτοῦ ἀπολογουμαι, 11 δυναμένου σου ἐπιγνώσαι ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι δεκαδύο ἀφ' ἧς ἀνέβην προσκυνήσων εἰς Ἱερουσαλήμ. Καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον ἢ ἐπισύστασιν ποιούντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν πόλιν, οὐδὲ παραστήσαι δύναται περὶ ὧν νυνὶ κατηγοροῦσί μου. Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδόν, ἣν λέγουσιν αἱρεῖσιν, οὐτὰ λατρεύω τῷ πατρὶ φθῶ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς προφήταις γεγραμμένοις, 15 ἐλπίδα ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσθαι δικαίων τε καὶ ἀδίκων. Ἐν τούτῳ καὶ αὐτὸς ἀσκῶ ἀπρόσκοπον συνειδήσιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διὰ παντός. Δὶ ἐτῶν δὲ πλείονων ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου παρεγενόμην καὶ προσφοράς, ἐν οἷς εὐρόν με ἡγισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς ἔδει ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρὸς ἐμέ, ἢ αὐτοὶ οὗτοι εἰπάτωσαν, τί εἶρον ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου, ἢ περὶ μῆς ταύτης φωνῆς ἧς ἔκραξα ἐν αὐτοῖς ἐστῶς, ὅτι, περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν. 22 Ἀνεβάλετο δὲ αὐτοὺς ὁ Φήλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἶπας, Ὅταν Λυσίας ὁ χιλιάρχος καταβῆ, διαγνώσομαι τὰ καθ' ὑμᾶς διαταξάμενος τῷ ἑκατοντάρχη τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.
- 24 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φήλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ οὕσῃ Ἰουδαία μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως. Διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος, ἔμβοσος γενόμενος ὁ Φήλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου, καιρὸν δὲ μεταλαβὼν μετακαλέσομαι

averring that these things were so. <sup>10</sup> And Paul answered, when the governor had beckoned to him to speak, Knowing that for many years thou hast been a judge for this nation, I cheerfully plead in defence of myself; <sup>11</sup> since thou art able to ascertain, that there are not more than twelve days since I went up to Jerusalem to worship. <sup>12</sup> And neither in the temple did they find me debating with any one or gathering a crowd, nor in the synagogues nor in the city, <sup>13</sup> neither are they able to bring proof touching the charges which they now bring against me. <sup>14</sup> But I avow this to thee, that according to the way—which they call a sect—so do I worship the God of my fathers, believing all things that are written in the law and the prophets; <sup>15</sup> having a hope towards God, which these themselves too entertain, that there is to be arising again both of righteous and unrighteous. <sup>16</sup> On this ground I myself too make it a task to have a clear conscience both towards God and towards men at all times. <sup>17</sup> Now after some years I arrived to bestow alms for my nation and make offerings; <sup>18</sup> in the discharge of which they found me purified in the temple, not with crowd nor with uproar: but some Jews from Asia—<sup>19</sup> who ought to have been here before thee and lay a charge, in case they had aught against me: <sup>20</sup> or let these themselves say what wrong dealing they found in me when I stood before the sanhedrim, <sup>21</sup> other than touching this one speech which I cried aloud while standing among them, About a rising of the dead am I on my trial to-day before you. <sup>22</sup> But Felix put them off, being thoroughly acquainted with the way, saying, Whenever Lysias the tribune shall come down, I will come to a judgment on your matters—<sup>23</sup> giving orders to the centurion that he should be in safe keeping and have easy treatment, and not to forbid any of his friends to do him kind service. <sup>24</sup> And after some days Felix, arriving with his wife Drusilla who was a Jewess, sent for Paul and heard him about the faith in Christ. <sup>25</sup> And as he discoursed about righteousness and self-control and the judgment to come, Felix was alarmed, and answered, This time go thy way:

when again I find a reasonable time, I will call for thee—<sup>26</sup> at the same time also hoping that money would be given him by Paul; on which account he also very often sent for him and conversed with him. <sup>27</sup> And when full two years were passed, Felix had as a successor Porcius Festus; and, wishing to do the Jews a pleasure, Felix left Paul a prisoner.

Festus then, at his entrance on the province, after three days went up to Jerusalem from Caesarea; <sup>2</sup> and the chief priests and the heads of the Jews laid information before him against Paul, and besought him, <sup>3</sup> asking a boon against him, that he would send for him to Jerusalem, waylaying to despatch him in the road. <sup>4</sup> Festus then answered, that Paul was in safe keeping at Caesarea, and himself was going to take his departure soon. <sup>5</sup> Let then those, says he, that are of importance among you, go down at the same time, and whatever fault there is in this man, accuse him of it. <sup>6</sup> And when he had made a stay among them of not more than eight or ten days, he went down to Caesarea, and on the morrow, taking his seat on the tribunal, bade Paul be brought. <sup>7</sup> And when he had arrived, the Jews who had come down from Jerusalem, stood round, advancing many heavy charges which they were unable to prove. <sup>8</sup> While Paul pleaded in answer, Neither against the law of the Jews nor against the temple nor against Caesar have I done any wrong. <sup>9</sup> But Festus, wishing to do the Jews a pleasure, said in answer to Paul, Are you willing to go up to Jerusalem and there stand your trial on these matters before me? <sup>10</sup> And Paul said, At the tribunal of Caesar am I standing, where I ought to be on my trial. The Jews I have in no way wronged, as thou too art coming to know full well. <sup>11</sup> If then I am in the wrong and have done anything deserving death, I demur not to die; but if there is no truth in the charges which these make against me, no one can surrender me to their pleasure: I appeal to Caesar. <sup>12</sup> Then Festus, when he had talked with his council, answered, To Caesar thou hast appealed: to Caesar thou shalt go. <sup>13</sup> And after some days Agrippa the king and Bernice arrived at

σε ἅμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ 26  
ὑπὸ τοῦ Παύλου· διὸ καὶ πυκνότερον αὐτὸν μετα-  
πεμπόμενος ὠμίλει αὐτῷ. Διευτίας δὲ πληρωθείσης, 27  
ἔλαβε διάδοχον ὁ Φήλιξ Πορκιον Φήστον· θέλων τε  
χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φήλιξ κατέλιπε  
τὸν Παῦλον δεδεμένον.

ΦΗΣΤΟΣ οὖν ἐπιβὰς τῇ ἐπαρχίᾳ μετὰ τρεῖς 25  
ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας, ἐνε- 2  
φάνισάν τε αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰου-  
δαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν αἰτού- 3  
μενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτὸν εἰς  
Ἱερουσαλήμ, ἐνέδραν ποιούντες ἀνελεῖν αὐτὸν κατὰ  
τὴν ὁδόν. Ὁ μὲν οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι 4  
τὸν Παῦλον εἰς Καισάρειαν, ἑαυτὸν δὲ μέλλειν ἐν  
τάχει ἐκπορεύεσθαι. Οἱ οὖν ἐν ὑμῖν, φησί, δυνατοὶ 5  
συγκαταβάντες, εἴ τί ἐστιν ἐν τῷ ἀνδρὶ τούτῳ, κατη-  
γορεύωσαν αὐτοῦ. Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας 6  
οὐ πλείους ὀκτὼ ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ  
ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε τὸν Παῦ-  
λον ἀσθῆναι. Παραγενομένου δὲ αὐτοῦ, περιέστησαν 7  
οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ  
καὶ βαρέα αἰτιώματα καταφέροντες, ἃ οὐκ ἴσχυον ἀπο-  
δεῖξαι, τοῦ Παύλου ἀπολογουμένου, ὅτι, οὔτε εἰς τὸν 8  
νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καί-  
σαρά τι ἤμαρτον. Ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαί- 9  
οις χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε,  
Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς ἐκεῖ περὶ τούτων κρι-  
θῆναι ἐπ' ἐμοῦ; Εἶπε δὲ ὁ Παῦλος, Ἐπὶ τοῦ βήματος 10  
Καίσαρος ἐστὼς εἰμι, οὐ με δεῖ κρῖνεσθαι. Ἰουδαί-  
ους οὐδὲν ἠδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγνώσκεις.  
Εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ 11  
παιριτοῦμαι τὸ ἀποθανεῖν. εἰ δὲ οὐδὲν ἐστὶν ὧν οὐ-  
τοι κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς χαρί-  
σασθαι. Καίσαρα ἐπικαλοῦμαι. Τότε ὁ Φῆστος 12  
συλλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη, Καί-  
σαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.  
Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ 13  
βασιλεὺς καὶ Βερνίκη κατήνησαν εἰς Καισάρειαν

14 ἀσπασόμενοι τὸν Φῆστον. Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων, Ἀνὴρ τις ἐστὶ καταλελειμμένος

15 ὑπὸ Φήλικος δέσμιος, περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην·

16 πρὸς οὓς ἀπεκρίθη ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαί τινα ἄνθρωπον πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς τόπον τε ἀπο-

17 λογίας λάβοι περὶ τοῦ ἐγκλήματος. Συνελθόντων οὖν ἐνθάδε, ἀναβολῆν μηδεμίαν ποιησάμενος, τῇ ἑξῆς καθίσας ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι

18 τὸν ἄνδρα· περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον ὧν ὑπερούουν ἐγώ, ζητήματα δὲ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν καὶ περὶ τίνος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν

20 ὁ Παῦλος ζῆν. Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτων ζήτησιν ἔλεγον, εἰ βούλοιο πορεύεσθαι εἰς Ἱεροσόλυμα κάκει κρῖνεσθαι περὶ τούτων. Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι

22 αὐτὸν ἕως οὗ ἀναπέμφω αὐτὸν πρὸς Καίσαρα. Ἀγρίππας δὲ πρὸς τὸν Φῆστον, Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Αὔριον, φησίν, ἀκούσῃ αὐτοῦ.

23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον σὺν τε χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἑξοχὴν τῆς πόλεως, καὶ κελεύσαντος τοῦ

24 Φῆστου, ἦχθη ὁ Παῦλος. Καὶ φησιν ὁ Φῆστος, Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συμπαρόντες ἡμῶν ἄνδρες, θεωρεῖτε τούτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἐν τε Ἱεροσολύμοις καὶ ἐν-

25 θάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. Ἐγὼ δὲ καταλαβόμενος μηδὲν ἄξιον αὐτὸν θανάτου πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σε-

26 βαστόν, ἔκρινα πέμπειν· περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω διὸ προήγαγον αὐτὸν ἐφ' ἡμῶν καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως,

Caesarea to greet Festus. <sup>14</sup> And while they were making a stay of some days there, Festus laid before the king an account of Paul's matters, saying, There is a man left behind by Felix as a prisoner, <sup>15</sup> about whom, when I was at Jerusalem, the chief priests and the elders of the Jews laid information, asking judgment against him: <sup>16</sup> to whom I answered, that it is not a custom with the Romans to surrender any man on a plea, before that the accused have his accusers face to face, and have room given for defence touching the impeachment. <sup>17</sup> When then they had assembled here, without any delaying, the next day I took my seat on the tribunal and bade the man be brought: <sup>18</sup> around whom when the accusers had taken their stand, they brought no charge of the sort which I surmised, <sup>19</sup> but had against him some matters of debate about their own religious rule, and about one Jesus that was dead, whom Paul averred to be alive. <sup>20</sup> And when I was at a loss as regards the debate on these matters, I asked whether he was willing to go to Jerusalem and there be put on his trial about these things. <sup>21</sup> But when Paul made appeal that he should be kept for the judgment of Augustus, I bade him be kept until I should send him on to Caesar. <sup>22</sup> And Agrippa said to Festus, I should like to hear the man myself. To-morrow, says he, thou shalt hear him.

<sup>23</sup> On the morrow then, when Agrippa had come and Bernice with much parade, and they had entered the place of hearing with both tribunes and men of highest rank in the city, at the bidding of Festus Paul was brought. <sup>24</sup> And Festus says, King Agrippa, and all that are here with us, you see this man, about whom the whole body of the Jews made suit to me both at Jerusalem and here, crying aloud that he ought to live no longer. <sup>25</sup> But I, having clearly ascertained that he had done nothing deserving death, and the man himself too having appealed to Augustus, have determined to send him: <sup>26</sup> about whom I have nothing certain to write to the sovereign; wherefore I have brought him forth before you, and chiefly before thee, king Agrippa, that when the

inquest has been made, I may have somewhat to write; <sup>27</sup> for it seems to me unreasonable when sending a prisoner not to state also the charges against him.

And Agrippasaid to Paul, Leave is given thee to speak about thyself. Then Paul stretched out the hand and made defence. <sup>28</sup> Touching all the matters on which I am impeached by the Jews, king Agrippa, I deem myself happy in having before thee to make a defence to-day, <sup>29</sup> chiefly as regards thy being well acquainted with all the customs and matters of debate among the Jews: wherefore I beg thee to listen to me with forbearance. <sup>30</sup> My way of life then from my youth, which from the first was among my nation and at Jerusalem, know all the Jews, <sup>31</sup> having before-hand knowledge of me from early times—were they willing to bear witness—that I lived according to the strictest sect of our religion, a Pharisee. <sup>32</sup> And now in assurance of the promise made to the fathers by God am I standing on my trial: <sup>33</sup> at which promise our twelve tribes, earnestly worshipping night and day, hope to arrive; about which hope I am impeached by the Jews. <sup>34</sup> Why is it deemed a thing beyond belief with you that God raises the dead? <sup>35</sup> I then thought with myself that I ought to take many means against the name of Jesus the Nazarene; <sup>36</sup> which thing I also did at Jerusalem, and both many of the saints did I shut up in prisons, having received the authority from the chief priests, and gave a verdict against them when they were put to death: <sup>37</sup> and in all the synagogues, often chastising them, I was forcing them to blaspheme; and, being beyond measure mad against them, I was pursuing them even as far as the outlying cities. <sup>38</sup> On which business when on my way to Damascus with authority and free warrant from the chief priests, <sup>39</sup> at midday I saw, O king, a light from heaven above the brightness of the sun, flashing round me and those that were travelling with me: <sup>40</sup> and when we had all fallen to the ground, I heard a voice speaking to me in the Hebrew language, Saul, Saul, why art thou persecuting me? it is hard for thee to kick against goads. <sup>41</sup> And I said, Who

τῆς ἀνακρίσεως γενομένης, σχῶ τί γράψω· ἄλογον 27 γάρ μοι δοκεῖ πέμποντα δέσμιον μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημάαι.

'ΑΓΡΙΠΠΑΣ δὲ πρὸς τὸν Παῦλον ἔφη, 26 'Ἐπιτρέπεται σοι περὶ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο ἐκτείνας τὴν χεῖρα. Περὶ 2 πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ 'Αγρίππα, ἡγήμαι ἐμαυτὸν μακάριον ἐπὶ σοῦ μέλ- 3 σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητη- 4 μάτων διὸ δέομαι μακροθύμως ἀκοῦσαί μου. Τὴν 4 μὲν οὖν βίωσίν μου ἐκ νεότητος τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν τε Ἱεροσολύμοις ἴσασι πάντες Ἰουδαῖοι, προγινώσκοντές με ἄνωθεν, ἐὰν 5 θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρε- 6 σιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. Καὶ 6 οὖν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἐπαγγελίας γενο- 7 μένης ὑπὸ τοῦ Θεοῦ ἔσθηκα κρινόμενος, εἰς ἣν τὸ δωδεκάφυλλον ἡμῶν ἐν ἐκτενεῖα νύκτα καὶ ἡμέραν 7 λατρεῦον ἐλπίζει κατανηθῆσαι· περὶ ἧς ἐλπίδος ἐγ- 8 καλοῦμαι ὑπὸ Ἰουδαίων. Τί ἄπιστον κρίνεται παρ' 8 ὑμῖν εἰ ὁ Θεὸς νεκροὺς ἐγείρει; Ἐγὼ μὲν οὖν 9 ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζω- 10 ραίου δεῖν πολλὰ ἐναντία πράξαι· ὃ καὶ ἐποίησα ἐν 11 Ἱεροσολύμοις, καὶ πολλοὺς τε τὸν ἅγιον ἐγὼ ἐν φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξου- 12 σίαν λαβών, ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆ- 13 φον, καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμω- 14 ρῶν αὐτοὺς ἠνάγκαζον βλασφημεῖν, περισσῶς τε ἐμμαινόμενος αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς ἕξω πό- 15 λεις. Ἐν οἷς πορευόμενος εἰς τὴν Δαμασκὸν μετ' 12 ἐξουσίας καὶ ἐπιτροπῆς τῶν ἀρχιερέων, ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν 13 λαμπρότητα τοῦ ἡλίου περιλάμβαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους· πάντων τε καταπεσόντων 14 ἡμῶν εἰς τὴν γῆν ἤκουσα φωνὴν λαλοῦσαν πρὸς με τῇ Ἑβραϊδὶ διαλέκτῳ, Σαοὺλ, Σαοὺλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζεις. Ἐγὼ δὲ εἶπα, 15

16 *Τίς εἶ, Κύριε ; Ὁ δὲ Κύριος εἶπεν, Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις. Ἀλλὰ ἀνάστηθι καὶ στήθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαι σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες ὧν τε ὀφθήσομαί σοι, ἔξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἔθνῶν εἰς οὓς ἐγὼ ἀποστέλλω σε, ἀνοίξαι ὀφθαλμοὺς αὐτῶν τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κλήρον ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ. Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθής τῇ οὐρανίῳ ὀπτασίᾳ, ἀλλὰ τοῖς ἐν Δαμασκῷ πρώτος τε καὶ Ἱεροσολύμοις εἰς πασάν τε τὴν χώραν τῆς Ἰουδαίας καὶ τοῖς ἔθνεσιν ἀπήγγελλον μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεὸν ἄξια τῆς μετανοίας ἔργα πράσσοντας. Ἐνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρώντο διαχειρίσασθαι. Ἐπικουρίας οὖν τυχὼν τῆς ἀπὸ τοῦ Θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφήται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωυσῆς, εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλει καταγγέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσι.*

24 *Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλη τῇ φωνῇ φησί, Μαῖνη, Παῦλε· τὰ πολλά σε γράμματα εἰς μαῖαν περιτρέπει. Ὁ δέ, Οὐ μαίνομαι, φησί, κράτιστε Φῆστε, ἀλλὰ ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι· ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις ; οἶδα ὅτι πιστεύεις. Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον, Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι. Ὁ δὲ Παῦλος, Βυξαιμῆν ἂν τῷ Θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ὁποῖος καὶ γὰρ εἰμι, παρὲκτὸς τῶν δεσμῶν τούτων.*

30 *Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἦ τε Βερνίκη*

*art thou, Lord? And the Lord said, I am Jesus, whom thou art persecuting. <sup>16</sup> But rise and stand upon thy feet, for it is for this that I have appeared to thee, to fit thee as a servant, and a witness both of the things which thou hast seen, and of those where-in I shall appear to thee, <sup>17</sup> rescuing thee from the people and the Gentiles; to whom I send thee, <sup>18</sup> to open their eyes that they may turn from darkness to light and from the power of Satan to God, so as to get forgiveness of sins and a lot among those that have been hallowed by faith in me. <sup>19</sup> Whence, king Agrippa, I was not disobedient to the heavenly vision; <sup>20</sup> but both to those at Damascus, in the first place, and at Jerusalem, and over the entire country of Judea, and to the Gentiles did I convey a message, to repent and turn to God engaged in works worthy of repentance. <sup>21</sup> It was on account of these doings that the Jews seized me in the temple and endeavoured to despatch me. <sup>22</sup> Having then found aid from God, until this day do I stand witnessing both to small and great, saying nothing else than what both the prophets and Moses spoke as things that were to come to pass; <sup>23</sup> that the Christ was to be a sufferer, that he was to be the first to announce, by a rising of the dead, light both to the people and the Gentiles.*

*<sup>24</sup> And while he was thus making defence, Festus says with a loud voice, Thou art mad, Paul; thy much learning is driving thee to madness. <sup>25</sup> But he says, I am not mad, most excellent Festus, but am uttering words of truth and soberness: <sup>26</sup> for well acquainted is the king with these matters, whom I also address with frank speech, for I am assured that not one of these matters is unknown to him, for this thing was not done in a corner. <sup>27</sup> Believest thou, king Agrippa, the prophets? I know that thou believest. <sup>28</sup> And Agrippa said to Paul, Almost art thou persuading me to become a Christian. <sup>29</sup> And Paul said, I would to God that not only thou but all that hear me to day, might become both almost and altogether such as even I am, bating these bonds.*

*<sup>30</sup> And the king rose, and the governor and Bernice and those that sat*

with them, <sup>31</sup> and on retiring they talked to each other, saying, 'This man is engaged in nothing deserving death or imprisonment. <sup>32</sup> And Agrippa said to Festus, 'This man might have been discharged, had he not appealed to Caesar.'

And when it had been settled that we should set sail for Italy, they handed over Paul and some other prisoners to a centurion, by name Julius, of the Augustan cohort. <sup>2</sup> And going on board a ship of Adramyttium, bound for the coasts of Asia, we put to sea, there being with us Aristarchus, a Macedonian of Thessalonica. <sup>3</sup> And the next day we landed at Sidon; and Julius treated Paul kindly, and gave him leave to go to his friends and find refreshment. <sup>4</sup> And thence putting to sea we sailed under Cyprus, because the winds were contrary; <sup>5</sup> and having sailed across the waters of Cilicia and Pamphylia, we arrived at Myra in Lycia; <sup>6</sup> and there the centurion, finding a ship of Alexandria sailing for Italy, put us on board it. <sup>7</sup> And in some days' time, sailing slowly and hardly arriving off Cnidus, as the wind baffled us, we sailed under Crete off Salmone, <sup>8</sup> and hardly coasting it, we came to a place called Fair Havens, near which was a city, Lasea. <sup>9</sup> And when some time had been spent and the voyage was now unsafe, because even the fast was now gone by, Paul advised, <sup>10</sup> saying to them, 'My men, I see that the voyage must be with foul weather, and much damage not only of the cargo and the ship but also of our lives. <sup>11</sup> But the centurion rather lent an ear to the master and the owner of the ship than to the things spoken by Paul: <sup>12</sup> and since the harbour was unsuited for wintering, the greater part laid a plan to put to sea from that place, with the thought of being able to reach Phoenice and there winter, which is a harbour of Crete, looking south-west and north-west. <sup>13</sup> And when a south wind blew gently, thinking that they had achieved their purpose, they got under way and coasted Crete close in shore. <sup>14</sup> But not long after there burst on it a boisterous wind, called Euroaquilo, <sup>15</sup> and when the ship was caught and could not bear up

καὶ οἱ συγκαθήμενοι αὐτοῖς, καὶ ἀναχωρήσαντες ἐλάλουν 31 πρὸς ἀλλήλους λέγοντες, ὅτι, οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. Ἀγρίππας δὲ 32 τῷ Φῆστῳ ἔφη, Ἀπολεῦσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος εἰ μὴ ἐπικέκλητο Καίσαρα.

Ἦσ δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, 27 παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἐτέρους δεσμώτας ἑκατοντάρχη ὀνόματι Ἰουλίῳ σπείρης Σεβαστῆς. Ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ μέλλοντι πλεῖν 2 τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνοιο Θεσσαλονικέως. Τη 3 τε ἐτέρα κατήχθημεν εἰς Σιδῶνα, φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψε πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας τυχεῖν. Κάκειθεν ἀνα- 4 χθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους, τὸ τε πέλαγος τὸ κατὰ τὴν Κιλικίαν 5 καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς Μύρα τῆς Λυκίας, κάκει εὐρῶν ὁ ἑκατοντάρχης πλοίου 6 Ἀλεξανδρινὸν πλεόν εἰς τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς αὐτό. Ἐν ἰκαναῖς δὲ ἡμέραις βραδυπλοοῦντες 7 καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσέωντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμόνην, μόλις τε παραλεγόμενοι αὐτὴν ἔλθομεν εἰς 8 τόπον τινα καλούμενον Καλοὺς λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία. Ἰκανοῦ δὲ χρόνου διαγενομένου καὶ 9 ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοῦς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθῆναι, παρήγει ὁ Παῦλος, λέγων 10 αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσθαι τὸν πλοῦν. Ὁ δὲ 11 ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ μᾶλλον ἐπέειθετο ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις· ἀνευ- 12 θέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείονες ἔθεντο βουλὴν ἀναχθῆναι ἐκεῖθεν, εἰ πως δύναιτο κατανήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον. Ὑποπνεύσαντος δὲ νότου, δόξαντες τῆς προθέ- 13 σως κεκρατηκῆναι, ἄραυτες ἄσπον παρελέγοντο τὴν Κρήτην. Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος 14 τυφωνικὸς ὁ καλούμενος εὐρακύλων· συναρπασθέντος 15



16 δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμῆν τῷ  
 17 ἀνέμῳ, ἐπιδόντες ἐφερόμεθα, ἠσιῶν δέ τι ὑποδρα-  
 18 μόντες καλούμενον Κλαύδην ἰσχύσαμεν μόλις περι-  
 19 κρατεῖς γενέσθαι τῆς σκάφης, ἣν ἄραντες βοηθείαις  
 20 ἐχρῶντο, ὑποζωνύοντες τὸ πλοῖον· φοβούμενοί τε μὴ  
 21 εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως  
 22 ἐφέροντο. Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἑξῆς  
 23 ἐκβολὴν ἐποιούοντες, καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευ-  
 24 ἦν τοῦ πλοίου ἐρρίψαμεν· μήτε δὲ ἡλίον μήτε ἄστρων  
 25 ἐπιφανούντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ  
 26 ὀλίγον ἐπικειμένον, λοιπὸν περιηρέϊτο ἐλπίς πᾶσα τοῦ  
 27 σώζεσθαι ἡμᾶς. Πολλῆς τε ἀσιτίας ὑπαρχούσης, τό-  
 28 τε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, Ἔδει μὲν,  
 29 ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς  
 30 Κρήτης κερδησαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.  
 31 Καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γάρ  
 32 ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ πλοίου· παρ-  
 33 ἔσθη γάρ μοι ταύτη τῇ νυκτὶ τοῦ Θεοῦ οὐ εἰμί, ᾧ καὶ  
 34 λατρεύω, ἄγγελος λέγων, Μὴ φοβοῦ, Παῦλε· Καί-  
 35 σαρί σε δεῖ παραστῆναι, καὶ ἰδοὺ κεχάρισται σοι ὁ  
 36 Θεὸς πάντας τοὺς πλείονας μετὰ σοῦ. Διὸ εὐθυμεῖτε,  
 37 ἄνδρες· πιστεύω γάρ τῳ Θεῷ ὅτι οὕτως ἔσται καθ' ὃν  
 38 τρόπον λελαλήθαι μοι· εἰς νῆσον δέ τινα δεῖ ἡμᾶς  
 39 ἐκπεσεῖν.  
 40 Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυξὲ ἐπεγένετο, διαφε-  
 41 ρομένων ἡμῶν ἐν τῷ Ἀδρία, κατὰ μέσον τῆς νυκτὸς  
 42 ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν, καὶ  
 43 βολίσαντες εὗρον ὄργυιὰς εἴκοσι, βραχὺ δὲ διαστήσαν-  
 44 τες καὶ πάλιν βολίσαντες εὗρον ὄργυιὰς δεκαπέντε·  
 45 φοβούμενοί τε μὴ που κατὰ τραχεῖς τόπους ἐκπέσωμεν,  
 46 ἐκ πρύμνης ρίψαντες ἀγκύρας τέσσαρας εὐχοντο ἡμε-  
 47 ραν γενέσθαι. Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ  
 48 πλοίου καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασ-  
 49 σαν προφάσει ὡς ἐκ πύργου μελλόντων ἀγκύρας ἐκ-  
 50 τείνειν, εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχη καὶ τοῖς  
 51 στρατιώταις, Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς  
 52 σωθῆναι οὐ δύνασθε. Τότε ἀπέκοψαν οἱ στρατιῶται  
 53 τὰ σχοινία τῆς σκάφης καὶ εἴασαν αὐτὴν ἐκπεσεῖν.  
 54 Ἀχρι δὲ οὗ ἡμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ  
 55 Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, Τεσσα-

against the wind,<sup>16</sup> we gave in, and  
 let ourselves drive, and, running  
 under an isle called Clauda, we  
 were hardly able to secure the  
 boat; <sup>17</sup> which when they had hoist  
 up, they employed stays, under-  
 girding the ship; and fearing lest  
 they should drift on the Syrtis,  
 they lowered the mainsail, and  
 let themselves drive as they were.  
<sup>18</sup> And as we were sorely storm-  
 tossed, the next day they threw  
 cargo overboard, <sup>19</sup> and on the  
 third we cast off with our own  
 hands the tackling of the ship;  
<sup>20</sup> and when neither sun nor stars  
 had shone for some days, and no  
 light storm lay on us, thencefor-  
 ward all hope of our being saved  
 was being taken away. <sup>21</sup> And  
 when there had been much fast-  
 ing, then Paul took his stand in  
 the midst of them and said, You  
 should, my men, have followed  
 my advice, and not have put to  
 sea from Crete and brought on  
 yourselves this foul weather and  
 the damage. <sup>22</sup> And now I advise  
 you to be cheerful, for loss of life  
 will there be none from among you,  
 but of the ship: <sup>23</sup> for therestood by  
 me this night a messenger of the  
 God whose I am and to whom I  
 pay worship, <sup>24</sup> saying, Fear not,  
 Paul; before Caesar must thou  
 make appearance, and, lo, God has  
 made a grant to thee of all that  
 sail with thee. <sup>25</sup> Wherefore cheer,  
 my men, for I trust God that so  
 it will be, just as it has been told  
 me: <sup>26</sup> but we must drift on some  
 island.  
<sup>27</sup> And when the fourteenth  
 night had come on as we were  
 driven about in the Adriatic, at  
 midnight the sailors surmised that  
 they were nearing some land, <sup>28</sup> and  
 having sounded found twenty fa-  
 thoms, and, having gone a little  
 way further and again sounded,  
 found fifteen fathoms; <sup>29</sup> and fear-  
 ing lest we should drift on a rug-  
 ged coast, they cast from the stern  
 four anchors, and eagerly wished  
 for daylight to come. <sup>30</sup> And as  
 the sailors were taking means to  
 escape from the ship, and had  
 lowered the boat into the sea, un-  
 der cover as if going to carry  
 out anchors from the foreship,  
<sup>31</sup> Paul said to the centurion and  
 the soldiers, Unless these stay in  
 the ship, yourselves cannot be  
 saved. <sup>32</sup> Then the soldiers cut off  
 the ropes of the boat and let it  
 drift away. <sup>33</sup> And just as day  
 was going to break, Paul besought

all to take food, saying, While on the outlook for this fourteen<sup>th</sup> day, you are still fasting, taking no refreshment: <sup>34</sup>wherefore I beseech you to take food, for this concerns your safety; for from the head of none of you will a hair be lost. <sup>35</sup>And having said this and taken a loaf, he gave thanks to God before all, and having broken it began to eat: <sup>36</sup>and all became cheerful, and themselves also took food. <sup>37</sup>And we were in all on board the ship two hundred and seventy-six souls. <sup>38</sup>And when we had taken food enough, they lightened the ship, throwing the corn into the sea. <sup>39</sup>But when it was day, they did not know the land, but remarked a creek having a level beach, on which they were minded, if possible, to run the ship; <sup>40</sup>and casting the anchors loose they left them in the sea, at the same time slackening the rudder-bands; and having hoist the topsail, bore down to the beach; <sup>41</sup>and lighting on a spot with sea on both sides, they ran the ship ashore; and the fore-ship having grounded stuck fast, but the stern was going to pieces with the lashing of the sea. <sup>42</sup>And on the part of the soldiers there was a plan to kill the prisoners, lest any one should swim out and escape; <sup>43</sup>but the centurion, wishing to save Paul, kept them from their purpose, and bade that those who could swim, should leap off first and get to land, <sup>44</sup>and the rest, some on planks, others on some things from the ship. And in this way it came to pass that all got safe to land.

And when we had got safe, then we ascertained that the island was called Melita. <sup>2</sup>And the barbarians shewed us no trilling kindness, for they lighted a fire and sheltered us all, on account of the rain at the time, and on account of the cold. <sup>3</sup>And when Paul had put together a faggot and laid it on the fire, a viper glided out from the heat and fastened on his hand. <sup>4</sup>But when the barbarians saw the venomous creature hanging from his hand, they said to each other, Surely this man is a murderer, whom, though escaped from the sea, Justice forbids to live. <sup>5</sup>He shook off then the creature into the fire and felt no harm: <sup>6</sup>but they were looking for his becoming swollen or falling down suddenly dead. When

ρεσκαϊδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσπιτοι διατελεῖτε, μηδὲν προσλαβόμενοι· διὸ παρακαλῶ ὑμᾶς **34** μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδεὶς γὰρ ὑμῶν θριξὶ ἀπὸ τῆς κεφαλῆς ἀπολείται. Εἶπας δὲ ταῦτα καὶ λαβὼν ἄρ- **35** τον εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων καὶ κλάσας ἤρξατο ἐσθίειν· εὐθυμοὶ δὲ γενόμενοι πάντες καὶ **36** αὐτοὶ προσελάβοντο τροφῆς. Ἡμεθα δὲ αἱ πᾶσα **37** ψυχὰι ἐν τῷ πλοίῳ διακόσια ἑβδομήκοντα ἕξ. Κο- **38** ρεσθέντες δὲ τροφῆς ἐκούφισαν τὸ πλοῖον ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. Ὅτε δὲ ἡμέρα ἐγένετο, **39** τὴν γῆν οὐκ ἐπεγίνωσκον, κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν ἐβουλεύοντο εἰ δυνατὸν ἐξῶ- **40** σαι τὸ πλοῖον· καὶ τὰς ἀγκύρας περιελόντες εἶων εἰς **41** τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων, καὶ ἐπάραντες τὸν ἀρτέμωνα τῇ πνεούσῃ κατείχον εἰς τὸν αἰγιαλόν· περίπεσοντες δὲ εἰς τόπον διθάλασ- **42** στον ἐπέκειλαν τὴν ναῦν, καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλετος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας. Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώ- **43** τας ἀποκτείνωσι, μὴ τις ἐκκολυμβήσας διαφύγῃ· ὁ δὲ **44** ἔκατοντάρχης βουλόμενος διασῶσαι τὸν Παῦλον ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν ἀπορρίψαντας πρῶτους ἐπὶ τὴν γῆν ἐξίέναι, καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν οὓς δὲ **44** ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου. Καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι Μελίτη ἡ **28** νῆσος καλεῖται. Οἱ τε βάρβαροι παρεῖχον οὐ τὴν τυ- **2** χούσαν φιλανθρωπίαν ἡμῶν· ἀνάψαντες γὰρ πυρὰν προσελάβοντο πάντας ἡμᾶς διὰ τὸν ἕτον τὸν ἐφεστώτα καὶ διὰ τὸ ψύχος. Συστρέψαντος δὲ τοῦ Παύλου φρυ- **3** γάνων τι πλήθος καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἀπὸ τῆς θερμῆς διεξεληθούσα καθήψε τῆς χειρὸς αὐτοῦ. Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς **4** χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον, Πάντως φονεὺς ἐστίν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν. Ὁ μὲν οὖν ἀποτιναξά- **5** μενος τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν· οἱ δὲ **6** προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν

ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων καὶ  
 7 θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μετα-  
 8 φιλοφρόνως ἐξένισεν. Ἐγένετο δὲ τὸν πατέρα τοῦ  
 Ποπλίου πυρετοῖς καὶ δυσεντερίῳ συνεχόμενον κατα-  
 9 νος, ἐπιθείς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. Τοῦτου δὲ  
 10 γενομένου, καὶ οἱ λοιποὶ οἱ ἐν τῇ νήσῳ ἔχοντες ἀσθε-  
 νείας προσήρχοντο καὶ ἑθεραπεύοντο, οἱ καὶ πολλαῖς  
 τιμαῖς ἐτίμησαν ἡμᾶς καὶ ἀναγομῆνοι ἐπέθεντο τὰ πρὸς  
 τὰς χρείας.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακε-  
 χειμακότη ἐν τῇ νήσῳ, Ἀλεξανδρινῷ, παρασήμῳ Διοσ-  
 12 κούροις. Καὶ καταχθέντες εἰς Συρακούσας ἐπεμείνα-  
 13 μεν ἡμέρας τρεῖς, ὅθεν περιελθόντες κατητήσαμεν εἰς  
 Ῥήγιον· καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου,  
 14 δευτεραῖοι ἦλθομεν εἰς Ποτιόλους, οὗ εὐρόντες ἀδελ-  
 φοὺς παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμείναι ἡμέρας ἑπτά·  
 15 καὶ οὕτως εἰς τὴν Ῥώμην ἦλθομεν. Κάκειθεν οἱ  
 ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἦλθον εἰς ἀπάν-  
 τησιν ἡμῖν ἄχρι Ἀππίου φόρου καὶ Τριῶν ταβερνῶν,  
 οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ Θεῷ ἔλαβε  
 θάρσος.

16 Ὅτε δὲ εἰσήλθομεν εἰς Ῥώμην, ἐπετράπη τῷ  
 Παύλῳ μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν  
 17 στρατιώτῃ. Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέ-  
 σασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συν-  
 18 ελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς, Ἐγώ, ἄνδρες  
 ἀδελφοί, οὐδὲν ἑναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι  
 τοῖς πατέροισι, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην  
 19 εἰς τὰς χεῖρας τῶν Ῥωμαίων, οἵτινες ἀνακρίναντές με  
 ἐβούλοντο ἀπολῦσαι διὰ τὸ μηδεμίαν αἰτίαν θανάτου  
 20 ὑπάρχειν ἐν ἐμοί· ἀντιλεγόντων δὲ τῶν Ἰουδαίων,  
 ἠναγκάσθη ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔ-  
 21 νου μου ἔχων τι κατηγορεῖν. Διὰ ταύτην οὖν τὴν  
 αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι· ἔνε-  
 κεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην  
 21 περίκειμαι. Οἱ δὲ πρὸς αὐτὸν εἶπον, Ἡμεῖς οὔτε

however they had been looking for a long time and saw nothing strange befalling him, they changed their minds, and said he was a god. <sup>7</sup>And in the neighbourhood of that spot were lands belonging to the chief man of the island, by name Publius, who gave us welcome and entertained us kindly three days. <sup>8</sup>And it happened that the father of Publius lay ill with fever and dysentery, to whom Paul having gone in and prayed, laid his hands on him and healed him. <sup>9</sup>And when this was done, the rest too in the island that had ailments, came to him and were cured: <sup>10</sup>who also bestowed on us many tokens of regard, and loaded us, when we put to sea, with the things suited to our wants.

<sup>11</sup>And after three months we put to sea in a ship of Alexandria which had wintered in the island, with the Dioscuri for its ensign. <sup>12</sup>And having landed at Syracuse we stayed three days: <sup>13</sup>whence we rounded and reached Rhegium, and a south wind having come on after one day, on the second we came to Puteoli, <sup>14</sup>where finding brethren we were besought to stay with them seven days; and in this way we came to Rome. <sup>15</sup>And from thence the brethren, having heard of our matters, came to meet us as far as Appii Forum and Three Taverns: on seeing whom Paul thanked God and took courage.

<sup>16</sup>And when we had entered Rome, leave was given Paul to stay in quarters of his own with the soldier that guarded him. <sup>17</sup>And it came to pass that after three days he called together the chief of the Jews; and when they had met, he said to them, I, brethren, when I had done nothing against the people and the customs of the fathers, was delivered up a prisoner from Jerusalem into the hands of the Romans; <sup>18</sup>and they, having arraigned me, wished to discharge me, because there was no plea of death in me: <sup>19</sup>but when the Jews spoke against it, I was forced to appeal to Caesar, not as having any charge to lay against my nation. <sup>20</sup>For this reason then I begged to see and address you, for it is for the sake of the hope of Israel that I wear this chain. <sup>21</sup>And they said to him, We neither received letters about thee from Judea, nor did any one of the brethren on arriv-

ing bring word or say anything ill about thee: <sup>22</sup> but we think it due that we should hear from thee what thou thinkest, for with regard to this sect it is known to us that everywhere it is spoken against. <sup>23</sup> And when they had appointed him a day, many came to him to his lodging, to whom he unfolded matters, avouching the kingdom of God, and endeavouring to persuade them about Jesus both from the law of Moses and the prophets, from morning till evening. <sup>24</sup> And some lent ear to the things spoken, and some disbelieved, <sup>25</sup> and, being at disagreement with each other, they took their departure, when Paul had spoken one word, Well did the Holy Spirit speak through Esaias the prophet to our fathers, <sup>26</sup> saying, Go to this people and say, With hearing will you hear and shall not understand, and seeing you will see and not discern: <sup>27</sup> for the heart of this people has become gross, and with their ears they hear dully, and their eyes have they closed, lest they should see with their eyes and hear with their ears and understand with their heart, and return, and I should heal them. <sup>28</sup> Be it then known to you, that to the Gentiles has this saving work of God been sent forth: they will also listen.

<sup>30</sup> And he abode two whole years in a hired dwelling of his own, and welcomed all that came in to him, <sup>31</sup> publishing the kingdom of God, and teaching the things touching the Lord Jesus Christ with entire frankness of speech, free from all hindrance.

γράμματα ἐδεξάμεθα περὶ σοῦ ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι περὶ σοῦ πονηρόν· ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστόν ἐστὶν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται. Ταξάμενοι δὲ αὐτῷ ἡμέραν ἤκουον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυρούμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ ἀπὸ τοῦ νόμου Μωυσέως καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. Καὶ οἱ μὲν ἐπίειθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν· ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπῆλθον, εἰπόντος τοῦ Παύλου ῥῆμα ἕν, ὅτι, Καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἠσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν, λέγων, Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπὸν, Ἀκοῆ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε· ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μή ποτε ἴδωσι τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶ ἀκούσωσι καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι, καὶ ἰάσομαι αὐτούς. Γνωστόν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον τοῦ Θεοῦ· αὐτοὶ καὶ ἀκούσονται.

Ἐμεινε δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπέδεχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν, κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρηγορίας ἀκολύτως.

# ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

## THE EPISTLE OF PAUL TO THE ROMANS.

ΠΑΥΛΟΣ δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστο-  
 2 λος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, ὃ προεπη-  
 γείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις,  
 3 περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος  
 4 Δαυὶδ κατὰ σάρκα, τοῦ ὀρισθέντος υἱοῦ Θεοῦ ἐν  
 δυνάμει κατὰ πνεῦμα ἀγιωσύνης ἐξ ἀναστάσεως νεκ-  
 5 ρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, δι' οὗ ἐλά-  
 βομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν  
 6 πᾶσι τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ἐν οἷς  
 7 ἐστὲ καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, πᾶσι τοῖς  
 οὔσω ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς ἀγίοις·  
 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ  
 κυρίου Ἰησοῦ Χριστοῦ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ  
 Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν  
 9 καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. Μάρτυς γάρ μου  
 ἐστὶν ὁ Θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ  
 εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν  
 10 ὑμῶν ποιῶμαι, πάντοτε ἐπὶ τῶν προσευχῶν μου  
 δεόμενος εἶ πως ἤδη ποτὲ εὐδοθήσομαι ἐν τῷ θελή-  
 11 ματι τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς· ἐπιποθῶ γὰρ  
 ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν  
 12 εἰς τὸ στηριχθῆναι ὑμᾶς, τοῦτο δέ ἐστι συμπαρακλη-  
 θῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν τε  
 καὶ ἐμοῦ.

13 Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις  
 προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ  
 δεῦρο, ἵνα τιὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς  
 14 καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. Ἐλλησί τε καὶ

Paul, a bond-servant of Jesus Christ, a called apostle, set apart for God's gospel, <sup>2</sup>which he had before promised through his prophets in holy scriptures, <sup>3</sup>about his Son—born of David's seed as to flesh, <sup>4</sup>marked out with might as Son of God as to Spirit of holiness by resurrection of the dead—Jesus Christ our Lord; <sup>5</sup>through whom we received grace and apostleship in order to obedience of belief in all the nations, in behalf of his name; <sup>6</sup>among whom are you too, called ones of Jesus Christ: <sup>7</sup>to all that in Rome are beloved of God, to called saints: grace to you and peace from God our Father and our Lord Jesus Christ.

<sup>8</sup>In the first place I thank my God through Jesus Christ concerning you all, that your faith is told out in the whole world. <sup>9</sup>For my witness is God, to whom I do worship with my spirit in the gospel of his Son, how unceasingly I make a remembrance of you, <sup>10</sup>ever entreating at the time of my prayers, if so be I shall at last by the will of God be sped to come to you: <sup>11</sup>for I long to see you, that I may impart to you some spiritual endowment, so that you may become steadfast; <sup>12</sup>and that is, to share in comfort among you through the faith which is in each other, both yours and mine.

<sup>13</sup>But I would not have you ignorant, brethren, that I often purposed to come to you, but I have been hindered hitherto, that I might have some fruit among you too, as also in the other nations. <sup>14</sup>Both to Greeks and

barbarians, both to sage and fool-  
ish am I a debtor. <sup>15</sup> Thus there  
is as far as lies with me, readiness  
to preach the gospel to you too  
that are at Rome; <sup>16</sup> for I am not  
ashamed of the gospel, for it is  
might of God unto salvation for  
every believer, both to Jew, in the  
first place, and to Greek: <sup>17</sup> for  
righteousness of God is revealed  
in it, from faith unto faith, ac-  
cording as it is written, But the  
righteous one shall live from faith.

<sup>18</sup> For wrath of God is reveal-  
ed from heaven against all un-  
godliness and unrighteousness of  
men, that overbear the truth  
with unrighteousness: <sup>19</sup> because  
what may be known of God, is a  
manifest matter with them, for  
God made it manifest to them.

<sup>20</sup> For the unseen things of him  
are fairly seen from the creation  
of the world, in being understood  
by means of his handyworks,  
namely, both his everlasting  
might and godhead, so that they  
should be inexcusable; <sup>21</sup> because  
that, on gaining knowledge of  
God, they did not glorify him  
as God nor gave him thanks, but  
became vain in their reasonings,  
and their senseless heart was  
darkened. <sup>22</sup> Professing to be  
sages they became fools, <sup>23</sup> and  
disguised the glory of the in-  
corruptible God under a resem-  
blance of corruptible man's like-  
ness, and of winged and four-  
footed and creeping creatures.  
<sup>24</sup> Wherefore God gave them over  
in the lusts of their hearts to  
uncleanness, so as to debase their  
bodies with each other, <sup>25</sup> inas-  
much as they had changed the  
truth of God by their belying,  
and gave awe and worship to the  
creature rather than the Creator,  
who is blessed for ever. Amen.

<sup>26</sup> On this account God gave  
them over to debased affections;  
for both their females exchanged  
the natural use for the unnatural,  
<sup>27</sup> and, in like manner, the males  
too, leaving the natural use of  
the female, fired in their lustful-  
ness towards each other, males  
with males working out unseem-  
liness, and getting in themselves  
the due requital of their mis-  
guidance. <sup>28</sup> And according as  
they disdained to keep God in  
acquaintance, God gave them  
over to a worthless mind, to do  
the things which are unsuitable;  
<sup>29</sup> being filled with all unright-  
eousness, villainy, over-reaching,

βαρβάρους, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί. 15  
Οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ  
εὐαγγελισσθαι· οὐ γὰρ ἐπίαισχύνομαι τὸ εὐαγγέ- 16  
λιον, δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ  
τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι  
δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ 17  
πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος  
ἐκ πίστεως ζήσεται.

Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ 18  
πάντα ἀσβείαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν  
ἀλήθειαν ἐν ἀδικία κατεχόντων, διότι τὸ γνωστὸν 19  
τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ Θεὸς γὰρ  
αὐτοῖς ἐφάνερωσε. Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ 20  
κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθοράται,  
ἧ τε αἰδιος αὐτοῦ δύναμις καὶ θεϊότης, εἰς τὸ  
εἶναι αὐτοὺς ἀναπολογήτους, διότι γνόντες τὸν Θεὸν 21  
οὐχ ὡς Θεὸν ἐδόξασαν ἢ ἠγαπήθησαν, ἀλλ' ἐμα-  
ταιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκο-  
τίστη ἡ ἀσύνετος αὐτῶν καρδιά. Φάσκοντες εἶναι 22  
σοφοὶ ἐμωράνθησαν, καὶ ἠλλαξαν τὴν δόξαν τοῦ 23  
ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀν-  
θρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἐρπε-  
τῶν. Διὸ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπι- 24  
θυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ  
ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς, οὔτινες 25  
μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει,  
καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρά  
τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶ-  
νας· ἀμήν.

Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη 26  
ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν  
φυσικὴν χρῆσιν εἰς τὴν παρά φύσιν, ὁμοίως τε 27  
καὶ οἱ ἄρσενες ἀφέροντες τὴν φυσικὴν χρῆσιν τῆς θη-  
λείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους,  
ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι,  
καὶ τὴν ἀντιμισθίαν ἣν ἔδει, τῆς πλάνης αὐτῶν ἐν  
ἐανοτοῖς ἀπολαμβάνοντες. Καὶ καθὼς οὐκ ἐδοκίμασαν 28  
τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς  
εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, πεπλη-  
ρωμένους πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ, 29

μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας·  
 30 ψιθυριστάς, καταλάλους, θεοστυγείς, ὑβριστάς,  
 ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦ-  
 31 σιν ἀπειθείς, ἀσυνέτους, ἀσυνθέτους, ἀστόργους,  
 32 ἀνελεήμονας, οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπι-  
 γνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσουντες ἄξιοι θανάτου  
 εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνεν-  
 δοκοῦσι τοῖς πράσσοσιν.

2 ΔΙΟ ἀναπολόγητος εἶ, ὃ ἄνθρωπε πᾶς ὁ κρίνων,  
 ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρί-  
 2 νεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. Οἶδαμεν  
 δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν  
 3 ἐπὶ τοὺς τὰ τοιαῦτα πράσσουντας. Δογίζη δὲ  
 πούτο, ὃ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα  
 πράσσουντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ  
 4 κρίμα τοῦ Θεοῦ; ἢ τοῦ πλοῦτου τῆς χρηστότη-  
 τος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας  
 καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ  
 5 εἰς μετάνοιάν σε ἄγει, κατὰ δὲ τὴν σκληρότητά  
 σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ  
 ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιο-  
 6 κρισίας τοῦ Θεοῦ; ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ  
 7 ἔργα αὐτοῦ, τοῖς μὲν καθ' ὑπόμοιήν ἔργου ἀγα-  
 θοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι ζωὴν  
 8 αἰώνιον· τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι μὲν  
 τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, ὀργὴν καὶ  
 9 θυμὸς, θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν  
 ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου  
 10 τε πρῶτον καὶ Ἑλλήνου· δόξα δὲ καὶ τιμὴ καὶ  
 εἰρήμη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰου-  
 11 δαίφ τε πρῶτον καὶ Ἑλλήνι· οὐ γάρ ἐστι  
 12 προσωποληψία παρὰ τῷ Θεῷ. Ὅσοι γὰρ ἀνό-  
 μως ἤμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι  
 13 ἐν νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται· οὐ  
 γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ Θεῷ,  
 14 ἀλλ' οἱ ποιηταὶ νόμου δικαιοθήσονται· ὅταν γὰρ  
 ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου  
 ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσὶ  
 15 νόμος, οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου  
 γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσῃς

wickedness; rife with spite, blood-  
 shed, strife, guile, rancour; whis-  
 perers,<sup>30</sup> backbiters, Godhaters, de-  
 spiteful, haughty, boastful, devisers  
 of mischiefs, disobedient to parents,  
<sup>31</sup>senseless, faithless, heartless, piti-  
 less; <sup>32</sup>such as having become ac-  
 quainted with the righteous award  
 of God, that those who practise such  
 things deserve death, not only do  
 them, but also have fellow feeling  
 with those that practise them.

Wherefore thou art inexcusable,  
 thou man that judgest, whoever  
 thou art; for wherein thou art judg-  
 ing thy neighbour, thou condemnest  
 thyself, for thou art practising the  
 same things, thou that judgest.  
<sup>2</sup>But we know that the judgment of  
 God is truly aimed at those that  
 practise such things. <sup>3</sup>And art thou  
 counting on this, thou man that  
 judgest those that practise such  
 things and art thyself doing them,  
 that thou wilt escape the judgment  
 of God? <sup>4</sup>or dost thou scorn the  
 riches of his kindness and endurance  
 and forbearance, in ignorance that  
 the kind dealing of God is leading  
 thee on to repentance, <sup>5</sup>and that, ac-  
 cording to thy stubbornness and un-  
 repentant heart, thou art storing for  
 thyself wrath on a day of wrath and  
 revealing of God's righteous doom?  
<sup>6</sup>who shall make requital to each one  
 according to his works, <sup>7</sup>to those that,  
 by steady maintenance of good work-  
 ing, are endeavouring after glory  
 and honour and incorruption, ever-  
 lasting life: <sup>8</sup>but for men of strife,  
 and that disobey the truth but  
 obey unrighteousness, there come  
 anger and wrath, <sup>9</sup>distress and an-  
 guish, upon every soul of man that  
 works ill, both of Jew, in the first  
 place, and of Greek; <sup>10</sup>but glory  
 and honour and peace to every one  
 that works good, both to Jew, in  
 the first place, and to Greek; <sup>11</sup>for  
 there is no regard of the person  
 with God. <sup>12</sup>For as many as have  
 sinned without being under law,  
 shall without law even perish; and  
 as many as have sinned under law,  
 shall be judged by means of law;  
<sup>13</sup>for it is not the hearers of law  
 that are righteous with God, but  
 the doers of law will be justified:  
<sup>14</sup>for whenever nations which have  
 not a law, do naturally the things  
 of the Law, these, though hav-  
 ing no law, are a law for them-  
 selves, <sup>15</sup>since they evince the mat-  
 ter of the Law as a thing written  
 on their hearts, while their con-  
 science blends its witness, and their

thoughts are one with another accusing or even pleading excuse,<sup>16</sup> at a day when God shall judge the hidden things of mankind, according to my gospel, through Jesus Christ.

<sup>17</sup>But if thou hast the name of Jew, and art resting on a law, and priding thyself in God,<sup>18</sup> and learnest his will, and approvest the things of higher worth, gaining lessons from the Law,<sup>19</sup> and art assured that thyself art a guide of blind ones, a light of those that are in darkness,<sup>20</sup> a corrector of fools, a teacher of babes, having in the Law the shaping out of knowledge and truth:<sup>21</sup> thou then that teachest another, dost thou not teach thyself? thou that preachest not to steal, dost thou steal? <sup>22</sup>thou that forbiddest adultery, dost thou commit adultery? thou that loatest the idols, dost thou commit robbery on things sacred? <sup>23</sup>thou that pridest thyself in a law, art thou through thy transgression of the Law dishonouring God? <sup>24</sup>for the name of God is blasphemed on your account among the heathen, just as it is written.

<sup>25</sup>For circumcision brings advantage, if thou put law in practice; but if thou be a transgressor of law, thy circumcision has become uncircumcision. <sup>26</sup>If then the uncircumcision keep the ordinances of the Law, will not his uncircumcision be reckoned for circumcision? <sup>27</sup>and the natural uncircumcision while discharging the Law, will judge thee that, with letter and circumcision, art without a transgressor of law. <sup>28</sup>For he that is so in outward shew, is not a Jew, nor is that which is so in outward shape, in flesh, circumcision; <sup>29</sup>but he that is so in hidden fashion, is a Jew, and circumcision belongs to the heart, in spirit, not in letter, the praise of which comes not from men but from God.

In what then does the Jew surpass, or what is the advantage of circumcision? <sup>2</sup>Much every way. In the first place, because they were entrusted with the oracles of God. <sup>3</sup>For what? if some were faithless, will their faithlessness cancel the good faith of God? <sup>4</sup>Far be it; but be it that God is truthful and every man a false dealer, That, as it is written, thou mayest be justified in thy words, and mayest overcome when thou art arraigned. <sup>5</sup>But if our unrighteousness recommends God's righteousness, what shall we say? Is God who lays on the stroke of wrath, unrighteous?—I am speak-

αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων, ἐν 16 ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Ἰησοῦ Χριστοῦ.

Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζη καὶ ἐπαναπαύῃ 17 νόμῳ καὶ καυχᾶσαι ἐν Θεῷ, καὶ γινώσκεις τὸ 18 θέλημα καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου, πέποιθάς τε σεαυτὸν ὁδηγὸν 19 εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν 20 ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ· ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσ- 21 κεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις; ὁ λέγων 22 μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδῶλα ἱεροσυλεῖς; ὃς ἐν νόμῳ καυχᾶσαι, διὰ 23 τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις; τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται 24 ἐν τοῖς ἔθνεσι, καθὼς γέγραπται. Περιτομὴ μὲν 25 γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖ, ἡ περιτομὴ σου ἀκροβυστία γέγονεν. Ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα 26 τοῦ νόμου φυλάσσης, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθῆσεται; καὶ κρινεῖ ἢ ἐκ 27 φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου. Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖος ἐστίν, οὐδὲ 28 ἢ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομῆ· ἀλλὰ ὁ ἐν 29 τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομῆ καρδίας ἐν πνεύματι οὐ γράμματος, οὐ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ Θεοῦ.

ΤΙ οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἢ 3 ὠφέλεια τῆς περιτομῆς; πολὺ κατὰ πάντα τρόπον. 2 Πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. Τί γάρ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπι- 3 στία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει; 4 μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, Ὅπως ἂν δικαιοῦσθῃς ἐν τοῖς λόγοις σου καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε. Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιο- 5 σύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς



6 ὁ ἐπιφέρων τὴν ὀργήν;—κατὰ ἄνθρωπον λέγων μὴ  
7 γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον;—εἰ  
γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσ-  
8 σσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καὶ γὰρ ὡς ἁμαρ-  
καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν, ὅτι, ποιήσωμεν  
τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; Ὡν τὸ κρίμα ἐνδικόν  
ἐστί.

9 Τί οὖν; προεχόμεθα; οὐ πάντως· προητιασάμεθα  
γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρ-  
10 τίαν εἶναι, καθὼς γέγραπται, ὅτι, οὐκ ἔστι δίκαιος  
11 οὐδὲ εἷς, οὐκ ἔστιν ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν  
12 τὸν Θεόν· πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ  
13 ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός· τάφος  
ἀνεοργμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν  
14 ἐδόλιούσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν· ὡν  
15 τὸ στόμα ἄρας καὶ πικρίας γέμει· ὄξεῖς οἱ πόδες  
16 αὐτῶν ἐκχέαι αἷμα, σύντριμμα καὶ ταλαιπωρία ἐν  
17 ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν·  
18 οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐ-  
19 τῶν. Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν  
τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῆ καὶ ὑπόδικος  
20 γένηται πᾶς ὁ κόσμος τῷ Θεῷ· διότι ἐξ ἔργων  
νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ·  
διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρω-  
ται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν,  
22 δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ,  
εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας· οὐ  
23 γὰρ ἔστι διαστολή· πάντες γὰρ ἥμαρτον καὶ ὕστε-  
24 ροῦνται τῆς δόξης τοῦ Θεοῦ, δικαιοῦμενοι δωρεὰν  
τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν  
25 Χριστῷ Ἰησοῦ, ἣν προέθετο ὁ Θεὸς ἰλαστήριον  
διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς  
δικαιοσύνης αὐτοῦ, διὰ τὴν παρέσιν τῶν προγε-  
26 γοτότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς  
τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ,  
εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιῶντα τὸν ἐκ  
πίστεως.

ing in man's fashion : <sup>6</sup> far be it ;  
else how shall God judge the  
world?—<sup>7</sup> for if the truthfulness  
of God has by means of my false  
dealing been plentifully enhanced  
to his glory, why am even I any  
longer arraigned as a sinner? <sup>8</sup> and  
should we not—as we are slan-  
derously charged, and as some  
aver that we say—do the bad  
things that the good may come?  
The sentence on whom is rightful.

<sup>9</sup> What then? do we put our-  
selves in advance? Surely not;  
for we have before charged upon  
both Jews and Greeks that all  
are under sinfulness : <sup>10</sup> as it is  
written, There is none righteous,  
no not one ; <sup>11</sup> there is none with  
understanding, none searching  
out God : <sup>12</sup> all have swerved  
aside ; all have together become  
profitless ; there is none that  
does kindness, not so much as  
one ; <sup>13</sup> an open grave is their  
throat ; with their tongues have  
they been guileful ; venom of  
asps is under their lips ; <sup>14</sup> whose  
mouth is full of cursing and bit-  
terness ; <sup>15</sup> swift are their feet  
to shed blood ; <sup>16</sup> disaster and  
wretchedness are in their paths,  
<sup>17</sup> and a path of peace they have  
not known : <sup>18</sup> there is no fear  
of God before their eyes. <sup>19</sup> But  
we know that whatever things the  
Law says, it addresses to those  
that are in the range of the Law,  
that every mouth may be stopped,  
and the whole world come under  
guiltiness to God : <sup>20</sup> because from  
works of law shall no flesh be jus-  
tified before God, for through law  
there is acquaintance with sin.

<sup>21</sup> Now however there has been  
manifested apart from law a  
righteousness of God, receiving  
witness from the Law and the  
prophets, <sup>22</sup> namely, a righteous-  
ness of God through faith in Jesu-  
s Christ for all and upon all  
believers ; for there is no distinc-  
tion, <sup>23</sup> for all sinned and are  
coming short of the glory of  
God, <sup>24</sup> being justified frankly by  
his grace through the ransom which  
is in Christ Jesus ; <sup>25</sup> whom  
God put forth with atoning power  
through faith in his blood, for a  
declaration of his righteousness  
on account of the letting pass, in  
the endurance of God, <sup>26</sup> the sins  
which had been beforetime, with  
a view to the declaration of his  
righteousness at the present sea-  
son, so that he should be just and  
justifying the man of faith.

<sup>27</sup> Where then is the vaunting? It was shut out. Through what law? of works? No, but through a law of faith; <sup>28</sup> for we reckon a man to be justified by faith apart from works of law. <sup>29</sup> Is God, pray, God of Jews only? Is he not also of Gentile people? Yes of Gentiles too: <sup>30</sup> inasmuch as God is one, God who will justify circumcision from faith and un-circumcision through faith. <sup>31</sup> Do we then cancel law through faith? Far be it. Nay, we establish law.

What shall we say then that Abraham our forefather has found as to flesh? <sup>2</sup> For if Abraham had been justified from works, he has matter of vaunting; but not towards God. <sup>3</sup> For what says the scripture? And Abraham believed God, and it was reckoned to him for righteousness. <sup>4</sup> Now to the worker his reward is reckoned not in the way of grace but debt; <sup>5</sup> but to him that is no worker but believes on him who justifies the ungodly one, his faith is reckoned for righteousness. <sup>6</sup> Just as David too tells the blessedness of the man to whom God reckons righteousness apart from works, <sup>7</sup> Blest are they whose offences were forgiven and their sins covered: <sup>8</sup> blest the man to whom the Lord will by no means reckon sin. <sup>9</sup> This blessedness then, comes it on the circumcision or on the un-circumcision also? for we are saying that faith was reckoned to Abraham for righteousness. <sup>10</sup> How was it then reckoned? to him when in circumcision or in un-circumcision? Not in circumcision but in un-circumcision. <sup>11</sup> And he received a token, one of circumcision, a seal of the righteousness of the faith that was in his un-circum-cised state, so that he should be father of all believers while withal in un-circumcision, so that righteousness should be reckoned to them also; <sup>12</sup> and father of circumcision not only to the people of circumcision, but to those also who walk in the steps of the faith while in un-circumcision, of our father Abraham. <sup>13</sup> For it was not through law that the promise came to Abraham or to his seed, that he was to be heir of the world, but through righteousness of faith: <sup>14</sup> for if the people of law are heirs, faith has become void, and the promise cancelled. <sup>15</sup> For the Law works wrath, for where

Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. Διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως· λογίζομεθα γὰρ δικαιῶσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου. Ἡ Ἰουδαίων ὁ Θεὸς μόνων; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν· εἴπερ εἰς ὁ Θεὸς, ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ νόμον ἰστάνομεν.

ΤΙ οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκέναι κατὰ σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα· ἀλλ' οὐ πρὸς Θεόν. Τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιῶντα τὸν ἄσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. Καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων, Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπακαλύφθησαν αἱ ἀμαρτίαι· μακάριοι ἀνὴρ ᾧ οὐ μὴ λογίσῃται Κύριος ἀμαρτίαν. Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην. Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστίαι; οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίαι. Καὶ σημεῖον ἔλαβε περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίαι, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων διὰ ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην, καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι τῆς ἐν ἀκροβυστίαι πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως· εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήρηται ἡ ἐπαγγελία. Ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ

16 γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ,

17 ὅς ἐστι πατὴρ πάντων ἡμῶν, καθὼς γεγραπται, ὅτι, πατέρα πολλῶν ἐθνῶν τέθεικά σε, κατέναντι οὐ ἐπίστευσε, Θεοῦ τοῦ ζωοποιούντος τοὺς νεκ-

18 ροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα· ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον, Οὕτως

19 ἔσται τὸ σπέρμα σου καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησε τὸ ἑαυτοῦ σῶμα νεκρωμένον, ἑκατονταέτης που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας

20 Σάρρας, εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει δούς

21 δόξαν τῷ Θεῷ, πληροφορηθεὶς ὅτι ὁ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι. Διὸ καὶ ἐλογίσθη αὐτῷ

22 εἰς δικαιοσύνην· οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ, ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει

23 λογιζέσθαι τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαιοσύνην ἡμῶν.

5 ΔΙΚΑΙΩΘΕΝΤΕΣ οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ καὶ τὴν προσαγωγὴν ἐσχίκαμεν εἰς τὴν χάριν ταύτην ἐν ἣ ἐστήκαμεν, καὶ καυχώ-

3 μεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ· οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες

4 ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα· ἡ δὲ ἐλπίς οὐ κατασχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

5 Ἐτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. Μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα

8 τις καὶ τολμᾷ ἀποθανεῖν· συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην ὁ Θεὸς εἰς ἡμᾶς, ὅτι ἔτι ἀμαρτωλῶν ὄντων

there is no law, there is no transgression. <sup>16</sup> On this account it was from faith, that it might be in the way of grace, so that the promise might be steadfast for the entire seed, not that from the Law only, but that too from Abraham's faith; who is father to us all—<sup>17</sup> according as it is written, A father of many nations have I made thee—in the face of him whom he believed, God that quickens the dead, and calls things that are not in being, as in being: <sup>18</sup> who against hope believed hopefully in his becoming a father of many nations, in agreement with that which was spoken, Thus shall be thy seed: <sup>19</sup> and, not being weak in faith, remarked his own body become deadened, being as he was about a hundred years old, and the deadening of Sarah's womb, <sup>20</sup> yet at the promise of God he wavered not with unbelief, but became staunch in faith, giving glory to God, <sup>21</sup> as feeling assured that what he had promised, he was able also to do. <sup>22</sup> Wherefore it was even reckoned to him for righteousness: <sup>23</sup> and it was written not on his account only, that it was reckoned to him, <sup>24</sup> but also on account of us, to whom it is to be reckoned, us who believe on him that raised Jesus our Lord from the dead: <sup>25</sup> who was delivered up on account of our trespasses, and raised for the sake of our justification.

Having then been justified from faith, let us have peace towards God through our Lord Jesus Christ: <sup>2</sup> through whom we have both had the approach to this grace in which we stand, and are joyous in hopefulness of the glory of God; <sup>3</sup> and not only so, but are joyous too in distresses, knowing that distress works out endurance, <sup>4</sup> and endurance proof, and proof hope; <sup>5</sup> and hope does not make ashamed, because the love of God has been shed abroad in our hearts through Holy Spirit that was given to us. <sup>6</sup> For while we were still weak, Christ died in due season in behalf of ungodly ones. <sup>7</sup> For hardly in behalf of a righteous man will one die; for in behalf of the good man one even dares to die: <sup>8</sup> but God recommends his own love toward us, because, while we were still sinners, Christ died on

our behalf. <sup>9</sup> Much more then, having been now justified by his blood, shall we be saved through him from the wrath: <sup>10</sup> for if while enemies we were reconciled to God through the death of his Son, much more, having been reconciled, shall we be saved by his life; <sup>11</sup> and not only so, but being also joyous in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. Πολλῶ οὖν 9  
μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθη-  
σόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς· εἰ γὰρ ἐχθροὶ 10  
ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ  
υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμε-  
θα ἐν τῇ ζωῇ αὐτοῦ, οὐ μόνον δέ, ἀλλὰ καὶ 11  
καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ  
Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

<sup>12</sup> On this account, as through one man sin entered the world, and through sin death, even in this way did it pass on to all mankind, on the score that all had sinned. <sup>13</sup> For, until law came, sin was in the world, but sin does not come into reckoning when there is no law: <sup>14</sup> still from Adam till Moses even over those that had not sinned, did death reign on the score of their resemblance of the transgression of Adam: who is a pattern of that which was to be. <sup>15</sup> But not as the trespass, so also the boon; for if by the one man's trespass the many died, much more did the grace of God, and the frank gift by grace of the one man Jesus Christ abound for the many. <sup>16</sup> And the bestowal was not as through one man sinning; for the doom issued from one in condemnation, but the boon from many trespasses in an achievement of righteousness: <sup>17</sup> for if by one trespass death reigned through the one man, much more shall those that receive the abundance of grace and of the gift of righteousness, reign in life through the one, Jesus Christ. <sup>18</sup> So then, as through one trespass the issue was for all mankind in condemnation, so is it also through one achievement of righteousness for all mankind in justification of life; <sup>19</sup> for, as through the disobedience of the one man the many were made sinners, so also by the obedience of the one shall the many be made righteous. <sup>20</sup> But law stepped in, that trespass should be enhanced: where, however, sin was enhanced, grace still more surpassed; <sup>21</sup> that, as sin had reigned by death, so grace too should reign through righteousness to everlasting life through Jesus Christ our Lord.

Διὰ τοῦτο ὡσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία 12  
εἰς τὸν κόσμον εἰσῆλθε καὶ διὰ τῆς ἁμαρτίας ὁ  
θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους διῆλθεν,  
ἐφ' ᾧ πάντες ἥμαρτον. Ἄχρι γὰρ νόμου ἁμαρτία 13  
ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἔλλογεῖται μὴ ὄντος  
νόμου· ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδάμ 14  
μέχρι Μωυσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ  
τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, ὅς ἐστι τύπος  
τοῦ μέλλοντος. Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω 15  
καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι  
οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἢ χάρις τοῦ  
Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου  
Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε. Καὶ 16  
οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος τὸ δῶρημα· τὸ μὲν  
γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα  
ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα· εἰ γὰρ 17  
ἐν ἐνὶ παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ  
ἐνός, πολλῶ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος  
καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ  
βασιλεύσουσι διὰ τοῦ ἐνός Ἰησοῦ Χριστοῦ. Ἄρα 18  
οὖν ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώ-  
πους εἰς κατάκριμα, οὕτω καὶ δι' ἐνός δικαίωματος  
εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς· ὡσπερ 19  
γὰρ διὰ τῆς παρακοῆς τοῦ ἐνός ἀνθρώπου ἁμαρτω-  
λοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς  
ὑπακοῆς τοῦ ἐνός δίκαιοι κατασταθήσονται οἱ πολλοί.  
Νόμος δὲ παρεῖσθλην ἵνα πλεονάσῃ τὸ παρά- 20  
πτωμα· οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερί-  
σσευσεν ἡ χάρις, ἵνα ὡσπερ ἐβασίλευσεν ἡ ἁμαρτία 21  
ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ  
δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ  
τοῦ κυρίου ἡμῶν.

6 *ΤΙ οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτία, ἵνα*  
 2 *ἡ χάρις πλεονάσῃ; μὴ γένοιτο. Οἷτινες ἀπεθά-*  
 3 *νομεν τῇ ἁμαρτία, πῶς ἔτι ζήσομεν ἐν αὐτῇ; Ἡ*  
 4 *ἀγνοοῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰη-*  
 5 *σοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; Συνε-*  
 6 *τάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν*  
 7 *θάνατον, ἵνα ὡς περὶ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ*  
 8 *τῆς δόξης τοῦ πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι*  
 9 *ζωῆς περιπατήσωμεν· εἰ γὰρ σύμφυτοι γεγονάμεν*  
 10 *τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς*  
 11 *ἀναστάσεως ἐσόμεθα, τοῦτο γινώσκοντες ὅτι ὁ πα-*  
 12 *λαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταρ-*  
 13 *γηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν*  
 14 *ἡμᾶς τῇ ἁμαρτία· ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ*  
 15 *τῆς ἁμαρτίας. Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ,*  
 16 *πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ, εἰδότες ὅτι*  
 17 *Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει·*  
 18 *θάνατος αὐτοῦ οὐκέτι κυριεύει· ὁ γὰρ ἀπέθανε, τῇ*  
 19 *ἁμαρτία ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῆ, ζῆ τῷ Θεῷ.*  
 20 *Οὕτω καὶ ἡμεῖς λογιζέσθε ἑαυτοὺς νεκροὺς μὲν τῇ*  
 21 *ἁμαρτία, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ. Μὴ*  
 22 *οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι*  
 23 *εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ, μηδὲ παρι-*  
 24 *στατέτε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτία,*  
 25 *ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡς ἐκ νεκρῶν*  
 26 *ζῶντας καὶ τὰ μέλη ὑμῶν ὄπλα δικαιοσύνης τῷ Θεῷ.*  
 27 *ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, οὐ γὰρ ἐστε ὑπὸ*  
 28 *νόμον ἀλλὰ ὑπὸ χάριν.*

29 *Τί οὖν; ἁμαρτήσωμεν ὅτι οὐκ ἐσμέν ὑπὸ νόμον*  
 30 *ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο. Οὐκ οἶδατε ὅτι ὅ*  
 31 *παραστήσατε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί*  
 32 *ἔστε ὅ ὑπακούετε, ἧτοι ἁμαρτίας εἰς θάνατον ἢ*  
 33 *ὑπακοῆς εἰς δικαιοσύνην; Χάρις δὲ τῷ Θεῷ ὅτι ἦτε*  
 34 *δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς*  
 35 *ὃν παρεδόθητε τύπον διδαχῆς, ἐλευθερωθέντες δὲ ἀπὸ*  
 36 *τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ—ἀνθρώ-*  
 37 *πινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν—*  
 38 *ὡς περὶ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ*  
 39 *ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν*

What then shall we say? are we to abide by sin, that grace may be enhanced? Far be it. We that died to sin, how shall we any longer live in it? What, do you not know that as many of us as were baptised into Jesus Christ, were baptised into his death? We were then buried with him through the baptism into the death, that, as Christ was raised from the dead through the glory of the Father, so we too should walk in new guise, that of life; for if we have become grown together by the resemblance of his death, so shall we by that of his resurrection also, ever aware of this, that our old man was crucified together with him, that the body of sin might be done away, so that we should no longer be in service to sin; for he that has died, has quitance from sin. But if we died with Christ, we believe that we shall also live with him, knowing that Christ, having been raised from the dead, dies no more, death has no longer mastery over him; for in that he died, he died to sin once for all, but in that he is alive, he is alive to God. Thus do you too reckon yourselves dead to sin, but alive to God in Christ Jesus. Let not sin then reign in your mortal body, to obey its lusts; neither be yielding your members to sin as implements of unrighteousness, but yield up yourselves to God as alive from among the dead, and your members to God as implements of righteousness: for sin shall not have mastery over you, for you are not under law but under grace.

What then? are we to sin, because we are not under law but under grace? Far be it. Know you not that to whatever you are yielding yourselves bondservants for obedience, bondservants you are of that to which you render obedience, whether it be servants of sin unto death or of obedience unto righteousness? But thanks to God that, servants of sin as you were, still you gave obedience from the heart to the pattern of teaching to whose lesson you had been brought, and, having been set free from sin, came into service for righteousness—I am using man's language on account of the weakness of your flesh—for as you yielded up your mem-

bers in service to uncleanness and to lawlessness unto lawlessness, so now yield up your members in service to righteousness unto holiness: <sup>20</sup>for when you were bondservants of sin, you stood free in regard to righteousness. <sup>21</sup>What fruit then had you at that time? things of which now you are ashamed; for the end of those things is death. <sup>22</sup>But now, having been set free from sin and come into service to God, you are having your fruit unto holiness, and the end everlasting life: <sup>23</sup>for the wages of sin is death, but the boon of God is everlasting life in Christ Jesus our Lord.

What, know you not—for I am addressing those acquainted with law—that the Law is master of the man as long as he lives? <sup>2</sup>for the woman in wedlock is bound to her living husband by law; but if her husband has died, she is rid from the law of the husband. <sup>3</sup>So then, she will be termed an adulteress, if, while her husband is living, she should be wedded to another man; but if her husband has died, she is free from the law, so as not to be an adulteress by being wedded to another. <sup>4</sup>So then, my brethren, you too underwent a death to the Law through the body of Christ, so that you should be wedded to another, him that was raised from the dead, that we should bear fruit to God. <sup>5</sup>For when we were in the flesh, the affections of sinfulness, brought about by the Law, were being wrought in our members, to bear fruit to death: <sup>6</sup>but now we have been rid from the Law by having died to that in whose hold we were, so as to do service in new fashion, that of spirit, and not in old fashion, that of letter.

<sup>7</sup>What then shall we say? Is the Law sin? Far be it. Nay, I should not have come to know sin unless through law; for I should not have known lust, if the Law had not said, Thou shalt not lust. <sup>8</sup>But getting vantage through the commandment, sin wrought out in me every kind of lust: for apart from law sin is dead, <sup>9</sup>and I apart from law was alive on a time, but when the commandment came, sin came to life again, and I died; <sup>10</sup>and the commandment, given for life, was found by me to issue in death; <sup>11</sup>for sin, getting vantage through

παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν· ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύ- 20  
θεροι ἦτε τῇ δικαιοσύνῃ. Τίνα οὖν καρπὸν εἶχετε 21  
τότε; ἐφ' οἷς νῦν ἐπαισχύνεσθε· τὸ γὰρ τέλος ἐκέ-  
νων θάνατος. Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς 22  
ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν  
ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωῆν αἰώνιον· τὰ 23  
γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος· τὸ δὲ χάρισμα  
τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ  
ἡμῶν.

<sup>1</sup> Ἡ ἄΓΝΟΕΙΤΕ, ἀδελφοί, γινώσκουσι γὰρ νό- 7  
μον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ'  
ὅσον χρόνον ζῆ; ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι 2  
ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήρ-  
γηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. Ἄρα οὖν ζῶντος 3  
τοῦ ἀνδρός μοιχαλὶς χρηματίζει, ἐὰν γένηται ἀνδρὶ  
ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ  
τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενο-  
μένην ἀνδρὶ ἐτέρῳ. Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς 4  
ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ,  
εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι,  
ἵνα καρποφορήσωμεν τῷ Θεῷ. Ὅτε γὰρ ἦμεν ἐν 5  
τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ  
νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρ-  
ποφορῆσαι τῷ θανάτῳ· νυνὶ δὲ κατηργήθημεν ἀπὸ 6  
τοῦ νόμου ἀποθανόντες ἐν ᾧ κατεχόμεθα, ὥστε δου-  
λεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι  
γράμματος.

Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· 7  
ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμον· τὴν  
τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν,  
Οὐκ ἐπιθυμήσεις. Ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία 8  
διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυ-  
μίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά, ἐγὼ δὲ ἔζων 9  
χωρὶς νόμου ποτέ, ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρ-  
τία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον, καὶ εὐρέθη μοι ἡ 10  
ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον, ἡ γὰρ ἁμαρτία 11  
ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέ με

12 καὶ δι' αὐτῆς ἀπέκτεινεν. Ὡστε ὁ μὲν νόμος ἅγιος,  
 13 καὶ ἡ ἐντολὴ ἅγια καὶ δικαία καὶ ἀγαθὴ. Τὸ οὖν  
 ἀγαθὸν ἐμοὶ γέγονε θάνατος; μὴ γένοιτο· ἀλλὰ ἡ  
 ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι  
 κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβο-  
 14 λὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. Οἶδαμεν  
 γὰρ ὅτι ὁ νόμος πνευματικὸς ἐστίν· ἐγὼ δὲ σάρ-  
 15 κινὸς εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν· ὁ γὰρ  
 κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ θέλω, πράσσω,  
 16 ἀλλ' ὁ μισῶ, τοῦτο ποιῶ. Εἰ δὲ ὁ οὐ θέλω τοῦτο  
 ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. Νυνὶ δὲ οὐκέτι  
 ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ  
 17 ἁμαρτία· οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ'  
 ἐστίν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν  
 παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ·  
 19 οὐ γὰρ ὁ θέλω, ποιῶ ἀγαθόν, ἀλλ' ὁ οὐ θέλω  
 20 κακόν, τοῦτο πράσσω. Εἰ δὲ ὁ οὐ θέλω, τοῦτο  
 ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλ' ἡ οἰκοῦσα  
 21 ἐν ἐμοὶ ἁμαρτία. Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι  
 ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται·  
 22 συνῆδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω  
 23 ἄνθρωπον, βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί  
 μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ  
 αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι  
 24 ἐν τοῖς μέλεσί μου. Ταλαίπωρος ἐγὼ ἄνθρωπος·  
 τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τού-  
 25 του; Χάρις τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ  
 κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῦ δου-  
 λεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

8 ΟΥΔΕΝ ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ  
 2 Ἰησοῦ, ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν  
 Χριστῷ Ἰησοῦ ἠλευθέρωσε με ἀπὸ τοῦ νόμου τῆς  
 3 ἁμαρτίας καὶ τοῦ θανάτου. Τὸ γὰρ ἀδύνατον τοῦ  
 νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ Θεὸς τὸν  
 ἑαυτοῦ υἱὸν πέμφας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας  
 καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ  
 4 σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν  
 τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα.  
 5 Οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν,

the commandment, deceived me, and by its means killed me. <sup>12</sup> So the Law is holy, and the commandment holy and righteous and good. <sup>13</sup> Did then the good thing become to me death? Far be it. But it was sin, that it should be clearly shewn to be sin, working out death to me by means of the good thing; that sin should become surpassingly sinful by means of the commandment. <sup>14</sup> For we know that the Law is spiritual: but I am made of flesh, sold under sin; <sup>15</sup> for that which I work out, I have not knowledge of it; for what I will, it is not this that I put in practice, but what I hate, this I do. <sup>16</sup> If then I do that which is not my will, I grant to the Law that it is fair. <sup>17</sup> Now however it is no longer I that work it out, but sin which dwells in me: <sup>18</sup> for I know that there does not dwell in me, that is, in my flesh, a good thing, for to will is ready at my hand, but to work it out is not so; <sup>19</sup> for I do not the good thing which I will, but the ill which I do not will, this I put in practice. <sup>20</sup> But if I do that which is not my will, it is no longer I that work it out, but sin which dwells in me. <sup>21</sup> I find therefore the law to be thus with me whose will is to do what is fair, that to me the ill is ready at hand: <sup>22</sup> for I feel pressure in the Law of God as to the inward man, <sup>23</sup> but I desery another law in my members, warring against the law of my mind, and making me a captive to the law of sin which is in my members. <sup>24</sup> Wretched man that I am: who shall deliver me from this body of death? <sup>25</sup> Thanks to God through Jesus Christ our Lord. So then I myself with the mind do service to a law of God, but with the flesh to a law of sin.

There is therefore no condemnation now to those that are in Christ Jesus; <sup>2</sup> for the law of the spirit of life freed me from the law of sin and of death. <sup>3</sup> For, where lay the inability of the Law, the matter wherein it was weak through the flesh, God, by sending his own Son under a resemblance of sinful flesh and about sin, condemned sin in the flesh, <sup>4</sup> that the righteous rule of the Law might have a fulfilment in us, who walk not according to flesh but according to spirit. <sup>5</sup> For those that are

according to flesh, have their mind on the things of the flesh, but those that are according to spirit, on the things of the spirit: <sup>6</sup> for the mind of the flesh is death, but the mind of the spirit is life and peace; <sup>7</sup> because the mind of the flesh is enmity towards God, for it does not come under sway of the law of God, for indeed it cannot, <sup>8</sup> and those that are in flesh, cannot please God. <sup>9</sup> You however are not in flesh but in spirit, if only God's Spirit is dwelling in you. But if any one has not Christ's spirit, this one does not belong to him: <sup>10</sup> if however Christ is in you, the body is dead on account of sin, but the spirit is life on account of righteousness: <sup>11</sup> and if the Spirit of him that raised Jesus from the dead, is dwelling in you, he that raised Christ from the dead, will quicken your mortal bodies also on account of his Spirit that indwells in you.

<sup>12</sup> So then, brethren, we are debtors not to the flesh, so as to live according to flesh: <sup>13</sup> for if you are living according to flesh, you are in a way to die, but by if by spirit you are putting to death the deeds of the body, you will live. <sup>14</sup> For as many as are being led by God's Spirit, these are sons of God: <sup>15</sup> for you did not receive a spirit of bondage again to issue in fear, but you received a spirit of sonship, whereby we cry, Abba, Father.

<sup>16</sup> The Spirit itself bears witness together with our spirit that we are children of God: <sup>17</sup> and if children, heirs too, heirs of God and fellow heirs with Christ, if only we are fellows in suffering, that we may be also fellows in glory. <sup>18</sup> For I reckon that the sufferings of the present season are not to be matched against the glory which is to be revealed for us. <sup>19</sup> For the earnest outlook of the creation is awaiting the revealing of the sons of God. <sup>20</sup> For to vanity was the creation brought under sway, not of choice but on account of him that so brought it, in hopefulness <sup>21</sup> that the creation itself too shall be freed from the bondage of corruption into the freedom of the glory of the children of God. <sup>22</sup> For we know that the entire creation is in groans and birth-throes until now; <sup>23</sup> and not only so, but ourselves too, though hav-

οί δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος· τὸ γὰρ φρόνημα 6  
τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος  
ζωὴ καὶ εἰρήμη, διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα 7  
εἰς Θεόν, τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται·  
οὐδὲ γὰρ δύναται, οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ ἀρέσαι 8  
οὐ δύνανται. Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλ' ἐν 9  
πνεύματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. Εἰ δὲ  
τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ·  
εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ 10  
ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην· εἰ δὲ 11  
τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ  
ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει  
καὶ τὰ θνητὰ σῶματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ  
πνεῦμα ἐν ὑμῖν.

Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ σαρκὶ 12  
τοῦ κατὰ σάρκα ζῆν· εἰ γὰρ κατὰ σάρκα ζῆτε, 13  
μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις  
τοῦ σώματος θανατοῦτε, ζήσεσθε. Ὅσοι γὰρ πνεύ- 14  
ματι Θεοῦ ἄγονται, οὗτοι υἱοὶ εἰσι Θεοῦ· οὐ γὰρ 15  
ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ  
ἐλάβετε πνεῦμα υιοθεσίας, ἐν ᾧ κράζομεν, Ἀββᾶ,  
ὁ πατήρ.

Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν 16  
ὅτι ἐσμέν τέκνα Θεοῦ· εἰ δὲ τέκνα, καὶ κληρο- 17  
νόμοι, κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χρισ-  
τοῦ, εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.  
Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν 18  
καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι  
εἰς ἡμᾶς. Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν 19  
ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. Τῇ 20  
γὰρ ματαιότητι ἣ κτίσις ὑπετάγη, οὐχ ἐκούσα ἀλλὰ  
διὰ τὸν ὑποτάξαντα, ἐπ' ἐλπίδι ὅτι καὶ αὐτὴ ἡ 21  
κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς  
εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ  
Θεοῦ. Οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάξει 22  
καὶ συνωδίνει ἄχρι τοῦ νῦν· οὐ μόνον δέ, ἀλλὰ καὶ 23  
αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες καὶ αὐτοὶ



ἐν ἑαυτοῖς στενάζομεν, υἰοθεσίαν ἀπεκδεχόμενοι, τὴν  
 24 ἀπολύτρωσιν τοῦ σώματος ἡμῶν. Τῇ γὰρ ἐλπίδι  
 ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς·  
 25 ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; εἰ δὲ ὁ οὐ βλέ-  
 πομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται  
 τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώμεθα, καθὼς  
 δεῖ, οὐκ οἶδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεν-  
 27 τυγχάνει στεναγμοῖς ἀλαλήτοις· ὁ δὲ ἐρευνῶν τὰς  
 καρδίας οἶδε τί τὸ φρόνημα τοῦ πνεύματος, ὅτι  
 28 κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. Οἶδαμεν δὲ  
 ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς  
 29 ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν· Ὅτι  
 οὐς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος  
 τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν  
 30 πολλοῖς ἀδελφοῖς· οὐς δὲ προώρισε τούτους καὶ  
 ἐκάλεσε· καὶ οὐς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν·  
 οὐς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε.

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ  
 32 ἡμῶν, τίς καθ' ἡμῶν; ὅς γε τοῦ ἰδίου υἱοῦ οὐκ  
 ἐφέισατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν,  
 πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται;  
 33 Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δι-  
 34 καιῶν; τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανών,  
 μᾶλλον δὲ ἐγερθεὶς, ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ,  
 35 ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν; Τίς ἡμᾶς χωρίσει  
 ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις ἢ στενο-  
 χωρία ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ  
 36 μάχαιρα; καθὼς γέγραπται, ὅτι ἔνεκεν σοῦ θανα-  
 τούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα  
 37 σφαγῆς· ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ  
 38 τοῦ ἀγαπήσαντος ἡμᾶς· πέπεισμαι γὰρ ὅτι οὔτε  
 θάνατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε ἀρχαί, οὔτε  
 39 ἐνεστῶτα οὔτε μέλλοντα, οὔτε δυνάμεις οὔτε ὕψωμα  
 οὔτε βάθος οὔτε τις κτίσις ἐτέρα δυνήσεται ἡμᾶς  
 χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ  
 Ἰησοῦ τῷ κυρίῳ ἡμῶν.

9 ἈΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ ψεύδομαι,  
 συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύ-

ing the first fruits of the Spirit, even we groan in ourselves, while awaiting sonship, the ransoming of our body. <sup>24</sup>For by hope were we saved; but a hope in sight is no hope, for, what one sees, why does he hope for it? <sup>25</sup>but if we are hoping for that which we see not, we are awaiting in patience.

<sup>26</sup>And just so does the Spirit too bring in help to our weakness; for, what we are to pray, we know not as we ought, but the spirit itself pleads with unutterable groanings; <sup>27</sup>and the searcher of hearts knows what is the mind of the spirit, that it pleads according to God in behalf of saints. <sup>28</sup>And we know that for those that love God, all things work together for good, those that are called ones according to purpose. <sup>29</sup>Because those whom he foreknew, he also foreappointed counterparts of the likeness of his Son, so that he should be a firstborn among many brethren; <sup>30</sup>but whom he foreappointed, those he also called; and whom he called, those he also justified; but whom he justified, those he also glorified.

<sup>31</sup>What then shall we say to these things? If God is on our side, who is against us? <sup>32</sup>He that spared not his own Son but delivered him up on behalf of us all, how shall he not also with him freely give us all things? <sup>33</sup>Who shall bring a charge against God's chosen ones? Shall God, the justifier? <sup>34</sup>Who is he that will condemn? Is it Christ, who died, or, more rightly speaking, rose again, who is on the right hand of God, who also pleads on our behalf? <sup>35</sup>Who shall sunder us from the love of Christ? Shall distress, or anguish, or persecution, or hunger, or nakedness, or danger, or sword?—<sup>36</sup>as it is written, For thy sake are we being put to death all the day long, we were reckoned as sheep of slaughter—<sup>37</sup>nay in all these things we overcome by far through him who loved us: <sup>38</sup>for I am persuaded that neither death nor life, nor angels nor principdoms, nor things present nor things to come, <sup>39</sup>nor powers, nor height, nor depth, nor any other created thing will be able to sunder us from the love of God which is in Christ Jesus our Lord.

I speak truth in Christ, I do not lie, while my conscience bears

witness with me in Holy Spirit, <sup>2</sup> that I have great grief and unceasing pain in my heart; <sup>3</sup> for I could wish myself an accursed thing from Christ on behalf of my brethren, my kinsmen as to flesh, <sup>4</sup> who are Israelites, whose is the sonship, and the glory, and the covenants, and the worship-service, and the promises: <sup>5</sup> whose are the fathers, and from whom came the Christ as to flesh, who is God over all blessed for ever. Amen. <sup>6</sup> Not as though the word of God has failed: for not all that are of Israel, are Israel; <sup>7</sup> nor because they are Abraham's seed, are they all children, but, in Isaac shall a seed be called for thee: <sup>8</sup> that is, it is not the children of the flesh that are children of God, but the children of the promise are reckoned for seed: <sup>9</sup> for this word is one of promise, At this season will I come, and Sarah shall have a son. <sup>10</sup> And not only so, but Rebecca too, having conceived by one, Isaac our father—<sup>11</sup> for the children being not yet born, nor having done anything good or bad, that God's purpose according to election might abide, not from works but from the caller, <sup>12</sup> it was spoken to her, The elder shall be in service to the younger: <sup>13</sup> according as it is written, Jacob I loved, but Esau I hated.

<sup>14</sup> What then shall we say? Is there unrighteousness with God? Far be it. <sup>15</sup> For he says to Moses, I shall have mercy on whomsoever I have mercy, and I shall pity whomsoever I pity. <sup>16</sup> So then it is not a matter of the willer or the runner, but of God who shews mercy. <sup>17</sup> For the scripture says to Pharaoh, For this very end did I upraise thee, that I might display in thee my might, and that my name might be told abroad in all the earth. <sup>18</sup> So then he shews mercy on whom he chooses to shew it, and whom he chooses, he hardens. <sup>19</sup> Thou wilt say to me then, Why then does he any longer find fault? for who withstands his will? <sup>20</sup> Nay rather, man, who art thou that art answering God again? Shall the thing moulded say to the moulder, Why didst thou make me in this fashion? <sup>21</sup> What, has not the potter power over the clay, to make out of the same lump one vessel for honour and another for dishonour? <sup>22</sup> And

ματι ἁγίῳ, ὅτι λύπη μοί ἐστι μεγάλη καὶ ἀδιά- 2  
λειπτος ὀδύνη τῇ καρδίᾳ μου· ἠυχόμην γὰρ ἀνά 3  
θεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν 4  
ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα, οἵτινές 4  
εἰσιν Ἰσραηλίται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ 5  
αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ 5  
ἐπαγγελίαι, ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς 5  
τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς 6  
εἰς τοὺς αἰῶνας· ἀμήν. Οὐχ οἶον δὲ ὅτι ἐκπέ- 6  
πῳκεν ὁ λόγος τοῦ Θεοῦ· οὐ γὰρ πάντες οἱ ἐξ 6  
Ἰσραὴλ, οὗτοι Ἰσραὴλ· οὐδ' ὅτι εἰσὶ σπέρμα 7  
Ἀβραάμ, πάντες τέκνα, ἀλλ', Ἐν Ἰσαὰκ κληθή- 7  
σεται σοι σπέρμα· τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς 8  
σαρκὸς ταῦτα τέκνα τοῦ Θεοῦ, ἀλλὰ τὰ τέκνα τῆς 8  
ἐπαγγελίας λογίζεται εἰς σπέρμα· ἐπαγγελίας γὰρ 9  
ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, 9  
καὶ ἔσται τῇ Σάρρα υἱός. Οὐ μόνον δέ, ἀλλὰ καὶ 10  
Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς 10  
ἡμῶν—μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι 11  
ἀγαθὸν ἢ φαῦλον, ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ 11  
Θεοῦ μένη, οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, 12  
ἐρρήθη αὐτῇ, ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι, 12  
καθὼς γέγραπται, Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ 13  
Ἡσαὺ ἐμίσησα.

Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ 14  
γένειτο. Τῷ Μουσεῖ γὰρ λέγει, Ἐλεήσω ὃν ἂν 15  
ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτειρῶ. Ἄρα οὖν 16  
οὐ τοῦ θέλουτος οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλε- 16  
οῦντος Θεοῦ. Λέγει γὰρ ἡ γραφὴ τῷ Φαραῷ, ὅτι, 17  
εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν 17  
σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῆ τὸ ὄνομά 17  
μου ἐν πάσῃ τῇ γῇ. Ἄρα οὖν ὃν θέλει, ἐλεεί, 18  
ὃν δὲ θέλει, σκληρύνει. Ἐρεῖς μοι οὖν, Τί οὖν 19  
ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέσ- 19  
τηκε; Μενούγγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρι- 20  
νόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, 20  
Τί με ἐποίησας οὕτως; ἢ οὐκ ἔχει ἐξουσίαν ὁ κερα- 21  
μεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι 21  
ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; Εἰ δὲ 22

23 θελων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι  
 τὸ δυνατὸν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ  
 24 σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν, καὶ ἵνα  
 γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκευῇ  
 25 ἐλέους, ἃ προητοίμασεν εἰς δόξαν—οὓς καὶ ἐκά-  
 λεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ  
 26 ἐθνῶν, ὡς καὶ ἐν τῷ Ὠσηὲ λέγει, Καλέσω τὸν οὐ-  
 27 λαόν μου λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπη-  
 28 μένην, καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρήθη αὐτοῖς, Οὐ  
 29 λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος.  
 30 Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ, Ἐὰν ἦ ὁ  
 ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσ-  
 31 σης, τὸ ὑπόλειμμα σωθήσεται· λόγον γὰρ συντελῶν  
 32 καὶ συντέμων ποιήσει Κύριος ἐπὶ τῆς γῆς. Καὶ  
 καθὼς προεῖρηκεν Ἡσαΐας, Εἰ μὴ Κύριος Σαβαὼθ  
 ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενή-  
 33 θημεν καὶ ὡς Γόμορρα ἂν ὁμοιώθημεν.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιο-  
 σύνην κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ  
 31 πίστεως, Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς  
 32 νόμον δικαιοσύνης οὐκ ἔφθασε. Διὰ τί; ὅτι οὐκ  
 33 ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων προσέκοιψαν τῷ λίθῳ  
 τοῦ προσκόμματος, καθὼς γέγραπται, Ἰδοὺ τίθημι  
 ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκαν-  
 34 δάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνηθή-  
 35 σεται.

10 ἈΔΕΛΦΟΙ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας  
 καὶ ἡ δέησις πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτη-  
 2 ρίαν. Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν,  
 3 ἀλλ' οὐ κατ' ἐπίγνωσιν· ἀγνοοῦντες γὰρ τὴν τοῦ  
 Θεοῦ δικαιοσύνην καὶ τὴν ἰδίαν ζητοῦντες στήσαι,  
 4 τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. Τέλος  
 γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ  
 5 πιστεύοντι· Μωσῆς γὰρ γράφει τὴν δικαιοσύνην  
 τὴν ἐκ τοῦ νόμου, ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος  
 6 ζήσεται ἐν αὐτοῖς· ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω  
 λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναθήσεται  
 εἰς τὸν οὐρανόν; τοῦτ' ἐστὶ, Χριστὸν καταγαγεῖν·  
 7 ἢ, Τίς καταθήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἐστὶ,

if God, choosing to display his wrath and make known his mightiness, endured with much forbearance vessels of wrath fitted for destruction,<sup>23</sup> and that he might make known the riches of his glory coming on vessels of mercy, which he made ready beforehand for glory—<sup>24</sup> as which he also called us, not only from among Jews but from among Gentiles; <sup>25</sup> as he says also in Hosea, I will call that which is not my people, my people, and her that is not beloved, beloved; <sup>26</sup> and it shall be in the place where it was spoken, You are not my people, that there they shall be called sons of the living God. <sup>27</sup> And Esaias cries out concerning Israel, Were the number of the sons of Israel to be as the sand of the sea, it is the remnant that will be saved; <sup>28</sup> for an account, despatching and cutting it short, will the Lord make in the land. <sup>29</sup> And as Esaias has said before, Had not the Lord of hosts left us a seed, we should have become as Sodom and been likened to Gomorrah.

<sup>30</sup> What then shall we say? That Gentiles, who were not in pursuit of righteousness, laid hold on righteousness, righteousness, however, that comes from faith; <sup>31</sup> but Israel while in pursuit of a law of righteousness did not arrive at a law of righteousness. <sup>32</sup> Why? because, coming not from faith but as it were from works, they tripped against the tripping-stone; <sup>33</sup> as it is written, Lo, I lay in Zion a tripping-stone and a stumbling-rock, and he that puts trust on it, shall not be ashamed.

Brethren, the good pleasure of my heart and my entreaty to God on their behalf is for salvation. <sup>2</sup> For I bear them testimony, that they have zeal for God but not according to acquaintance with him: <sup>3</sup> for, not having a knowledge of the righteousness of God and endeavouring to set up their own, they did not submit to the righteousness of God. <sup>4</sup> For Christ is an accomplishment of law for righteousness to every believer: <sup>5</sup> for Moses writes down the righteousness which is from the Law, that the man that has done the things, shall live by them; <sup>6</sup> but the righteousness which is from faith, speaks thus, Say not in thy heart, Who shall go up to heaven? that is, to bring Christ down; <sup>7</sup> or, Who

shall go down to the deep? that is, to bring up Christ from the dead; <sup>8</sup>but what says it? Near to thee is the word, in thy mouth and in thy heart, that is, the word of faith which we publish; <sup>9</sup>because, if thou avow with thy mouth Jesus as lord, and believe in thine heart that God raised him from the dead, thou shalt be saved: <sup>10</sup>for in heart is there belief unto righteousness, and by mouth avowal unto salvation: <sup>11</sup>for the Scripture says, No one that believes on him shall be ashamed; <sup>12</sup>for there is no difference between Jew and Greek, for one and the same is Lord of all, rich towards all that call upon him; <sup>13</sup>for whoever shall call on the name of the Lord, shall be saved. <sup>14</sup>How then are they to call on him in whom they have not believed; and how are they to believe in him whom they have not heard; and how are they to hear without a publisher; <sup>15</sup>and how are they to publish, if they have not been sent? as it is written, How beautiful are the feet of those that tell glad tidings of peace, glad tidings of good things.

<sup>16</sup>But all did not obey the good tidings: for Esaiassays, Lord, who believed our report? <sup>17</sup>So then faith is from a heard report, and the heard report through a word of God. <sup>18</sup>But I say, Did they not hear? Nay rather, To all the earth went out their sound, and to the bounds of the world their words. <sup>19</sup>But I say, Was not Israel aware? Moses is the first to say, I will stir you to jealousy on the score of that which is no nation, on the score of a senseless nation will I anger you. <sup>20</sup>But Esaias speaks outright, and says, I was found by those who were not seeking me, I became manifest to those who were not asking after me. <sup>21</sup>But to Israel he says, All the day long did I spread out my hands towards an uncompliant and gainsaying people.

I say then, Did God discard his people? Far be it. For I am an Israelite, of Abraham's seed, of the tribe of Benjamin. <sup>2</sup>God did not discard his people, which he foreknew. What, know you not what the Scripture says in Elias? how he pleads to God against Israel. <sup>3</sup>Lord, thy prophets they killed, thy altars they dug down, and I was left alone,

Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν· ἀλλὰ τί λέγει; 8  
'Εγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἐστὶ τὸ ῥῆμα τῆς πίστεως 9  
ὃ κηρύσσομεν, ὅτι, ἐὰν ὁμολογήσῃς ἐν τῷ στόματί 9  
σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· 10  
καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ 10  
ὁμολογεῖται εἰς σωτηρίαν· λέγει γὰρ ἡ γραφή, Πᾶς 11  
ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται· οὐ γὰρ 12  
ἐστὶ διαστολὴ Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν, Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται 13  
τὸ ὄνομα Κυρίου, σωθήσεται. Πῶς οὖν ἐπικαλέ- 14  
σονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσω- 15  
σιν οὐδ' οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσι χωρὶς κηρύσσοντος; πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀπο- 15  
σταλῶσι; καθὼς γέγραπται, Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων ἀγαθὰ.

'Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαΐας 16  
γὰρ λέγει, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; Ἄρα 17  
ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοῇ διὰ ῥήματος Θεοῦ.  
'Ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε, εἰς πᾶσαν 18  
τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. Ἄλλὰ λέγω, μὴ 19  
Ἰσραὴλ οὐκ ἔγνω; Πρῶτος Μωυσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργῶ ὑμᾶς. Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, 20  
Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι. Πρὸς δὲ τὸν Ἰσραὴλ λέγει, 21  
Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

ΔΕΙΓΩ οὖν, μὴ ἀπόσατο ὁ Θεὸς τὸν λαὸν αὐ- 11  
τοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν. Οὐκ ἀπό- 2  
σατο ὁ Θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. Ἥ οὐκ οἴδατε ἐν Ἡλίᾳ τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ; Κύριε, τοὺς προφῆτας 3  
σου ἀπέκτειναν, τὰ θυσιαστήρια σου κατέσκαψαν,

καὶ γὰρ ὑπελείφθη μόνος καὶ ζητοῦσι τὴν ψυχὴν μου.  
 4 Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον  
 ἑμᾶντῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν  
 5 γόνυ τῇ Βάαλ. Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ  
 6 λείμμα κατ' ἐκλογὴν χάριτος γέγονεν· εἰ δὲ χάριτι,  
 οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.  
 7 Τί οὖν; ὁ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν,  
 ἡ δὲ ἐκλογὴ ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπαρώθησαν,  
 8 καθὼς γέγραπται, Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα  
 κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα  
 9 τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας. Καὶ  
 Δαυὶδ λέγει, Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα  
 καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπό-  
 10 δομα αὐτοῖς, σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ  
 μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντός σύγ-  
 καμψον.

11 Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσι; μὴ γένοιτο·  
 ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνε-  
 12 σιν, εἰς τὸ παραζηλώσαι αὐτούς. Εἰ δὲ τὸ παραπ-  
 τωμα αὐτῶν πλοῦτος κόσμος καὶ τὸ ἥτημα αὐτῶν  
 πλοῦτος ἔθνων, πόσῃ, μᾶλλον τὸ πλήρωμα αὐτῶν.  
 13 Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν εἰμι  
 ἐγὼ ἔθνων ἀπόστολος, τὴν διακονίαν μου δοξάζω,  
 14 εἰ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς  
 15 ἐξ αὐτῶν. Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ  
 κόσμου, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;  
 16 Εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ρίζα  
 17 ἁγία, καὶ οἱ κλάδοι. Εἰ δὲ τινες τῶν κλάδων ἐξε-  
 κλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν  
 αὐτοῖς καὶ συγκοινωνὸς τῆς ρίζης καὶ τῆς πίστεως  
 18 τῆς ἐλαίας ἐγένου, μὴ κατακαυχῶ τῶν κλάδων· εἰ  
 δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ρίζαν βαστάξεις ἀλλ'  
 19 ἡ ρίζα σέ. Ἐρεῖς οὖν, Ἐξεκλάσθησαν κλάδοι ἵνα  
 20 ἐγὼ ἐγκεντρισθῶ. Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθη-  
 σαν, σὺ δὲ τῇ πίστει ἕστηκας· μὴ ὑψηλοφρόνει,  
 21 ἀλλὰ φοβου· εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων  
 22 οὐκ ἐφείσατο, καὶ ἡ πως οὐδὲ σοὺ φείσεται. Ἴδε οὖν  
 χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πε-  
 σόντας ἀποτομία, ἐπὶ δὲ σέ χρηστότης Θεοῦ, εἰς ἐπι-

and they are seeking my life.  
 4 But what says to him the hea-  
 venly answer? I left for myself  
 seven thousand men who did not  
 bend knee to Baal. 5 In this way  
 then at the present season also  
 there is a remnant according to  
 election of grace: 6 and if by  
 grace, it is no longer from works,  
 since grace becomes no longer  
 grace, 7 What then? That which  
 Israel is endeavouring after, this  
 it did not reach, but the election  
 reached it, and the rest were  
 hardened; 8 as it is written, God  
 gave them a spirit of slumber,  
 eyes so as not to see, and ears  
 so as not to hear, until this day.  
 9 And David says, Let their table  
 become a snare and a trap, and  
 a stumbling block and a requital  
 to them; 10 let their eyes be dark-  
 ened so as not to see, and their  
 back ever bend thou down.

11 I say then, did they stumble  
 that they should fall? Far be  
 it: but by their slip salvation is  
 for the Gentiles, to stir them to  
 jealousy. 12 But if their slip is  
 an enrichment of the world, and  
 their default an enrichment of  
 nations, how much more the full  
 amount of them. 13 For it is to  
 you Gentiles I am speaking: in  
 so far as I am an apostle of Gen-  
 tiles, I glorify my service; 14 if  
 so be I shall stir to jealousy my  
 own flesh, and save some of them.  
 15 For if the loss of them is a  
 reconciling of the world, what  
 will the receiving of them be, but  
 life from among the dead? 16 And  
 if the first-fruit is holy, so also  
 the lump; and if the root is holy,  
 so are also the branches. 17 But  
 if some of the branches were  
 broken off, and thou, being a  
 wild olive, wast graft in among  
 them, and becamest a sharer in  
 the root and the fatness of the  
 olive tree, 18 do not vaunt over  
 the branches: and if thou art  
 vaunting over them, thou dost  
 not bear the root, but the root  
 thee. 19 Thou wilt say then, There  
 were branches broken off, that I  
 might be graft in. 20 Good. It was  
 through unbelief they were broken  
 off, and thou art standing by  
 faith: be not lofty minded, but  
 fear; 21 for if God spared not the  
 natural branches, it may be he  
 will not spare even thee. 22 See  
 then kindness and sharp dealing  
 on the part of God: on those  
 that fell, there is sharp dealing,  
 but on thee kindness on the part

of God, if thou abide by the kindness; else thou also shalt be cut off,<sup>23</sup> and they too, if they abide not by unbelief, shall be graft in; for able is God to graft them in again: <sup>24</sup>for if thou wast cut out from the naturally wild olive, and wast, not in nature's way, graft into a good olive, how much more shall these the natural branches be graft on their own olive.

<sup>25</sup>For I am unwilling that you should be ignorant, brethren, of this mystery, that you may not be wise in self-esteem, that a hardening in some measure has happened to Israel, <sup>26</sup>until the full amount of the Gentiles shall have come in, and thus will all Israel be saved, as it is written. There shall come out of Zion the deliverer; he shall turn away ungodliness from Jacob: <sup>27</sup>and this is for them the covenant from me, whenever I shall have taken away their sins. <sup>28</sup>In regard to the gospel they are enemies on your account, but in regard to the election beloved on the fathers' account; <sup>29</sup>for indefensible are the endowments and the call of God: <sup>30</sup>for as you at one time did not yield obedience to God, but now have found mercy through their disobedience, <sup>31</sup>so these too have now been uncompliant with the mercy shewn to you, that themselves too may find mercy: <sup>32</sup>for God locked all together into disobedience, that he might have mercy on them all.

<sup>33</sup>O depth of God's riches and wisdom and knowledge: how unsearchable are his judgments, and untraceable his paths. <sup>34</sup>For who learnt the Lord's mind? or who became his adviser? <sup>35</sup>or who first gave to him? and repayment shall be made: <sup>36</sup>because from him and through him and unto him are all things. To him be the glory for ever. Amen.

I beseech you then, brethren, by the tender mercies of God, to yield your bodies a living sacrifice, holy, well-pleasing to God, your worship with the reason: <sup>2</sup>and not fashion yourselves with this age, but take a fresh shape by the renewal of the mind, so that you may learn by proof what the will of God is, the good and well pleasing and perfect. <sup>3</sup>For, through the grace bestowed on me, I tell every one among you not to think more highly than he

μείνης τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ, κἀκείνοι 23 δέ, εἰ μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρίσθησονται· δυνατὸς γὰρ ἔστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς· εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπῃς 24 ἀγριελαιῶν καὶ παρὰ φύσιν ἐγκεντρίσθῃς εἰς καλλιέλαιον, πόσω μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρίσθησονται τῇ ἰδίᾳ ἐλαίᾳ.

Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστή- 25 ριον τούτου, ἵνα μὴ ᾔτε ἐαυτοῖς φρόνιμοι, ὅτι πάρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν ἐσέλθῃ, καὶ οὕτω πᾶς Ἰσ- 26 ραὴλ σωθήσεται, καθὼς γέγραπται, Ἦξει ἐκ Σιών ὁ ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ· καὶ 27 αὕτη αὐτοῖς ἢ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν. Κατὰ μὲν τὸ εὐαγγέλιον 28 ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας· ἀμεταμέλητα γὰρ τὰ χαρίσματα 29 καὶ ἡ κλῆσις τοῦ Θεοῦ· ὥσπερ γὰρ ὑμεῖς ποτὲ 30 ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ, οὕτω καὶ οὗτοι νῦν ἠπειθήσαν τῷ ὑμετέρῳ 31 ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι· συνέκλεισε γὰρ ὁ 32 Θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντας ἐλέησῃ.

<sup>3</sup>Ὡ βάθος πλοῦτου καὶ σοφίας καὶ γνώσεως Θεοῦ· 33 ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. Τίς γὰρ ἔγνω νοῦν Κυρίου; 34 ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; ἢ τίς προέδωκεν 35 αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; ὅτι ἐξ αὐτοῦ 36 καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα. Αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν 12 οἰκτιρμῶν τοῦ Θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν καὶ μὴ συσχηματίζεσθε τῷ 2 αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. Λέγω 3 γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δέει φρονεῖν,

ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς  
 4 ἐμέρισε μέτρον πίστεως. Καθάπερ γὰρ ἐν εἰς σώ-  
 5 μῃ αὐτὴν ἔχει πράξιν, οὕτως οἱ πολλοὶ ἐν σώματι  
 6 ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθειῶσαν  
 7 ἡμῖν διάφορα, εἴτε προφητεῖαν κατὰ τὴν ἀναλογίαν  
 8 τῆς πίστεως, εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε  
 9 ὁ διδάσκων ἐν τῇ διδασκαλίᾳ, εἴτε ὁ παρακαλῶν ἐν  
 10 τῇ παρακλήσει. Ὁ μεταδιδούς ἐν ἀπλότητι, ὁ προϊ-  
 11 στάμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότητι ἢ ἀγάπῃ  
 12 ἀνυπόκριτος. Ἀποστουγύντες τὸ πονηρὸν, κολλώ-  
 13 μενοι τῷ ἀγαθῷ, τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλό-  
 14 στοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι, τῇ σπου-  
 15 δῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ Κυρίῳ  
 16 δουλεύοντες, τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομέ-  
 17 νοντες, τῇ προσευχῇ προσκαρτεροῦντες, ταῖς χρεῖαις  
 18 τῶν ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.  
 19 Εὐλογεῖτε τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ κατα-  
 20 ρᾶσθε. Χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαι-  
 21 ὄντων. Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες, μὴ τὰ  
 22 ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμε-  
 23 νου μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς. Μηδεὶν κακὸν  
 24 ἀντὶ κακοῦ ἀποδιδόντες, προνοούμενοι καλὰ ἐνώπιον  
 25 πάντων ἀνθρώπων, εἰ δυνατὸν, τὸ ἐξ ὑμῶν μετὰ πάν-  
 26 των ἀνθρώπων εἰρηνεύοντες, μὴ ἑαυτοὺς ἐκδικοῦντες,  
 27 ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ, γέγραπται γάρ,  
 28 Ἐμοὶ ἐκδίκησις, ἐγὼ ἀναποδώσω, λέγει Κύριος.  
 29 Ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ,  
 30 πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς  
 31 σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. Μὴ νικῶ ὑπὸ  
 32 τοῦ κακοῦ, ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ κακόν.

13 ΠΑΣΑ ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασ-  
 14 σέσθω οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, αἱ  
 2 δὲ οὐσαι ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσιν. Ὡστε  
 3 ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ Θεοῦ διαταγῇ  
 4 ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λή-  
 5 ψονται. Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῷ ἀγαθῷ  
 6 ἔργῳ ἀλλὰ τῷ κακῷ. Θέλεις δὲ μὴ φοβεῖσθαι τὴν  
 7 ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἕξεις ἔπαινον ἐξ

ought to think, but to bethink to sober thinking, as God dealt out a measure of faith to each. <sup>4</sup> For just as in one body we have many members, but the members have not all the same business, <sup>5</sup> so we the many are one body in Christ and severally members of each other, <sup>6</sup> but having endowments different according to the grace bestowed on us, whether prophecy, according to the proportion of faith, <sup>7</sup> or service, in the service, or the teacher, in his teaching, <sup>8</sup> or the exhorter, in his exhorting. He that bestows gifts, let him do it in single-heartedness; he that is a manager, with earnestness; he that does deeds of mercy, with cheerfulness: <sup>9</sup> let love be unfeigned. Loathe what is evil, cleave to the good: <sup>10</sup> in love of the brotherhood be affectionate towards each other: in honour, setting the lead to each other: <sup>11</sup> by earnestness, not slothful: in spirit, warm: to the Lord doing service: <sup>12</sup> with hope, rejoicing: in distress, patient: in prayer, persevering: <sup>13</sup> relieving the wants of the saints: pursuing hospitality. <sup>14</sup> Bless those that persecute you, bless and curse not. <sup>15</sup> Rejoice with those that do rejoice, weep with those that weep. <sup>16</sup> Have the same mind towards each other: set not your mind on lofty things, but assort yourselves with the lowly: do not become wise in your own conceit. <sup>17</sup> Repay no one ill for ill; take forethought for fair deeds in the sight of all; <sup>18</sup> if it is possible, keep on your part peace with all men: <sup>19</sup> avenge not yourselves, beloved, but give place for the wrath; for it is written, To me belongs vengeance; I will requite, says the Lord. <sup>20</sup> If thy enemy be hungry, feed him; if thirsty, give him drink; for, while doing this, thou wilt heap burning coals on his head. <sup>21</sup> Be not thou overcome by ill, but overcome ill with good.

Let every soul yield to the sway of authorities that are above it; for there is no authority unless from God, and those that are, have been ordained by God. <sup>2</sup> So he that sets himself against the authority, withstands the ordinance of God, and those that withstand it, will get a judgment for themselves. <sup>3</sup> For the magistrates are a fear not for the good work but for the bad. And dost thou wish not to be in fear of the authority? Do what is good, and thou wilt have praise

from it: <sup>4</sup> for God's servant is he to thee for good. But if thou do what is bad, be in fear, for he does not wear the sword idly; for God's avenging servant is he for wrath on him that practises what is bad. <sup>5</sup> Wherefore it is needful that you should yield to authority, not only on account of the wrath but on account of your conscience. <sup>6</sup> For on this account pay tribute also; for they are God's ministers ever engaged for this very thing. <sup>7</sup> Discharge to all their dues, tribute to him that claims tribute, custom to him that claims custom, fear to him that claims fear, honour to him that claims honour. <sup>8</sup> Owe no one any debt, but the love of each other; for he that loves others, has fulfilled law: <sup>9</sup> for, Thou shalt not commit adultery, Thou shalt not slay, Thou shalt not steal, Thou shalt not lust, and whatever commandment there is besides, all is summed up in this saying, Thou shalt love thy neighbour as thyself. <sup>10</sup> Love works no ill to one's neighbour: love is then a fulfilling of law. <sup>11</sup> And this since we know the season, that it is already high time for us to arouse from sleep, for now is our salvation nearer than when we believed. <sup>12</sup> The night is far spent, the day is at hand: let us then put off the works of darkness, and put on the armour of light. <sup>13</sup> Let us walk becomingly, as in daylight; not with revels and drunkenness, not with chambering and wantonness, not with strife and envy; <sup>14</sup> but put on the Lord Jesus Christ, and take no forethought of the flesh for the ends of lust.

But him that is weak in his faith, receive, not to issues of debate. <sup>2</sup> One man has faith to eat every thing; but he that is weak, makes herbs his food. <sup>3</sup> Let not him that eats, disdain him that eats not; and let not him that eats not, judge him that eats. <sup>4</sup> Who art thou that art judging another's house-servant? To his own master he stands or falls; and stand he shall, for able is his master to make him stand. <sup>5</sup> One man judges of one day as better than another; another judges of every day alike: let each one be fully assured in his own mind. <sup>6</sup> He that minds the day, minds it to the Lord, and he that eats, eats to the Lord, for

αὐτῆς· Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν. 4 Ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν ἔκδικος εἰς ὄργην τῷ τὸ κακὸν πράσσοντι. Διὸ ἀνάγκη 5 ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὄργην ἀλλὰ καὶ διὰ τὴν συνείδησιν. Διὰ τοῦτο γὰρ καὶ φόρους 6 τελεῖτε· λειτουργοὶ γὰρ Θεοῦ εἰσὶν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. Ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ 7 τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν. Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· 8 ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρακε· τὸ 9 γὰρ Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἕτερα ἐντολή, ἐν τῷ λόγῳ τοῦτ' ἀνακεφαλαιούται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Ἡ ἀγάπη τῷ πλησίον κακὸν 10 οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη. Καὶ 11 τοῦτο εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἦδη ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. Ἡ νῦν προέκοψεν, ἡ δὲ ἡμέρα 12 ἤγγικεν· ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα δὲ τὰ ὄπλα τοῦ φωτός. Ὡς ἐν 13 ἡμέρα εὐσχημόνως περιπατήσωμεν, μὴ κόμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ, ἀλλὰ ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

ΤΟΝ δὲ ἀσθενούντα τῇ πίστει προσλαμβάνεσθε, 14 μὴ εἰς διακρίσεις διαλογισμῶν. Ὅς μὲν πιστεύει 2 φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. Ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω· ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. Σὺ τίς εἶ ὁ κρίνων ἀλλότριον 4 οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθῆσεται δέ, δυνατεῖ γὰρ ὁ κύριος στήσαι αὐτόν. Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει 5 πᾶσαν ἡμέραν· ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορεῖσθω. Ὁ φρονῶν τὴν ἡμέραν Κυρίῳ φρονεῖ, καὶ 6 ὁ ἐσθίων Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ



- ὁ μὴ ἐσθίων Κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ  
 7 Θεῷ. Οὐδείς γὰρ ἡμῶν ἐαυτῷ ζῆ, καὶ οὐδείς ἐαυτῷ  
 8 ἀποθνήσκει· ἂν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν,  
 ἂν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν·  
 ἂν τε οὖν ζῶμεν· ἂν τε ἀποθνήσκωμεν, τοῦ  
 9 Κυρίου ἐσμέν. Εἰς τοῦτο γὰρ Χριστὸς ἀπέθανε  
 καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.  
 10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί  
 ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παρα-  
 11 στησόμεθα τῷ βήματι τοῦ Θεοῦ· γέγραπται γάρ,  
 Ζῶ ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψι πᾶν γόνυ  
 12 καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ. Ἄρα  
 οὖν ἕκαστος ἡμῶν περὶ ἐαυτοῦ λόγον δώσει τῷ  
 Θεῷ.  
 13 Μηκέτι οὖν ἀλλήλους κρίνωμεν, ἀλλὰ τοῦτο κρί-  
 νετε μᾶλλον, τὸ μὴ τιθεῖν πρόσκομμα τῷ ἀδελφῷ  
 14 ἢ σκάνδαλον. Οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ  
 ὅτι οὐδὲν κοινὸν δι' αὐτοῦ, εἰ μὴ τῷ λογιζόμενῳ τι  
 15 κοινὸν εἶναι, ἐκεῖνο κοινόν. Εἰ γὰρ διὰ βρώμα ὁ  
 ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περι-  
 πατεῖς. Μὴ τῷ βρώματι σου ἐκείνου ἀπόλλυε ὑπὲρ  
 16 οὗ Χριστὸς ἀπέθανε. Μὴ βλασφημείσθω οὖν ὑμῶν  
 17 τὸ ἀγαθόν· οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ  
 βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ  
 18 χαρὰ ἐν πνεύματι ἀγίῳ· ὁ γὰρ ἐν τούτῳ δουλεύων  
 τῷ Χριστῷ εὐάρεστος τῷ Θεῷ καὶ δόκιμος τοῖς  
 19 ἀνθρώποις. Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ  
 20 τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. Μὴ ἔνεκεν βρώ-  
 ματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. Πάντα μὲν  
 21 καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμ-  
 22 ματος ἐσθιόντι. Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ  
 23 πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.  
 24 Σὺ πίστιν ἔχεις· κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ  
 Θεοῦ. Μακάριος ὁ μὴ κρίνων ἐαυτὸν ἐν ᾧ δοκιμάζει·  
 ὁ δὲ διακρινόμενος, ἂν φάγῃ, κατακέκριται, ὅτι  
 οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἁμαρτία  
 ἐστίν.  
 15 ὉΦΕΙΛΟΜΕΝ δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενή-  
 ματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἐαυτοῖς ἀρέ-  
 2 σκειν. Ἐκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ

he gives thanks to God, and he that does not eat, to the Lord he does not eat, and gives thanks to God. <sup>7</sup>For none of us lives to himself, and none dies to himself; <sup>8</sup>for whether we live, we live to the Lord, and whether we die, we die to the Lord: whether then we live or die, we are the Lord's. <sup>9</sup>For it was for this end that Christ died and came to life, that he might be lord both of dead and living. <sup>10</sup>But thou, why dost thou judge thy brother? thou, too, why dost thou disdain thy brother? for we shall all make appearance at the judgment-seat of God: <sup>11</sup>for it is written, As I live, says the Lord, to me shall every knee bend, and every tongue shall utter praise to God. <sup>12</sup>So then each of us shall give account about himself to God.

<sup>13</sup>Let us then no longer judge each other; but let this be rather your judgment, not to set a cause of tripping or stumbling for one's brother. <sup>14</sup>I know and am persuaded in the Lord Jesus, that nothing is unclean through itself; but to him that reckons any thing unclean, it is unclean. <sup>15</sup>For if on account of food thy brother is grieved, thou art no longer walking according to love. Do not by thy food be ruining him on whose behalf Christ died. <sup>16</sup>Let not then the good that rests with you, be ill spoken of; <sup>17</sup>for the kingdom of God is not eating and drinking, but righteousness and peace and joy in Holy Spirit: <sup>18</sup>for he that in this matter does service to Christ, is well pleasing to God and approved by men. <sup>19</sup>So then let us pursue matters of peace, and such as serve for upbuilding each other. <sup>20</sup>Do not for a matter of food be pulling down the work of God. All things are clean, but there is harm to the man that eats, but withal with tripping. <sup>21</sup>It is well neither to eat flesh, nor drink wine, nor do ought at which thy brother trips. <sup>22</sup>Thou hast faith: have it with thyself before God. Happy is he that is not judging himself in a matter to which he is giving approval; - but he that wavers, is condemned, if he eat, because it is not from faith; and every thing that is not from faith, is sin.

But we the strong ones ought to bear the weaknesses of the feeble, and not please ourselves. <sup>2</sup>Let each one of us please his

neighbour for good with a view to upbuilding him; <sup>3</sup> for Christ did not please himself, but, as it is written, The reproaches of those that reproached thee, lighted on me. <sup>4</sup> For whatever things were forewritten, were written for our teaching, that through patience and through the comfort of the scriptures we might hold our hope. <sup>5</sup> But may the God of patience and comfort grant you to be of the same mind towards each other according to Christ Jesus, <sup>6</sup> that of one accord you may with one mouth glorify God the Father of our Lord Jesus Christ. <sup>7</sup> Wherefore receive each other, as even Christ received you, to God's glory. <sup>8</sup> For I say that Christ became a servant under circumeision in behalf of God's truthfulness, for making sure the promises of the fathers, <sup>9</sup> and that the nations glorify God concerning mercy; according as it is written, On this account I will utter thanks to thee among nations, and to thy name will I sing. <sup>10</sup> And again he says, Be gladdened, nations, together with his people. <sup>11</sup> And again he says, Praise the Lord, all nations, and let all the peoples give him praise. <sup>12</sup> And, again, Esaias says, There shall be the root of Jesse, and he that is standing up to rule nations; on him shall nations hope. <sup>13</sup> But may the God of hope fill you with all joy and peace in believing, so that you may abound in hope by might of Holy Spirit. <sup>14</sup> But I am persuaded, my brethren, even I myself, about you, that yourselves too are fraught with goodness, filled with all knowledge, able also to admonish each other: <sup>15</sup> in a rather bold strain, however, have I written to you in some measure, as far as reminding you, on account of the grace bestowed on me by God <sup>16</sup> to be a minister of Christ Jesus performing the holy rite of the gospel of God, that the offering up of the nations may be acceptable, hallowed with Holy Spirit. <sup>17</sup> I have then the ground of boasting in Christ Jesus in matters regarding God: <sup>18</sup> for I shall not have the boldness to talk of any thing which Christ did not work out through me in order to obedience of nations, <sup>19</sup> in word and deed, with might of signs and marvels, with might of Spirit; so that from Jerusalem

ἀγαθὸν πρὸς οἰκοδομήν· καὶ γὰρ ὁ Χριστὸς οὐχ <sup>3</sup> ἑαυτῷ ἤρεσεν, ἀλλὰ, καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σέ ἐπέπεσον ἐπ' ἐμέ. Ὅσα γὰρ <sup>4</sup> προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. Ὁ δὲ Θεὸς τῆς <sup>5</sup> ὑπομονῆς καὶ τῆς παρακλήσεως δέη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν, ἵνα <sup>6</sup> ὁμοθυμαδὸν ἐν εἰς στόματι δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Διὸ <sup>7</sup> προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ Θεοῦ. Λέγω γὰρ <sup>8</sup> Χριστὸν διάκονον γενέσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν, <sup>9</sup> καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαι σοι ἐν ἔθνεσι καὶ τῷ ὀνόματί σου ψαλῶ. Καὶ πάλιν <sup>10</sup> λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. Καὶ <sup>11</sup> πάλιν, Δινεῖτε, πάντα τὰ ἔθνη, τὸν Κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν, πάντες οἱ λαοί. Καὶ πάλιν <sup>12</sup> Ἡσαΐας λέγει, Ἔσται ἡ ρίζα τοῦ Ἰεσσαὶ καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιούσιν. Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης <sup>13</sup> χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦναι, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ <sup>14</sup> ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν· τολμηρότερον δὲ ἔγραφα ὑμῖν ἀπὸ μέ- <sup>15</sup> ρους, ὡς ἐπαναμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ εἰς τὸ εἶναι με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ. Ἐχω οὖν τὴν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ <sup>17</sup> πρὸς τὸν Θεόν· οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ <sup>18</sup> κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, <sup>19</sup> ἐν δυνάμει πνεύματος, ὥστε με ἀπὸ Ἱερουσαλήμ

καὶ κύκλω μέχρι τοῦ Ἰλλυρικῆ πεπληρωκέναι τὸ  
 20 εὐαγγέλιον τοῦ Χριστοῦ, οὕτω δὲ φιλοτιμούμενοι  
 εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστός, ἵνα  
 21 μὴ ἐπ' ἄλλότριον θεμέλιον οἰκοδομῶ, ἀλλὰ, καθὼς  
 γέγραπται, Οἷς οὐκ ἀγγέλη περι αὐτοῦ, ὄφονται,  
 καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι.

22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς  
 23 ὑμᾶς, νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι  
 τούτοις, ἐπιποθῖαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς  
 24 ἀπὸ ἰκανῶν ἐτών, ὡς ἂν πορεύομαι εἰς τὴν Σπανίαν—  
 ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ἀφ'  
 ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ  
 25 μέρους ἐμπλησθῶ. Νυνὶ δὲ πορεύομαι εἰς Ἱερου-  
 26 σαλὴμ διακονῶν τοῖς ἀγίοις· εὐδόκησαν γὰρ Μακε-  
 δονία καὶ Ἀχαΐα κοινωσίαν τινα ποιήσασθαι εἰς  
 τοὺς πτωχοῦς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ—  
 27 εὐδόκησαν γάρ, καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ  
 τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφεί-  
 λουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.  
 28 Τοῦτο οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν  
 καρπὸν τούτου, ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν·  
 29 οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι  
 30 εὐλογίας Χριστοῦ ἐλεύσομαι. Παρακαλῶ δὲ ὑμᾶς  
 διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς  
 ἀγάπης τοῦ πνεύματος συναγωνίσασθαι μοι ἐν ταῖς  
 31 προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν, ἵνα ῥυσθῶ  
 ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἡ διακονία  
 μου ἢ εἰς Ἱερουσαλήμ εὐπρόσδεκτος γένηται τοῖς  
 32 ἀγίοις, ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος  
 33 Θεοῦ καὶ συναναπαύσωμαι ὑμῖν. Ὁ δὲ Θεὸς τῆς  
 εἰρήνης μετὰ πάντων ὑμῶν ἀμήν.

16 ΣΥΝΙΣΤΗΜΙ δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν  
 ἡμῶν, οὖσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγ-  
 2 χρεαῖς, ἵνα προσδέξησθε αὐτὴν ἐν Κυρίῳ ἀξίως τῶν  
 ἁγίων, καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήξῃ  
 πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη  
 καὶ ἐμοῦ αὐτοῦ.

3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνερ-  
 4 γούς μου ἐν Χριστῷ Ἰησοῦ, οἵτινες ὑπὲρ τῆς ψυχῆς

and in circuit as far as Illyricum I have fully set forth the gospel of Christ,<sup>20</sup> and with an earnest aim to address the gospel in this way, not where Christ had been named, that I might not build on another's basement,<sup>21</sup> but, as it is written, They whom no tidings about him had reached, shall see, and they that have not heard, shall understand.

<sup>22</sup> On this account I have also been often stopped from coming to you; <sup>23</sup> but now, finding no longer room in these quarters, and having had for many years a longing to come to you, <sup>24</sup> whenever I shall travel to Spain—for I hope, as I pass on, to gain a sight of you, and from you to be started thitherward, if first I shall have had in some measure a full enjoyment of yourselves. <sup>25</sup> But now I am travelling to Jerusalem on a service of relief to the saints; <sup>26</sup> for Macedonia and Achaia were pleased to make a contribution for the poor of the saints at Jerusalem—<sup>27</sup> were pleased to do so, and debtors they are to them, for if the Gentiles had a share in their spiritual things, they ought to do a work of duty for them in carnal things also. <sup>28</sup> When then I shall have finished this business, and have had this fruit sealed to them, I shall set off to go by you to Spain: <sup>29</sup> and I know that when coming to you I shall come with a full measure of Christ's blessing. <sup>30</sup> But I beseech you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to wrestle together with me in prayer to God on my behalf, <sup>31</sup> that I may be delivered from the unbelievers in Judea, and that my service at Jerusalem may be acceptable to the saints; <sup>32</sup> that I may come to you with joy through God's will, and may find refreshment in your company. <sup>33</sup> Now the God of peace be with you all. Amen.

And I recommend to you Phoebe our sister, being a deaconess of the church at Cenchreae, <sup>2</sup> that you may welcome her in a manner worthy of the saints, and help her in whatever business she may need your aid; for she was herself a befriender of many and of myself.

<sup>3</sup> Greet Prisca and Aquila, my workfellows in Christ Jesus, who in behalf of my life staked their own neck; <sup>4</sup> to whom not I

alone give thanks, but also all the churches of the Gentiles: greet too the church at their house. <sup>4</sup>Greet Epænetus, my beloved, who is a firstfruit of Asia for Christ. <sup>5</sup>Greet Mary, who bestowed much toil on you. <sup>6</sup>Greet Andronicus and Junias, my kinsmen and fellow captives, who are of mark among the apostles, who were in Christ even before me. <sup>7</sup>Greet Amplias, my beloved in the Lord. <sup>8</sup>Greet Urbanus, our work-fellow in the Lord, and Stachys, my beloved. <sup>9</sup>Greet Apelles, the approved in the Lord. Greet those that belong to the household of Aristobulus. <sup>10</sup>Greet Herodion, my kinsman. Greet those of the household of Narcissus that are in the Lord. <sup>11</sup>Greet Tryphaena and Tryphosa, who toil in the Lord. Greet Persis, the beloved, who toiled much in the Lord. <sup>12</sup>Greet Rufus, the chosen in the Lord, and his mother and mine. <sup>13</sup>Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them. <sup>14</sup>Greet Philologus and Julia, Nereus and his sister, and Olympus, and all the saints that are with them. <sup>15</sup>Greet each other with a holy kiss. There greet you all the churches of Christ.

<sup>17</sup>And I beseech you, brethren, to have an eye to those that make the divisions and the stumbling-blocks, contrary to the doctrine which you learnt, and shun them: <sup>18</sup>for such as they, are not in service to our Lord Christ, but to their own belly, and through their fair speech and glozing deceive the hearts of the guileless. <sup>19</sup>For your obedience has reached the ears of all: over you then I rejoice: but I wish you to be wise for that which is good, but harmless as regards ill. <sup>20</sup>And the God of peace shall crush Satan under your feet speedily. The grace of our Lord Jesus Christ be with you.

<sup>21</sup>There greets you Timotheus, my work-fellow, and Lucius and Jason and Sosipater, my kinsmen.

μου τὸν ἐαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε <sup>5</sup>Ἐπαίνετον τὸν ἀγαπητὸν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. Ἀσπάσασθε Μαριάμ, ἣτις πολλὰ <sup>6</sup>ἐκοπίασεν εἰς ἡμᾶς. Ἀσπάσασθε Ἀνδρόνικον καὶ Ἰου- <sup>7</sup>νίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινές εἰσαν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ. Ἀσπάσασθε Ἀμπλιαν τὸν <sup>8</sup>ἀγαπητὸν μου ἐν Κυρίῳ. Ἀσπάσασθε Οὐρβανὸν τὸν <sup>9</sup>συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Σταχυν τὸν ἀγαπητὸν μου. Ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ <sup>10</sup>Ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου. Ἀσπάσασθε <sup>11</sup>Ἡραδίωνα τὸν συγγενῆ μου. Ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ. Ἀσπάσασθε Τρύ- <sup>12</sup>φαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. Ἀσπά- <sup>13</sup>σασθε Περσίδα τὴν ἀγαπητὴν, ἣτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ. Ἀσπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν <sup>14</sup>Κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. Ἀσπάσασθε <sup>15</sup>Ἀσύγκριτον, Φλέγοντα, Ἐρμῆν, Πατρόβαν, Ἐρμᾶν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. Ἀσπάσασθε Φιλόλογον <sup>16</sup>καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους. Ἀσπάσασθε <sup>17</sup>ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς <sup>17</sup>διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιῶντας, καὶ ἐκκλίνατε ἀπ' αὐτῶν οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Χριστῷ οὐ δου- <sup>18</sup>λεύουσιν ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων. Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο <sup>19</sup>ἐφ' ὑμῖν οὖν χαίρω, θελω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. Ὁ δὲ Θεὸς <sup>20</sup>τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ <sup>21</sup>Χριστοῦ μεθ' ὑμῶν.

Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ <sup>21</sup>Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.

- 22 Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπι-  
στολὴν ἐν Κυρίῳ.  
23 Ἀσπάζεταιται ὑμᾶς Γάϊος ὁ ξένος μου καὶ ὅλης  
τῆς ἐκκλησίας. Ἀσπάζεταιται ὑμᾶς Ἐραστος ὁ οἰκο-  
24 νόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός. Ἡ  
χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάν-  
των ὑμῶν ἀμήν.  
25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέ-  
λιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ  
ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου,  
26 φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν  
κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ εἰς ὑπακοὴν πίστεως  
27 εἰς πάντα τὰ ἔθνη γνωρισθέντος, μόνῳ σοφῷ Θεῷ,  
διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας·  
ἀμήν.

<sup>22</sup>I, Tertius, who wrote down the epistle, greet you in the Lord.

<sup>23</sup>There greets you Gaius, the host of me and of the whole church. There greets you Erastus, the steward of the city, and Quartus the brother. <sup>24</sup>The grace of our Lord Jesus Christ be with you all. Amen.

<sup>25</sup>Now to him that is able to make you steadfast according to my gospel and the preaching of Jesus Christ, according to a revealing of the mystery, <sup>26</sup>hushed in all time, but now manifested, and through prophetic scriptures, according to command of the everlasting God, made known in order to obedience of belief for all the nations, <sup>27</sup>to God, alone wise, to him, through Jesus Christ, be the glory for ever. Amen.

## ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ

## ΠΡΩΤΗ.

## FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

- ΠΑΥΛΟΣ, κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ  
2 θελήματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, τῇ ἐκκλη-  
σίᾳ τοῦ Θεοῦ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, τῇ  
οὔσῃ ἐν Κορίνθῳ, κλητοῖς ἁγίοις, σὺν πάνσι τοῖς  
ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ  
3 Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν τε καὶ ἡμῶν· χάρις  
ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου  
Ἰησοῦ Χριστοῦ.  
4 Ἐὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ  
τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ  
5 Ἰησοῦ, ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ

Paul, a called apostle of Christ Jesus through will of God, and Sosthenes the brother, <sup>2</sup>to the church of God that is at Corinth, to people hallowed in Christ Jesus, to called saints, with all that in every place call on the name of our Lord Jesus Christ, both theirs and ours: <sup>3</sup>grace to you and peace from God our Father and our Lord Jesus Christ.

<sup>4</sup>I thank my God about you at all times, for the grace of God bestowed on you in Christ Jesus, <sup>5</sup>that you were enriched in him in every thing, in every sort of

discourse and every matter of knowledge—<sup>6</sup> according as the testimony of Christ was established among you—<sup>7</sup> so that you do not come short in any endowment, while you await the revealing of our Lord Jesus Christ; <sup>8</sup> who will also establish you to the last, unimpeachable on the day of our Lord Jesus Christ. <sup>9</sup> Faithful is God, through whom you were called to fellowship with his Son Jesus Christ our Lord.

<sup>10</sup> But I beseech you, brethren, through the name of our Lord Jesus Christ, that you all say the same thing, and that there be no divisions among you, but that you be fitly framed in sameness of mind and sameness of judgment. <sup>11</sup> For it was brought to my knowledge about you, my brethren, by Chloe's people, that there are strifes among you: <sup>12</sup> and what I mean is this, that each of you says, I belong to Paul, and I to Apollos, and I to Cephas, and I to Christ. <sup>13</sup> Has Christ been parted? Is it that Paul was crucified for you; or were you baptised into the name of Paul? <sup>14</sup> I thank God that I baptised none of you except Crispus and Gaius; <sup>15</sup> that no one should say, that you were baptised into my name. <sup>16</sup> And I baptised also the household of Stephanas; besides, I know not whether I baptised any one else.

<sup>17</sup> For Christ sent me not to baptise but to convey the gospel message; not with wisdom of discourse, that the cross of Christ should not become of no import. <sup>18</sup> For the discourse of the cross is to those that are being lost, foolishness, but to us who are being saved, it is might of God: <sup>19</sup> for it is written, I will destroy the wisdom of the wise, and make naught of the understanding of the sage. <sup>20</sup> Where is a wise one; where a scribe; where a disputer of this age? has not God made foolish the wisdom of the world? <sup>21</sup> For whereas, while furnished with the wisdom of God, the world did not through the wisdom withal get knowledge of God, God was pleased through the foolishness of the preaching to save believers; <sup>22</sup> since both Jews ask for signs and Greeks look for wisdom, <sup>23</sup> but we preach Christ crucified, to Jews a stumbling-block and to Gentiles foolishness; <sup>24</sup> to the called, however, both Jews and Greeks, Christ God's might

λόγῳ καὶ πάσῃ γνώσει, καθὼς τὸ μαρτύριον τοῦ Ἰησοῦ ἐβεβαιώθη ἐν ὑμῖν, ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὃς 8 καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Πιστὸς 9 ὁ Θεὸς δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηγορησόμενοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ. <sup>11</sup> Ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἐρίδες ἐν ὑμῖν εἰσὶ· λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ. <sup>13</sup> Μεμερίσται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη περὶ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; <sup>14</sup> Εὐχαριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον· ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε. Ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.

Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν ἀλλὰ <sup>17</sup> εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ, τοῖς δὲ σωζόμενοις ἡμῖν δύναμις Θεοῦ ἐστὶ· γέγραπται γάρ, <sup>19</sup> Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. Ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμῶρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου; Ἐπειδὴ γὰρ <sup>21</sup> ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας· ἐπειδὴ καὶ <sup>22</sup> Ἰουδαῖοι σημεῖα αἰτοῦσι καὶ Ἕλληνες σοφίαν ζητοῦσιν, ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, <sup>23</sup> Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσι δὲ μωρίαν, αὐτοῖς <sup>24</sup> δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν

25 Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν ὅτι τὸ μωρὸν τοῦ  
 Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστί, καὶ τὸ ἀσθενὲς  
 26 τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστί. Βλέπετε  
 γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ  
 κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς·  
 27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς ἵνα  
 καταισχύνη τοὺς σοφούς, καὶ τὰ ἀσθενῆ τοῦ κόσμου  
 28 ἐξελέξατο ὁ Θεὸς ἵνα καταισχύνη τὰ ἰσχυρά, καὶ  
 τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο  
 29 ὁ Θεός, τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ, ὅπως  
 30 μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ Θεοῦ. Ἐξ  
 αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν Χριστῷ Ἰησοῦ, ὃς ἐγε-  
 νήθη σοφία ἡμῖν ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἀγια-  
 31 σμὸς καὶ ἀπολύτρωσις, ἵνα καθὼς γέγραπται, Ὁ  
 καυχώμενος ἐν Κυρίῳ καυχάσθω.

2 ΚΑΓΩ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ  
 καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν  
 2 τὸ μαρτύριον τοῦ Θεοῦ· οὐ γὰρ ἔκρινά τι εἰδέναι  
 ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τούτου ἕσταν-  
 3 ρωμένον· καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ  
 4 ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς, καὶ ὁ λόγος  
 μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς σοφίας  
 λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως,  
 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων ἀλλ'  
 ἐν δυνάμει Θεοῦ.

6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ  
 οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος  
 7 τούτου τῶν καταργουμένων· ἀλλὰ λαλοῦμεν Θεοῦ  
 σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἣν προώ-  
 8 ρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν, ἣν  
 οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν, εἰ  
 γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἕσταύ-  
 9 ρωσαν· ἀλλὰ, καθὼς γέγραπται, Ὁ ὀφθαλμὸς οὐκ  
 εἶδε καὶ οὖς οὐκ ἤκουσε καὶ ἐπὶ καρδίαν ἀνθρώπου  
 οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.  
 10 Ἡμῖν δὲ ἀπεκάλυψεν ὁ Θεὸς διὰ τοῦ πνεύματος  
 αὐτοῦ, τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη  
 11 τοῦ Θεοῦ. Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώ-  
 που εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ;

and God's wisdom: <sup>25</sup> because the foolishness of God is wiser than men, and the weakness of God is stronger than men. <sup>26</sup> For look at your call, brethren, that not many are wise as to flesh, not many mighty, not many well-born: <sup>27</sup> but the foolish things of the world did God make choice of, that they should put to shame the wise people, and the weak things of the world did God make choice of, that they should put to shame the strong, <sup>28</sup> and the mean things of the world and such as are disdained, did God make choice of, things that are not, that they should bring to naught the things that are: <sup>29</sup> that no flesh should vaunt before God. <sup>30</sup> But out of him are you in Christ Jesus, who became wisdom for us from God, and righteousness and hallowing and ransoming: <sup>31</sup> that, according as it is written, He that vaunts, let him vaunt in the Lord.

And I too, on coming to you, brethren, came announcing to you the testimony of God in no surpassing fashion of discourse or wisdom: <sup>2</sup> for I determined to know nothing among you but Jesus Christ and him crucified: <sup>3</sup> and I came to you in weakness and in fear and in much trembling; <sup>4</sup> and my discourse and my preaching were not arrayed in winning words of wisdom but in display of Spirit and might; <sup>5</sup> that your belief might not be brought about by man's wisdom but by might of God.

<sup>6</sup> Wisdom, however, we speak among the full-grown, not, however, a wisdom of this age, nor of the rulers of this age, that are to come to naught; <sup>7</sup> but we do speak God's wisdom in a mystery, the hidden wisdom, which God fore-appointed before the ages for our glory; <sup>8</sup> which not one of the rulers of this age has come to know, for had they known it, they would not have crucified the Lord of glory: <sup>9</sup> but we speak—as it is written—things that eye saw not and ear heard not, and that entered not into man's heart, things which God made ready for those that love him. <sup>10</sup> But to us did God reveal them through his Spirit, for the Spirit searches out all things, even the depths of God. <sup>11</sup> For who of mankind knows the things of the man, but the spirit of the man which is in him? so too the things of

God has no one come to know, but the Spirit of God. <sup>12</sup> We, however, did not receive the spirit of the world, but the spirit that is from God, that we may know the things vouchsafed to us by God: <sup>13</sup> which things we also speak, not in words taught of man's wisdom but taught of Spirit, expounding spiritual things by spiritual means. <sup>14</sup> But a natural man accepts not the things of the Spirit of God, for they are foolishness to him, and he is not able to learn them, because they are spiritually scanned. <sup>15</sup> But the spiritual man scans them all, while he himself is scanned by no one. <sup>16</sup> For who learnt the Lord's mind, that he should instruct him? But we have Christ's mind.

I too, brethren, was not able to address you as spiritual, but as things of flesh, as babes in Christ. <sup>2</sup> I gave you milk to drink, not food to eat, for you were not yet able. Nay, you are not even now able, <sup>3</sup> for you are still fleshly; for where there are found among you jealousy and strife, are you not fleshly, and walking in man's fashion? <sup>4</sup> for whenever one says, I belong to Paul, and another, I to Apollos, are you not men? <sup>5</sup> Who then is Apollos, and who is Paul? servants through whose means you believed, and that as the Lord bestowed on each one. <sup>6</sup> I planted, Apollos watered, but God made to grow. <sup>7</sup> So then neither is the planter any thing nor the waterer, but God who makes to grow. <sup>8</sup> And the planter and the waterer are one thing; but each one shall receive his own wages according to his own toil: <sup>9</sup> for God's workfellow we are; God's husbandry you are, God's building.

<sup>10</sup> According to the grace of God bestowed on me, as a skilful master-builder, I have laid a basement, and another is building upon it. But let each one take heed, how he is building on it. <sup>11</sup> For other basement is no one able to lay than that which is already laid, which is Christ Jesus: <sup>12</sup> but if any one is building upon this basement gold, silver, costly stones, timber, hay, stubble, <sup>13</sup> each one's work will become manifest; for the day will make it clear, because it will be revealed by fire, and each one's work, of what sort it

οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ Θεοῦ. Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν, καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες. Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ· μαρῖα γὰρ αὐτῷ ἐστὶ, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται. Ὁ δὲ πνευματικὸς ἀνακρίνει τὰ πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. Τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; Ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

ΚΑΓΩ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ. Γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὕτω γὰρ ἐδύνασθε· ἀλλ' οὐδὲ ἔτι νῦν δύνασθε, ἔτι γὰρ ἐστε σαρκικοί· ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε; ὅταν γὰρ λέγῃ τις, Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ Ἀπολλῶ, οὐκ ἀνθρωποὶ ἐστε; Τίς οὖν ἐστὶν Ἀπολλῶς; τίς δὲ ἐστὶ Παῦλος; διάκονοι δι' ὧν ἐπίστεύσατε, καὶ ἐκάστῳ ὡς ὁ Κύριος ἔδωκεν; Ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ Θεὸς ἠΐξανε. Ὡστε οὔτε ὁ φυτεύων ἐστὶ τι οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός. Ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσι, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον· Θεοῦ γὰρ ἐσμὲν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομὴ ἐστε.

Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ. Ἐκαστος δὲ βλέπέτω πῶς ἐποικοδομεῖ. Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θείναι παρὰ τὸν κείμενον, ὃς ἐστὶ Χριστὸς Ἰησοῦς· εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην, ἐκάστου τὸ ἔργον φανερὸν γενήσεται· ἢ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἐκάστου τὸ ἔργον



14 ὁποῖόν ἐστι, τὸ πῦρ αὐτὸ δοκιμάσει. *Εἴ τις τὸ*  
 15 *ἔργον μενεῖ ὃ ἐπικδοδόμησε, μισθὸν λήψεται· εἴ*  
*τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς*  
*δὲ σωθήσεται, οὕτω δὲ ὡς διὰ πυρός.*

16 *Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστὲ καὶ τὸ πνεῦμα*  
 17 *τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν;· Εἴ τις τὸν ναὸν τοῦ Θεοῦ*  
 18 *φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ*  
 19 *ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. Μηδεὶς ἑαυτὸν ἐξα-*  
 20 *πατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι*  
 21 *τούτῳ, μαρὸς γενέσθω, ἵνα γένηται σοφός· ἡ γὰρ*  
 22 *σοφία τοῦ κόσμου τούτου μαρῖα παρὰ Θεῷ ἐστὶ,*  
 23 *γέγραπται γάρ, Ὁ δρασόμενος τοὺς σοφοὺς ἐν τῇ*  
 24 *πανουργίᾳ αὐτῶν· καὶ πάλιν, Κύριος γινώσκει τοὺς*  
 25 *διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶ μάταιοι. Ὡστε*  
 26 *μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν*  
 27 *ἐστίν, εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς, εἴτε*  
 28 *κόσμος εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε*  
 29 *μέλλοντα, πάντα ὑμῶν, ὑμεῖς δὲ Χριστοῦ, Χριστὸς*  
 30 *δὲ Θεοῦ.*

4 *ΟΥΤΩΣ ἡμᾶς λογιζέσθω ἀνθρώπος ὡς ὑπη-*  
 5 *ρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ.*  
 6 *Ὁ δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα*  
 7 *πιστός τις εὑρεθῇ. Ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν*  
 8 *ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας·*  
 9 *ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω· οὐδὲν γὰρ ἑμαυτῷ*  
 10 *σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεικνύωμαι· ὁ δὲ*  
 11 *ἀνακρίνων με Κύριός ἐστιν. Ὡστε μὴ πρὸ καιροῦ*  
 12 *τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει*  
 13 *τὰ κρυπτά τοῦ σκότους καὶ φανερώσει τὰς βουλὰς*  
 14 *τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ*  
 15 *ἀπὸ τοῦ Θεοῦ.*

6 *Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν*  
 7 *καὶ Ἀπολλῶ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ*  
 8 *μὴ ὑπὲρ ἂ γέγραπται, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνός*  
 9 *φυσιοῦσθε κατὰ τοῦ ἐτέρου. Τίς γὰρ σε δια-*  
 10 *κρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ*  
 11 *ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβὼν;* *Ἡδὴ κεκορε-*  
 12 *σμένοι ἐστέ· ἦδη ἐπλουτήσατε· χωρὶς ἡμῶν ἐβα-*  
 13 *σιλεύσατε. Καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ*

is, will the fire itself put to proof.  
 14 If any one's work shall stand, which he has built, he will receive wages; 15 but if any one's work shall be burnt up, he will be a loser, but will be saved himself, yet so as by passage through fire.

16 Know you not that you are a temple of God, and that the Spirit of God dwells in you? 17 If any one is marring the temple of God, him will God mar; for the temple of God is holy, and that temple you are. Let no one deceive himself: 18 if any thinks himself wise among you in this age, let him become foolish, that he may become wise; 19 for the wisdom of this world is foolishness with God, for it is written, Who seizes the wise in their own craftiness: 20 And again, The Lord knows the ponderings of the wise, that they are vain. 21 So then let no one pride himself in men; for all things are yours, 22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; 23 and you are Christ's, and Christ is God's.

In this way let a man count us, as having service under Christ, and being stewards of God's mystery. s. 2 And, for the rest of the matter, it is looked for in stewards, that one be found faithful. 3 But with me it counts for a very trifling matter, that I should be scanned by you or by man's assize: nay, I do not scan even myself: 4 for I have nothing on my conscience; yet I am not hereby quit; but he that scans me, is the Lord. 5 So then judge nothing before the time, until the Lord shall have come, who will both shed light on the hidden things of darkness, and make manifest the counsels of the hearts: and then shall the praise accrue to each one from God.

6 And these matters, brethren, I have shifted under a disguise to myself and Apollos on your account; that you may in our case learn the lesson, Nothing above what is written: in order that you should not be puffed up, each in behalf of some one against another. 7 For who sets a difference on thee? and what hast thou which thou didst not receive? and if thou didst even receive it, why art thou priding thyself, as not having received it? 8 Already have you been fed to the full: already have you come to wealth: you were in kingly state, without our sharing. And would you were in kingly state,

that we too might share your kingship. <sup>9</sup>For I think, God appointed us the apostles to the lowest rank, as under doom of death, because we became a show to the world, both to angels and men. <sup>10</sup>We are fools on account of Christ, but you are wise in Christ; we are weak, but you are strong; you are illustrious, but we are in disgrace. <sup>11</sup>Until this present hour we are both in hunger and thirst, and barely clad, and are buffeted, and are homeless wanderers, <sup>12</sup>and we toil, working with our own hands: when reviled we bless, when persecuted we beseech: we became as scum of the world, an offscouring of all until now.

<sup>14</sup>I am not writing this to abash you, but as my beloved children I am admonishing you; <sup>15</sup>for should you have ten thousand child-guides in Christ, yet you would not have many fathers, for in Christ Jesus through the gospel it was I that begot you. <sup>16</sup>I beseech you then, become copiers of me. <sup>17</sup>On this account I sent Timotheus to you, who is a beloved and faithful child of mine in the Lord, who will remind you of my paths in Christ, according as I every where teach in every church.

<sup>18</sup>Now some were puffed up as though I were not coming to you: <sup>19</sup>but I shall come shortly to you, if the Lord will it, and will know not the speech of those that are puffed up, but the power: <sup>20</sup>for the kingdom of God is not in word but in power. <sup>21</sup>What choose you? am I to come to you equipped with a rod, or with love and a spirit of meekness?

There is in sooth a report of fornication among you, and fornication of such a sort as there is not even among the heathen, as that one should have his father's wife. <sup>2</sup>And you have been puffed up, and did not rather mourn; that he that did this deed might be removed from the midst of you. <sup>3</sup>For I, absent in body yet present in spirit, have already determined, as if present, with regard to him that thus wrought this deed, <sup>4</sup>in the name of our Lord Jesus, on the assembling of you and my spirit with the power of our Lord Jesus, <sup>5</sup>to deliver such a one to Satan for a destruction of the flesh, that the spirit may be saved on the day of the Lord. <sup>6</sup>Your priding is not well. Know you not that a

ἡμεῖς ὑμῖν συμβασιλεύσωμεν. Δοκῶ γάρ, ὁ Θεὸς 9 ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν, ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. Ἡμεῖς μωροὶ διὰ Χριστοῦ 10 τόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροὶ· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι. Ἄχρι τῆς ἄρτι ὥρας καὶ πινώμεν καὶ διψώμεν 11 καὶ γυμνητεύομεν καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν, καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσί, 12 λοιδορούμενοι εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα, βλασφημούμενοι παρακαλοῦμεν, ὡς περικαθάρματα 13 τοῦ κόσμου ἐγενήθημεν, πάντων περίφημα ἕως ἄρτι.

Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς 14 τέκνα μου ἀγαπητὰ νουθετῶ, ἐὰν γὰρ μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. Παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε. Διὰ τοῦτο ἐπεμψα ὑμῖν Τιμόθεον, 16 ὃς ἐστί μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοῦς μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκει.

Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, ἐφυσιώθησαν 18 ἄντιες· ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσωμαι οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν· οὐ γὰρ ἐν λόγῳ 20 ἡ βασιλεία τοῦ Θεοῦ ἀλλ' ἐν δυνάμει. Τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματι τε πραύτητος;

Ὁ ΔΔΩΣ ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη 5 πορνεία ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν. Καὶ ὑμεῖς πεφυσιωμένοι 2 ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρῆ ἕκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας; Ἐγὼ μὲν 3 γὰρ ἀπὸν τῷ σώματι, παρὸν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὸν τὸν οὕτω τοῦτο κατεργασάμενον, ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ, συναχθέντων 4 τῶν ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ, παραδοῦναι τὸν τοιοῦτον 5 τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου. Οὐ καλὸν τὸ καύχημα 6

ὑμῶν. Οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα  
 7 ζυμοῖ; Ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἦτε  
 νέον φύραμα, καθὼς ἔστε ἄζυμοι· καὶ γὰρ τὸ πάσχα  
 8 ἡμῶν ἐτύθη Χριστός· ὥστε ἐορτάζωμεν μὴ ἐν ζύμῃ  
 παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν  
 ἄζυμοῖς εὐλικρινείας καὶ ἀληθείας.

9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναμιγνύ-  
 10 σθαι πόρνοις· οὐ πάντως τοῖς πόρνοις τοῦ κόσμου  
 τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολά-  
 11 τραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεῖν·  
 12 νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναμιγνύσθαι, ἐάν τις  
 ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ  
 13 εἰδωλολάτρης ἢ λοιδορὸς ἢ μέθυσος ἢ ἄρπαξ, τῷ  
 12 τοιούτῳ μηδὲ συνεσθίειν. Τί γάρ μοι καὶ τοὺς ἕξω  
 13 κρίνει; οὐχὶ τοὺς ἕσω ὑμεῖς κρίνετε; τοὺς δὲ ἕξω  
 ὁ Θεὸς κρινεῖ. Ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν  
 αὐτῶν.

6 ΤΟΛΜΑ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν  
 ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ  
 2 τῶν ἀγίων; Ἡ οὐκ οἶδατε ὅτι ἅγιοι τὸν κόσ-  
 3 μον κρινούσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος,  
 3 ἀνάξιοί ἔστε κριτηρίων ἐλαχίστων; Οὐκ οἶδατε  
 4 ὅτι ἀγγέλους κρινοῦμεν, μήτιγε βιωτικά; Βιωτικά  
 μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους  
 5 ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε; Πρὸς ἐντρο-  
 πὴν ὑμῖν λέγω. Οὕτως οὐκ ἐν ὑμῖν σοφὸς  
 οὐδὲ εἰς ὃς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ  
 6 ἀδελφοῦ αὐτοῦ; ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ  
 7 κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων. Ἡδὴ μὲν οὖν  
 ὅλος ἡτήμα ὑμῖν ἐστίν, ὅτι κρίματα ἔχετε μεθ'  
 8 ἐαντῶν. Διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί  
 8 οὐχὶ μᾶλλον ἀποστερεῖσθε; ἀλλὰ ὑμεῖς ἀδικεῖτε  
 9 καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς. Ἡ οὐκ  
 οἶδατε ὅτι ἀδικοὶ Θεοῦ βασιλείαν οὐ κληρονομή-  
 10 σουσι; Μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολά-  
 11 τραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἄρσενοκοῖται  
 οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ λοι-  
 11 δοροὶ, οὐχ ἄρπαγες βασιλείαν Θεοῦ κληρονομή-  
 σουσι. Καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε,

little leaven leaves the whole lump of dough? <sup>7</sup> Clear out the old leaven, that you may be fresh dough, according as you are unleavened: for our passover was sacrificed in Christ; <sup>8</sup> so then let us keep feast, not with old leaven, nor with leaven of wickedness and villany, but with unleavened bread of sincerity and truth.

<sup>9</sup> I here write it for you in the epistle, not to keep company with fornicators—<sup>10</sup> not that I at all mean with the fornicators of this world or the covetous or grasping or idolators; else you ought to have gone out of the world: <sup>11</sup> now, however, I write it down, not to keep company, if any one bearing the name of brother be a fornicator or covetous or idolator or reviler or drunkard or grasping; with such a one not so much as to eat. <sup>12</sup> For what concern is it of mine to judge those too that are without? are not you judging those within? <sup>13</sup> But those that are without, will God judge. Remove the wicked one from among yourselves.

Dares any one of you having a matter against his neighbour, go to law before the unrighteous and not before the saints? <sup>2</sup> What, know you not that the saints will judge the world? And if the world is to be judged by you, are you unfit to try the most trifling cases? <sup>3</sup> Know you not that we shall judge angels? much more affairs of life. <sup>4</sup> If then you have affairs of life to try, set those who are of small account in the church, even them on the seat. <sup>5</sup> I am saying it to abash you. Is it thus, that there is not among you so much as one wise man, who will be able to decide between his brethren? <sup>6</sup> But brother goes to law with brother, and that before unbelievers. <sup>7</sup> Thus far then is there in sooth a default in you, in that you have suits among yourselves. Why do you not rather put up with wrong? Why do you not rather allow yourselves to be robbed? <sup>8</sup> Whereas you yourselves wrong and rob, and that too your brethren. <sup>9</sup> What, know you not that unrighteous ones shall not inherit God's kingdom? Be not misled. Neither fornicators nor idolators nor adulterers nor effeminate nor sodomites <sup>10</sup> nor thieves nor covetous, not drunkards, nor revilers, not graspers shall inherit God's kingdom. <sup>11</sup> And things of this sort were some of

you; but you had it washed away, but you were hallowed, but you were justified in the name of the Lord Jesus and in the Spirit of our God.

<sup>12</sup>All things are allowable for me, but not all for my good; all things are allowable for me, but I will not come under the control of any one. <sup>13</sup>Food for the belly, and the belly for food; but God will do away with both the one and the other. And the body is not for fornication but for the Lord, and the Lord for the body: <sup>14</sup>and God both raised the Lord, and will raise up us through his power. <sup>15</sup>Know you not that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Far be it. <sup>16</sup>Know you not that he that attaches himself to the harlot, is one flesh with her? for the two, says he, shall become one flesh. <sup>17</sup>But he that attaches himself to the Lord, is one spirit with him. <sup>18</sup>Fly fornication. Every sin that a man may commit, ranges clear of the body; but the fornicator sins against his own body. <sup>19</sup>What, know you not that your body is a temple of the Holy Spirit that is in you, which you have from God, and that you are not your own? <sup>20</sup>for you were bought at a price: do glorify God in your body.

But with regard to the matters about which you wrote; it is well for a man not to touch a woman; <sup>2</sup>but on account of the deeds of fornication, let each one have his own wife, and each woman her own husband. <sup>3</sup>Let the husband discharge to the wife her due, and in like manner the wife also to her husband. <sup>4</sup>The wife is not the mistress of her own body, but the husband; and in like manner the husband too is not the master of his own body, but the wife. <sup>5</sup>Do not debar each other, unless it be by agreement for a season, so as to give yourselves to prayer and again to come together, that Satan may not tempt you on account of your want of self-control. <sup>6</sup>But this I am saying by way of leave, not of command. <sup>7</sup>But I would have all men to be as even myself; but each has his own endowment from God, one in this way, another in that.

<sup>8</sup>But I say to the unmarried

ἀλλὰ ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν.

Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει 12  
πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι 13  
ὑπὸ τινος. Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία 13  
τοῖς βρώμασι· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα 14  
καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ ἀλλὰ τῷ 14  
Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι· ὁ δὲ Θεὸς καὶ τὸν 14  
Κύριον ἤγειρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως 15  
αὐτοῦ. Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη 15  
Χριστοῦ ἐστίν; ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ 16  
ποιήσω πόρνης μέλη; μὴ γένοιτο. Οὐκ οἴδατε ὅτι 16  
ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμά ἐστιν; Ἔσονται 17  
γάρ, φησὶν, οἱ δύο εἰς σάρκα μίαν. Ὁ δὲ κολλώ- 17  
μενος τῷ Κυρίῳ ἐν πνεύμα ἐστι. Φεύγετε τὴν πορ- 18  
νείαν. Πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκ- 18  
τὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον 19  
σῶμα ἁμαρτάνει. Ἡ οὐκ οἴδατε ὅτι τὸ σῶμα 19  
ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν, οὗ 20  
ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν; ἡγοράσθητε 20  
γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι 20  
ὑμῶν.

ΠΕΡΙ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς 7  
μὴ ἄπτεσθαι· διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαν- 2  
τοῦ γυναικα ἐχέτω, καὶ ἐκάστη τὸν ἴδιον ἄνδρα 2  
ἐχέτω. Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, 3  
ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ. Ἡ γυνὴ τοῦ ἰδίου 4  
σώματος οὐκ ἐξουσιάζει ἀλλὰ ὁ ἀνὴρ· ὁμοίως δὲ 4  
καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ 5  
ἡ γυνή. Μὴ ἀποστερέετε ἀλλήλους, εἰ μῆτι ἂν ἐκ 5  
συμφώνου πρὸς καιρὸν, ἵνα σχολάσθητε τῇ προσευχῇ 6  
καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράξῃ ὑμᾶς 6  
ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. Τοῦτο δὲ λέγω 6  
κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν. Θέλω δὲ πάν- 7  
τας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν· ἀλλὰ ἕκαστος 7  
ἴδιον ἔχει χάρισμα ἐκ Θεοῦ, ὁ μὲν οὕτως, ὁ δὲ 7  
οὕτω.

Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐ- 8

9 τοῖς ἐὰν μείνωσιν ὡς κἀγὼ· εἰ δὲ οὐκ ἐγκρα-  
 τεύονται, γαμησάτωσαν· κρεῖσσον γάρ ἐστι γα-  
 10 μῆσαι ἢ πυροῦσθαι. Τοῖς δὲ γεγαμηκόσι παραγα-  
 11 γέλλω, οὐκ ἐγὼ ἀλλὰ ὁ Κύριος, γυναῖκα ἀπὸ  
 ἀνδρὸς μὴ χωρισθῆναι· ἐὰν δὲ καὶ χωρισθῇ,  
 μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγίτω, καὶ  
 12 ἄνδρα γυναῖκα μὴ ἀφιέναι. Τοῖς δὲ λοιποῖς λέγω  
 ἐγὼ, οὐχ ὁ Κύριος, εἴ τις ἀδελφὸς γυναῖκα ἔχει  
 13 ἄπιστον καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ  
 ἀφιέτω αὐτήν· καὶ γυνὴ ἥτις ἔχει ἄπιστον,  
 καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω  
 14 τὸν ἄνδρα· ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν  
 τῇ γυναϊκί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν  
 τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά  
 15 ἐστί, νῦν δὲ ἁγία ἐστίν. Εἰ δὲ ὁ ἄπιστος  
 χωρίζεται, χωρίζεσθω· οὐ δεδούλωται ὁ ἀδελφὸς  
 ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις· ἐν δὲ εἰρήνῃ  
 16 κέκληκεν ὑμᾶς ὁ Θεός. Τί γὰρ οἶδας, γύναι,  
 εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν  
 17 γυναῖκα σώσεις; Εἰ μὴ ἐκάστω ὡς ἐμέρισεν ὁ  
 Κύριος, ἕκαστον ὡς κέκληκεν ὁ Θεός, οὕτω περι-  
 πατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις  
 18 διατάσσομαι. Περιτετημημένοι τις ἐκλήθη, μὴ  
 ἐπισπάσθω· ἐν ἀκροβυστίᾳ κέκληται τις, μὴ περι-  
 19 τεμνέσθω· ἡ περιτομὴ οὐδὲν ἐστί, καὶ ἡ ἀκρο-  
 βυστία οὐδὲν ἐστί, ἀλλὰ τήρησις ἐντολῶν Θεοῦ.  
 20 Ἐκαστος ἐν τῇ κλήσει ἢ ἐκλήθη, ἐν ταύτῃ  
 21 μενέτω. Δούλος ἐκλήθη, μὴ σοι μελέτω· ἀλλ'  
 εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρη-  
 22 σαι· ὁ γὰρ ἐν Κυρίῳ κληθεὶς δούλος ἀπελεύ-  
 θερος Κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος κληθεὶς  
 23 δούλος ἐστί Χριστοῦ. Τιμῆς ἠγοράσθητε· μὴ  
 24 γίνεσθε δούλοι ἀνθρώπων. Ἐκαστος ἐν ᾧ ἐκλήθη,  
 ἀδελφοί, ἐν τούτῳ μενέτω παρὰ Θεοῦ.  
 25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ  
 ἔχω, γνώμην δὲ δίδωμι ὡς ἡλεσημένος ὑπὸ Κυρίου  
 26 πιστὸς εἶναι. Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν  
 διὰ τὴν ἐνεστώσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπων  
 27 τὸ οὕτως εἶναι. Δέδεσαι γυναϊκί, μὴ ζῆτει λυ-  
 σιν· λέλυσαι ἀπὸ γυναϊκός, μὴ ζῆτει γυναῖκα.

and the widows, it is well if they  
 should abide as even I do: <sup>9</sup> but if  
 they cannot control themselves, let  
 them marry; for it is better to marry  
 than to burn. <sup>10</sup> But to those in wed-  
 lock I give orders—not I, but the  
 Lord—that a wife should not part  
 from a husband; <sup>11</sup> but should she  
 even part, let her abide unmarried  
 or bereconciled to her husband; and  
 that a husband should not put away  
 a wife. <sup>12</sup> But to all besides speak I,  
 not the Lord: if any brother has an  
 unbelieving wife, and she agrees to  
 dwell with him, let him not put her  
 away; <sup>13</sup> and as to a woman who has  
 an unbelieving husband, and he  
 agrees to dwell with her, let her not  
 put away her husband: <sup>14</sup> for the un-  
 believing husband has been hallow-  
 ed in his wife, and the unbelieving  
 wife has been hallowed in the brother;  
 else are your children unclean,  
 but, as it is, they are holy. <sup>15</sup> But if  
 the unbeliever parts, let him part:  
 the brother or the sister is not in  
 thralldom in such cases; and in  
 peace has God called us. <sup>16</sup> For how  
 far knowest thou, woman, whether  
 thou shalt save thy husband? or how  
 far knowest thou, husband, whether  
 thou shalt save thy wife? <sup>17</sup> But as  
 God dealt out to each, as God has  
 called each, so let each walk; and  
 so do I ordain in all the churches.  
 Was one called in circumcision? let  
 him not undo his circumcision: <sup>18</sup>  
 has one been called in uncircumci-  
 sion? let him not be circumcised—  
<sup>19</sup> the circumcision is naught, and the  
 uncircumcision is naught; but it is  
 a keeping of God's commandments.  
<sup>20</sup> Let each one abide in the call in  
 which he was called. <sup>21</sup> Wast thou  
 called in bondservitude, let it not concern  
 thee—but if thou canst even become  
 free, choose to avail thyself  
 of it—<sup>22</sup> for the bondservant that  
 was called in the Lord, is a freed-  
 man of the Lord's: in like manner  
 the freeman that was called, is a  
 bondservant of Christ's. <sup>23</sup> At a  
 price were you bought: do not  
 become bondservants of men. <sup>24</sup> Let  
 each one, brethren, in what con-  
 dition he was called, abide in it  
 beside God.  
<sup>25</sup> Now concerning the maidens I  
 have no command of the Lord's; but  
 I give a judgment, as having been  
 mercifully allowed by the Lord to  
 be put in trust. <sup>26</sup> I deem then this  
 to be well, on account of the present  
 stress; that it is well for a  
 man to be as he is. <sup>27</sup> Art thou tied  
 to a wife? seek not disengagement.  
 Art thou disengaged from a wife?

seek not a wife. <sup>28</sup> But shouldst thou even have married, thou didst not sin in so doing; and if the maiden should have married, she did not sin. But such shall have distress in the flesh: I, however, am sparing you. <sup>29</sup> But this I aver, brethren: the season is short; the rest, that those that have wives, should be as having none, <sup>30</sup> and those that weep, as not weeping, and those that rejoice, as not rejoicing, and those that buy, as having no fast hold, <sup>31</sup> and those that use the world, as not using it outright; for the fashion of this world passes away. <sup>32</sup> But I would have you free from concern. The unmarried man is concerned about the things of the Lord, how he shall please the Lord; <sup>33</sup> but he that has married, is concerned about the things of the world, how he shall please his wife, <sup>34</sup> Both the wife and the maiden also stand parted: the unmarried woman is concerned about the things of the Lord, that she may be holy both in body and spirit; but she that has married, is concerned about the things of the world, how she shall please her husband. <sup>35</sup> And this I am saying with a view to your own advantage, not that I may throw a noose over you, but with a view to that which is becoming, and a ready and unnumbered attendance on the Lord. <sup>36</sup> But if any one deems that he is dealing unbecomingly with his maiden, should she be past her prime, and so it ought to be, let him do as he chooses; he is not sinning; let them marry. <sup>37</sup> But he that is steady in his heart, being under no constraint, but uncontrolled as regards his own will, and has determined this in his own heart, to keep his maiden, does well. <sup>38</sup> So then both he that gives her in marriage, does well, and he that does not give her in marriage, does better. <sup>39</sup> A woman is tied as long as her husband lives: but should her husband have fallen asleep, she is free to marry whom she will, only in the Lord. <sup>40</sup> But she is happier, should she abide as she is, according to my judgment; and I too think that I have God's Spirit.

Now concerning the things sacrificed to idols, we know—we all have knowledge; knowledge puffs up, but love upbuilds: <sup>2</sup> but if any one thinks that he has come to know something, he has as yet come to know nothing as he ought to know; <sup>3</sup> but if any one loves God, this one is known by him—<sup>4</sup> well, about the eating of things sacri-

Ἐὰν δὲ καὶ γαμήσης, οὐχ ἥμαρτες, καὶ ἐὰν <sup>28</sup>  
γῆμη ἢ παρθένος, οὐχ ἥμαρτε. Θλίβην δὲ τῇ  
σαρκὶ ἔξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φειδομαι.  
Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς συννεσταλμένος <sup>29</sup>  
ἐστὶ τὸ λοιπὸν ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς  
μὴ ἔχοντες ὦσι, καὶ οἱ κλαίοντες ὡς μὴ κλαί- <sup>30</sup>  
οντες, καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ  
ἀγοράζοντες ὡς μὴ κατέχοντες, καὶ οἱ χρώμενοι <sup>31</sup>  
τὸν κόσμον ὡς μὴ καταχρώμενοι παράγει γὰρ  
τὸ σχῆμα τοῦ κόσμου τούτου. Θέλω δὲ ὑμᾶς <sup>32</sup>  
ἀμερίμνους εἶναι. Ὁ ἀγαμος μεριμνᾷ τὰ τοῦ  
Κυρίου, πῶς ἀρέσει τῷ Κυρίῳ· ὁ δὲ γαμήσας <sup>33</sup>  
μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῇ γυναίκι.  
Καὶ μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος· ἡ <sup>34</sup>  
ἀγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ἡ ἁγία  
καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μερι-  
μνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί. Τοῦτο <sup>35</sup>  
δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφωρον λέγω, οὐχ  
ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχη-  
μον καὶ εὐπάρεδρον τῷ Κυρίῳ ἀπερισπαστως.  
Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ <sup>36</sup>  
νομίζει, ἐὰν ἢ υπέρρακμος, καὶ οὕτως ὀφείλει γίνε-  
σθαι, ὃ θέλει ποιεῖτω· οὐχ ἁμαρτάνει, γαμεῖτασαν.  
Ὅς δὲ ἔστηκεν ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγ- <sup>37</sup>  
κην, ἔξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος,  
καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν  
τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ. Ὡστε καὶ <sup>38</sup>  
ὁ ἐγκαμιζῶν καλῶς ποιεῖ, καὶ ὁ μὴ ἐγκαμιζῶν  
κρεῖσσον ποιεῖ. Γυνὴ δέδεται ἐφ' ὅσον χρόνον <sup>39</sup>  
ζῆ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ καὶ κοιμηθῇ ὁ ἀνὴρ,  
ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν  
Κυρίῳ. Μακαριωτέρα δὲ ἐστὶν ἐὰν οὕτω μείνη, <sup>40</sup>  
κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ καγὼ πνεῦμα  
Θεοῦ ἔχειν.

ΠΕΡΙ δὲ τῶν εἰδωλοθύτων οἶδαμεν ὅτι—πάν- <sup>8</sup>  
τες γνώσιν ἔχουμεν· ἡ γνώσις φυσιοῖ, ἡ δὲ ἀγάπη  
οἰκοδομεῖ· εἰ τις δοκεῖ ἐγνωκῆναι τι, οὐδέπω οὐδὲν <sup>2</sup>  
ἔγνωκε καθὼς δεῖ γινῶναι· εἰ δὲ τις ἀγαπᾷ τὸν <sup>3</sup>  
Θεόν, οὗτος ἐγνωσται ὑπ' αὐτοῦ—περὶ τῆς βρώ- <sup>4</sup>  
σεως οὖν τῶν εἰδωλοθύτων οἶδαμεν ὅτι οὐδὲν εἶδω-

5 λον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς· καὶ  
 γὰρ εἶπερ εἰσὶ λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε  
 ἐπὶ γῆς, ὥσπερ εἰσὶ θεοὶ πολλοὶ καὶ κύριοι πολλοί,  
 6 ἀλλ' ἡμῖν εἷς Θεὸς, ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ  
 ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος, Ἰησοῦς Χριστός,  
 7 δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. Ἄλλ' οὐκ ἐν  
 πᾶσιν ἡ γνώσις· τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ  
 εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνείδησις  
 8 αὐτῶν ἀσθενῆς οὐσα μολύνεται. Βρῶμα δὲ ἡμᾶς  
 οὐ παραστήσει τῷ Θεῷ· οὕτε ἂν μὴ φάγωμαι,  
 9 ὑστερούμεθα, οὕτε ἂν φάγωμεν, περιστευομεν. Βλέ-  
 πετε δὲ μὴ πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα  
 10 γένηται τοῖς ἀσθενέσιν· ἂν γάρ τις ἴδῃ σὲ τὸν  
 ἔχοντα γνώσιν ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ  
 συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται  
 11 εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; ἀπόλλυται γὰρ ὁ  
 ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' οὗ Χρισ-  
 12 τὸς ἀπέθανεν· οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελ-  
 φούς καὶ τύπτουτες αὐτῶν τὴν συνείδησιν ἀσθε-  
 13 νοῦσαν εἰς Χριστὸν ἁμαρτάνετε. Διόπερ εἰ βρῶμα  
 σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα  
 εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.  
 9 ΟΥΚ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ  
 Ἰησοῦν τὸν Κύριον ἡμῶν ἐώρακα; οὐ τὸ ἔργον  
 2 μου ὑμεῖς ἐστὲ ἐν Κυρίῳ; Εἰ ἄλλοις οὐκ εἰμὶ ἀπό-  
 στολος, ἀλλὰ γε ὑμῖν εἰμὶ· ἡ γὰρ σφραγίς μου  
 3 τῆς ἀποστολῆς ὑμεῖς ἐστὲ ἐν Κυρίῳ. Ἡ ἐμὴ ἀπο-  
 4 λογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστίν· μὴ οὐκ  
 5 ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; μὴ οὐκ ἔχομεν  
 ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ  
 λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ Κυρίου καὶ  
 6 Κηφᾶς; ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν  
 7 ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; Τίς στρατεύεται ἰδίοις  
 ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα καὶ τὸν καρ-  
 πὸν αὐτοῦ οὐκ ἐσθίει; τίς ποιμαίνει ποίμνην καὶ  
 8 ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; Μὴ κατὰ  
 ἄνθρωπον ταῦτα λαλῶ, ἡ καὶ ὁ νόμος ταῦτα οὐ  
 9 λέγει; ἐν γὰρ τῷ Μωυσέως νόμῳ γέγραπται, Οὐ  
 κηλώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ  
 10 Θεῷ; ἡ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ

ficed to idols, we know that an idol is a nothing in the world, and that there is no god but one; <sup>5</sup> for, though there are gods so called whether in heaven or on earth, as there are gods many and lords many, <sup>6</sup> yet to us there is one God, the Father, from whom are all things and we unto him, and one Lord, Jesus Christ, through whom are all things and we through him. <sup>7</sup> But the knowledge is not in all: but some, by being accustomed even still to the idol, eat the thing as sacrificed to an idol, and their conscience being weak is defiled. <sup>8</sup> But food will not recommend us to God. We neither lack, if we eat not, nor, should we eat, have we ought over. <sup>9</sup> But take heed lest this free right of yours become a tripping to the weak: <sup>10</sup> for, should one see thee that hast knowledge, at an idol-feast, will not his conscience, weak as he is, be upbuilt to the eating of things sacrificed to idols? <sup>11</sup> for the weak one is being lost by thy knowledge, the brother on whose account Christ died; <sup>12</sup> and while you in this way sin against the brethren, and wound their conscience in its weakness, you sin against Christ. <sup>13</sup> Wherefore, if food is stumbling my brother, I will eat flesh no more; that I may not stumble my brother.

Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not you my work in the Lord? <sup>2</sup> If I am no apostle to others, at least I am to you, for the seal of my apostleship are you in the Lord. <sup>3</sup> My plea in answer to those that sift me, is this: <sup>4</sup> have we not right to eat and drink? <sup>5</sup> have we not right to be accompanied by a wife who is a sister, as also the other apostles and the brethren of the Lord and Cephas? <sup>6</sup> or I only and Barnabas have we not a free right to forbear working? <sup>7</sup> What soldier ever serves at his own cost? Who plants a vineyard and does not eat of its fruit? Who tends a flock and does not eat of the milk of the flock? <sup>8</sup> Am I saying these things in man's fashion, or does not the Law too say the same? <sup>9</sup> for in the law of Moses it is written, Thou shalt not muzzle an ox while threshing. Is it that God cares about the oxen? <sup>10</sup> or does he say it quite on our account? yes, on our account was it written, because the plow

ought to plow in hopefulness, and the thresher in hopefulness of partaking. <sup>11</sup>If we sowed for of the spiritual things, is it a great matter if we shall reap your carnal things? <sup>12</sup>If others are sharers in the right over you, are not we still more? Yet we did not avail ourselves of this right; but we brook all things, that we may not raise any hindrance to the gospel of Christ. <sup>13</sup>Know you not that those that perform the temple rites, have their food from the temple; those that attend the altar, have their share with the altar? <sup>14</sup>In like manner did the Lord also ordain for those that announce the gospel, to have their living from the gospel. <sup>15</sup>I, however, have availed myself of none of these things; and I do not here write them, that it should be so in my case; for it is well for me to die rather than that one should make void my boast. <sup>16</sup>For, if I preach the gospel, there is no boast for me, for a constraint lies on me; for there is a woe for me, should I not preach the gospel. <sup>17</sup>For, if I am engaged on this of free choice, I have wages, but if not of choice, I am entrusted with a stewardship. <sup>18</sup>What then is my wages? It is that I should, while preaching the gospel, make the gospel without cost, so as not to avail myself to the utmost of my right in the gospel. <sup>19</sup>For, while free from all, I made myself a bondservant for all, that I might win the more: <sup>20</sup>and to the Jews I became as a Jew, that I might win Jews: to those under law, as under law—though not myself under law—that I might win those under law: <sup>21</sup>to those without law, as without law—not being without a law of God but in bond of Christ's law—that I might win those without law: to the weak I became weak, that I might win the weak. <sup>22</sup>To all men have I become all things, that I might by all means save some. <sup>23</sup>And every thing I do on account of the gospel, that I may become its partner.

<sup>24</sup>Know you not that they that run on a race-ground, run all, but one receives the prize? Thus run, that you may obtain. <sup>25</sup>And every one that combats, maintains self-control in all things: they, however, that they may receive a corruptible crown, but we an incorruptible. <sup>26</sup>I then thus run, as with no uncertain drift; just so

ἐγράφη, ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριῶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν. **Εἰ** <sup>11</sup> ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; εἰ ἄλλοι τῆς ὑμῶν <sup>12</sup> ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν ἵνα μή τινα ἐγκοπῆν δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. Οὐκ οἴδατε ὅτι οἱ τὰ ἱερά εργαζόμενοι <sup>13</sup> ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται; οὕτω <sup>14</sup> καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλουσιν ἐκ τοῦ εὐαγγελίου ζῆν· ἐγὼ δὲ οὐ κέχρημαι <sup>15</sup> οὐδενὶ τούτων, οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ τὸ καύχημά μου ἵνα τις κενώσει. Ἐὰν γὰρ εὐαγγ- <sup>16</sup> γελίζωμαι, οὐκ ἔστι μοι καύχημα, ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ γάρ μοι ἐστὶν ἐὰν μὴ εὐαγγελίσωμαι. **Εἰ** γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ <sup>17</sup> ἄκων, οἰκονομίαν πεπίστευμαι. Τίς οὖν μού ἐστιν <sup>18</sup> ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ. Ἐλευθερος γὰρ ὢν ἐκ πάν- <sup>19</sup> των πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, <sup>20</sup> ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω· τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν <sup>21</sup> ἄνομος Θεοῦ ἀλλ' ἔνομος Χριστοῦ, ἵνα κερδάω τοὺς ἀνόμους· ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, <sup>22</sup> ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσι γέγονα πάντα, ἵνα πάντως τινὰς σώσω. Πάντα δὲ ποιῶ <sup>23</sup> διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.

Οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες <sup>24</sup> μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε, ἵνα καταλάβητε. Πᾶς δὲ ὁ ἀγωνιζόμενος <sup>25</sup> πάντα ἐγκρατεύεται, ἐκείνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἀφθαρτον. Ἐγὼ τοί- <sup>26</sup> νυν οὕτω τρέχω ὡς οὐκ ἀδήλως, οὕτω πυκτεύω ὡς



27 οὐκ ἀέρα δέρων· ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

10 ΟΥ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διήλθον, καὶ πάντες εἰς τὸν Μωυσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ, καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός· ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν ἠυδόκησεν ὁ Θεός· κατεσθρώθησαν γὰρ ἐν τῇ ἐρήμῳ. Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακείνοι ἐπεθύμησαν. Μηδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν, ὥσπερ γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίξιν. Μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ ἑκοσι τρεῖς χιλιάδες. Μηδὲ ἐκπειράζωμεν τὸν Κύριον, καθὼς τινες αὐτῶν ἐπέιρασαν καὶ ὑπὸ τῶν ὄφεαν ἀπώλοντο. Μηδὲ γογγύζετε, καθὼς τινες αὐτῶν ἐγόγγυσαν καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. Ταῦτα δὲ τύποι συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰῶνων κατήνηκεν. Ὡστε ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέσῃ. 13 Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπων· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. Ὡς φρονίμοις λέγω κρίνατε ὑμεῖς ὁ φημι. Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶ τοῦ αἵματος τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία ἐστὶ τοῦ σώματος τοῦ Χριστοῦ; ὅτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίωντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσὶ; Τί οὖν φημί; ὅτι εἰδωλόθυτον τι ἔστιν, ἢ

am I a boxer, as not beating the air: <sup>27</sup> but I buffet my body and enthrall it, lest after having heralded to others, I should myself prove worthless.

For I would not have you ignorant, brethren, that our fathers were all under the cloud, and did all pass through the sea, <sup>2</sup> and all found baptism into Moses in the cloud and in the sea, <sup>3</sup> and all ate the same spiritual food, <sup>4</sup> and all drank the same spiritual drink, for they were drinking of a spiritual attendant rock, and the rock was the Christ: <sup>5</sup> but with most of them God was not well pleased, for they were laid low in the wilderness. <sup>6</sup> Now these things took place as figures of us, in order that we should not be lusters for evil things, as they also lusted. <sup>7</sup> And do not become idolaters, as were some of them; as it is written, The people sat down to eat and drink, and stood up to sport. <sup>8</sup> Nor let us commit fornication, as some of them committed it, and there fell on one day twenty three thousand. <sup>9</sup> Nor let us try the Lord, as some of them tried him, and perished by the serpents. <sup>10</sup> And do not murmur, as some of them murmured, and perished by the destroyer. <sup>11</sup> But these things were befalling them as figures, and were written for our warning, on whom the ends of the ages have arrived. <sup>12</sup> So then let him that thinks he is standing, take heed lest he fall. <sup>13</sup> No trial has taken you but such as belongs to man's lot: but faithful is God, who will not allow you to be tried beyond what you are able to bear, but will together with the trial furnish also the escape, that you may be able to undergo it.

<sup>14</sup> Wherefore, my beloved, fly from idolatry. <sup>15</sup> I am speaking as to wise men: do you judge of what I aver. <sup>16</sup> The cup of blessing which we bless, is it not a sharing in the blood of Christ? the loaf which we break, is it not a sharing in the body of Christ? <sup>17</sup> because we the many, are one loaf, one body, for we all partake of the one loaf. <sup>18</sup> Look at the Israel as to flesh: are not they that eat the sacrifices, sharers with the altar? <sup>19</sup> What then do I aver? that there is any such thing as an idol-offering; or any such

thing as an idol? <sup>20</sup> but that what they sacrifice, they sacrifice to demons and not to God; and I would not have you be sharers with the demons. <sup>21</sup> You cannot drink a cup of the Lord and a cup of demons: you cannot partake in a table of the Lord and a table of demons. <sup>22</sup> What, are we stirring the Lord to jealousy? are we stronger than he?

<sup>23</sup> All things are allowed, but are not all for ones good: all are allowed, but they do not all upbuild. <sup>24</sup> Let no one be seeking his own, but his neighbour's advantage. <sup>25</sup> Every thing that is sold in the shambles, eat without any sifting on account of conscience; <sup>26</sup> for the Lord's is the earth and its fulness. <sup>27</sup> And if any unbeliever is bidding you, and you choose to go, whatever is set before you, eat without any sifting on account of conscience.

<sup>28</sup> But, if any one should say to you, This has been sacrificed, eat not on account of the informant and of conscience; <sup>29</sup> conscience, I mean, not ones own, but the other's. For, for what purpose is my freedom to be arraigned by another conscience? <sup>30</sup> If I am partaking thankfully, why am I to be ill spoken of in a matter for which I give thanks? <sup>31</sup> Whether then you eat or drink, or do any thing whatever, do all to God's glory. <sup>32</sup> Be no cause of tripping either to Jews or Greeks or the church of God; <sup>33</sup> just as I too please all men in all things, not seeking my own advantage, but that of the many, that they may be saved. Become copiers of me, just as I too am of Christ.

<sup>2</sup> Now I praise you that in all things you remember me, and hold fast the matters I gave in charge, just as I delivered them. <sup>3</sup> But I would have you know, that the head of every man is Christ, and a head of a woman is the man, and a head of Christ is God. <sup>4</sup> Every man, having his head covered while praying or prophesying, is shaming his head; and every woman, if praying or prophesying with her head unveiled, is shaming her own head, for she is all one and the same with her that is shaven: <sup>6</sup> for, if a woman is not veiled, let her also be shorn; but if it is shameful for a woman to be shorn or shaven, let her be veiled. <sup>7</sup> For a man ought not to have his head

ὅτι εἰδωλὸν τι ἔστιν; ἀλλ' ὅτι ἂ θύουσι, δαι-  
μονίοις θύουσι καὶ οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς  
κοινωνοὺς τῶν δαιμονίων γίνεσθαι. Οὐ δύνασθε 21  
ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ  
δύνασθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης  
δαιμονίων. <sup>22</sup> Ἡ παραζηλοῦμεν τὸν Κύριον; μὴ 22  
ἰσχυρότεροι αὐτοῦ ἐσμεν;

Πάντα ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα 23  
ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. Μηδεὶς τὸ ἑαυ- 24  
τοῦ ζητεῖτω ἀλλὰ τὸ τοῦ ἑτέρου. Πᾶν τὸ ἐν μα- 25  
κέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντας διὰ  
τὴν συνείδησιν τοῦ Κυρίου γὰρ ἡ γῆ καὶ τὸ 26  
πλήρωμα αὐτῆς. Εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπί- 27  
στων καὶ θέλετε πορευέσθαι, πᾶν τὸ παρατιθέμενον  
ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντας διὰ τὴν συνείδη-  
σιν. Ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο ἱερόθυτόν ἐστι, 28  
μὴ ἐσθίετε δι' ἐκείνου τὸν μνηύσαντα καὶ τὴν συνεί-  
δησιν συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ 29  
τὴν τοῦ ἑτέρου. Ἴνα τί γὰρ ἡ ἐλευθερία μου  
κρίνεται ὑπὸ ἄλλης συνειδήσεως; εἰ ἐγὼ χάριτι 30  
μετέχω, τί βλασφημοῦμαι ὑπὲρ οὐ ἐγὼ εὐχαριστῶ;  
Εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα 31  
εἰς δόξαν Θεοῦ ποιεῖτε. Ἀπρόσκοποι καὶ Ἰουδαίοις 32  
γίνεσθε καὶ Ἑλλησι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ,  
καθὼς καγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ 33  
ἑαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶ-  
σι. Μιμηταί μου γίνεσθε, καθὼς καγὼ Χριστοῦ. 11

Ἐπαιῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε, καὶ 2  
καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε.  
Θέλω δὲ ὑμᾶς εἰδέναί ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ 3  
ὁ Χριστὸς ἐστι, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κε-  
φαλὴ δὲ τοῦ Χριστοῦ ὁ Θεός. Πᾶς ἀνὴρ προσευ- 4  
χόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων καταισ-  
χύνει τὴν κεφαλὴν αὐτοῦ· πᾶσα δὲ γυνὴ προσευ- 5  
χομένη ἢ προφητεύουσα ἀκατακλύπτω τῇ κεφαλῇ  
καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἐν γὰρ ἐστὶ καὶ  
τὸ αὐτὸ τῇ ἐξυρημένῃ· εἰ γὰρ οὐ κατακαλύπτε- 6  
ται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ  
κείρασθαι ἢ ξυρᾶσθαι, κατακαλύπτεσθω. Ἄνηρ 7  
μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφα-

λην, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· ἡ γυνὴ δὲ  
 8 δόξα ἀνδρός ἐστίν· οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναι-  
 9 κός, ἀλλὰ γυνὴ ἐξ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη  
 ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.  
 10 Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς  
 11 κεφαλῆς διὰ τοὺς ἀγγέλους. Πλὴν οὔτε γυνὴ  
 χωρὶς ἀνδρός οὔτε ἀνὴρ χωρὶς γυνακὸς ἐν Κυρίῳ·  
 12 ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτω καὶ ὁ  
 ἀνὴρ διὰ τῆς γυνακός, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.  
 13 Ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα ἀκα-  
 14 τακάλυπτον τῷ Θεῷ προσεύχεσθαι· οὐδὲ ἡ φύσις  
 αὐτῆ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾶ, ἀτιμία  
 15 αὐτῷ ἐστὶ, γυνὴ δὲ ἐὰν κομᾶ, δόξα αὐτῇ ἐστίν·  
 16 ὅτι ἡ κόμη αὐτῆ περιβολαίου δέδοται. Εἰ δέ τις  
 δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ  
 ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.  
 17 Τοῦτο δὲ παραγγέλλω οὐκ ἐπαινῶν ὅτι οὐκ εἰς  
 18 τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἡσσον συνέρχεσθε. Πρῶ-  
 19 του μὲν γὰρ, συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ,  
 ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι  
 20 πιστεύω· δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι,  
 21 ἵνα οἱ δόκιμοι φανεροὶ γένοινται ἐν ὑμῖν. Συνερ-  
 22 χομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ, οὐκ ἐστὶ κυριακὸν  
 23 δεῖπνον φαγεῖν· ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προ-  
 λαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ  
 24 μεθύει. Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν  
 καὶ πίνειν· ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρο-  
 νεῖτε, καὶ κατασχύνετε τοὺς μὴ ἔχοντας· τί εἶπω  
 25 ὑμῖν· ἐπαινέσω ὑμᾶς· ἐν ταύτῳ οὐκ ἐπαινῶ. Ἐγὼ  
 γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὃ καὶ παρέδωκα  
 26 ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρε-  
 27 δίδοδο, ἔλαβεν ἄρτον καὶ εὐχαριστήσας ἔκλασε,  
 καὶ εἶπε, Τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν  
 28 τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὡσαύ-  
 29 τως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων,  
 Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ  
 30 ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡσάκις ἐὰν πίνητε, εἰς  
 31 τὴν ἐμὴν ἀνάμνησιν. Ὡσάκις γὰρ ἐὰν ἐσθίητε τὸν  
 32 ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε, τὸν θάνατον  
 33 τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἔλθῃ. Ὡστε

veiled, as being a likeness and glory of God; but woman is man's glory: <sup>8</sup> for man is not from woman, but woman from man, <sup>9</sup> for a man was not created on account of the woman, but a woman on account of the man. <sup>10</sup> On this account ought the woman to have an authority upon her head on account of the angels. <sup>11</sup> Still neither is woman apart from man nor man apart from woman in the Lord; <sup>12</sup> for as the woman is from the man, so is the man too through the woman, but all things from God. <sup>13</sup> Try it by your own judgment. Is it seemly that a woman should pray to God unveiled? <sup>14</sup> Does not even nature herself teach us, that if a man has long hair, it is a disgrace to him, <sup>15</sup> but if a woman has long hair, it is a glory to her, because her hair has been given her instead of a covering. <sup>16</sup> If, however, any one seems to be strifeful, we have no such custom, nor the churches of God.

<sup>17</sup> But I am giving you this order, while forbearing to praise you, because you assemble not for the better, but for the worse. <sup>18</sup> For, in the first place, when you meet in an assembly, I hear that there are divisions among you, and I believe it in some measure; <sup>19</sup> for there must needs be even parties among you, that the sterling ones may become manifest among you. <sup>20</sup> On your assembling, then, together, there is no eating a supper of the Lord; <sup>21</sup> for each one is the first to take his own supper in eating, and one shews hunger, and another drinks freely. <sup>22</sup> Is it that you have not houses where to eat and drink; or scorn you the church of God, and put shame on those who have not? What am I to say to you? Am I to praise you? In this I praise you not. <sup>23</sup> For I received from the Lord that which I also delivered to you, that the Lord Jesus, on the night when he was being delivered up, took a loaf, <sup>24</sup> and having given thanks, broke it, and said, This is my body which is in your behalf: this do in remembrance of me. <sup>25</sup> In like manner also the cup, after he had supped, saying, This cup is the new covenant in my blood: this do, as often as you drink it, in remembrance of me. <sup>26</sup> For, as often as you eat this loaf and drink the cup, you shew forth the death of the Lord, until he shall have come. <sup>27</sup> So, whoever may eat the loaf, or

drink the cup of the Lord in an unworthy manner, will be under pain of the body and the blood of the Lord. <sup>23</sup> But let each one put himself to proof, and thus let him eat of the loaf and drink of the cup; <sup>24</sup> for he that eats and drinks, eats and drinks a judgment to himself in not distinguishing the body. <sup>30</sup> On this account many among you are weak and sickly, and some are falling asleep. <sup>31</sup> But had we thoroughly judged ourselves, we should not have come under judgment; <sup>32</sup> but now in coming under judgment, we are being chastised by the Lord, that we may not be condemned with the world. <sup>33</sup> So, brethren, when assembling to eat, wait for each other. <sup>34</sup> If any one is hungry, let him eat at home, that you may not assemble to incur a judgment: and every thing else I will arrange, when I come.

Now about the spiritual gifts, brethren, I would not have you ignorant. <sup>2</sup> You know that when you were heathen, you were led off to the dumb idols, as you happened to be led. <sup>3</sup> Wherefore I give you to understand, that no one speaking in Spirit of God says, Accursed is Jesus; and no one can say, Jesus is Lord, unless in Holy Spirit.

<sup>4</sup> But there are differences of endowments, yet the same Spirit; <sup>5</sup> and there are differences of services, yet the same master; <sup>6</sup> and there are differences of workings, yet the same God, who works all things in all. <sup>7</sup> But to each one is given his manifestation of the Spirit with a view to advantage; <sup>8</sup> for to one is given through the Spirit a word of wisdom; to another a word of knowledge, according to the same Spirit; <sup>9</sup> and to another faith, in the same Spirit; to another endowments of healings, in the one Spirit; <sup>10</sup> to another workings of miracles, to another prophecy, to another distinguishing of spirits; to some one else, kinds of tongues; to another, interpretation of tongues. <sup>11</sup> But all these works the one and selfsame Spirit, allotting to each one severally as its pleasure is.

<sup>12</sup> For just as the body is one and has many members, and all the members of the body, many as they are, are one body, so is Christ also; <sup>13</sup> for in one spirit were we all baptised into one body, whether Jews or Greeks, whether bondservants or free, and all had our draught of one spirit: <sup>14</sup> for the body is not

ὅς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνη τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ Κυρίου. Δοκιμαζέτω δὲ ἑαυτὸν <sup>23</sup> ἄνθρωπος, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα. <sup>30</sup> Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, <sup>31</sup> καὶ κοιμῶνται ἱκανοί. Εἰ δὲ ἑαυτοὺς διεκρίνομεν, <sup>32</sup> οὐκ ἂν ἐκρινόμεθα· κρινόμενοι δὲ ὑπὸ τοῦ Κυρίου <sup>33</sup> παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. Ὡστε, ἀδελφοί μου, <sup>34</sup> συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε. Εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, διατάξομαι.

ΠΕΡΙ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω <sup>12</sup> ὑμᾶς ἄγνοεῖν. Οἴδατε ὅτι ὅτε ἔθη ἤτε, πρὸς τὰ εἰδωλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι. Διὸ <sup>3</sup> γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν λέγει, Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύνανται εἰπεῖν, Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἁγίῳ.

Διαίρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα <sup>4</sup> καὶ διαίρέσεις διακονιῶν εἰσὶ, καὶ ὁ αὐτὸς <sup>5</sup> κύριος· καὶ διαίρέσεις ἐνεργημάτων εἰσὶ, καὶ ὁ <sup>6</sup> αὐτὸς Θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. Ἐκάστῳ <sup>7</sup> δὲ δίδεται ἢ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον· ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται <sup>8</sup> λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, ἑτέρῳ δὲ πίστις ἐν τῷ αὐτῷ πνεύματι, <sup>9</sup> ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ πνεύματι, ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία, <sup>10</sup> ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἐρμηνεῖα γλωσσῶν· πάντα δὲ ταῦτα <sup>11</sup> ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.

Καθάπερ γὰρ τὸ σῶμα ἓν ἐστὶ καὶ μέλη ἔχει <sup>12</sup> πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος πολλά ὄντα ἐν ἓν ἐστὶ σῶμα, οὕτω καὶ ὁ Χριστός· καὶ γὰρ ἐν <sup>13</sup> ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεύμα ἐποτίσθημεν· καὶ <sup>14</sup>

γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος ἀλλὰ πολλά.  
 15 Ἐὰν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ  
 ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ  
 16 τοῦ σώματος· καὶ ἐὰν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ  
 ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο  
 17 οὐκ ἔστιν ἐκ τοῦ σώματος. Εἰ ὅλον τὸ σῶμα ὀφ-  
 θαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὄσφρη-  
 18 σις; Ἦνυὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἕκαστον  
 19 αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν. Εἰ δὲ ἦν  
 20 τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα; νῦν δὲ πολλὰ  
 21 μὲν μέλη, ἐν δὲ σῶμα. Οὐ δύναται δὲ ὁ ὀφθαλ-  
 μὸς εἰπεῖν τῇ χειρὶ, Χρείαν σου οὐκ ἔχω, ἢ πάλιν  
 22 ἡ κεφαλὴ τοῖς ποσί, Χρείαν ὑμῶν οὐκ ἔχω· ἀλλὰ  
 23 πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος  
 24 ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστι, καὶ ἂ δοκοῦ-  
 μεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν  
 25 περισσοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν  
 26 εὐσημοσύνην περισσοτέραν ἔχει, τὰ δὲ εὐσχή-  
 μονα ἡμῶν οὐ χρεῖαν ἔχει. Ἀλλὰ ὁ Θεὸς συνε-  
 27 κέρασε τὸ σῶμα, τῷ ὑπετεροῦντι περισσοτέραν δὴ  
 28 τιμὴν, ἵνα μὴ ἦ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ  
 29 αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. Καὶ εἴτε  
 30 πᾶσχει ἐν μέλος, συμπᾶσχει πάντα τὰ μέλη· εἴτε  
 31 δοξάζεται ἐν μέλος, συγχαίρει πάντα τὰ μέλη.  
 32 Ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.  
 33 Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ, πρῶτον  
 ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους,  
 34 ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλή-  
 35 ψεις, κυβερνήσεις, γένη γλώσσων. Μὴ πάντες ἀπό-  
 στολοι; μὴ πάντες προφῆται; μὴ πάντες διδασκαλοί;  
 36 μὴ πάντες δυνάμεις; μὴ πάντες χαρίσματα ἔχουσιν  
 37 ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες  
 38 διερμηνεύουσι; Ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα·  
 39 καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.  
 40 ἼΑΝ ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ  
 41 τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς  
 42 ἢ ἠχῶν ἢ κύμβαλον ἀλαλάζον. Καὶ ἐὰν ἔχω προ-  
 φητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν  
 43 τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε  
 44 ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι.

one member but many. <sup>15</sup> If the foot say, Because I am not a hand, I am no part of the body; it does not on this plea make no part of the body: <sup>16</sup> and if the ear say, Because I am not an eye, I am no part of the body; it does not on this plea make no part of the body. <sup>17</sup> If the body were all eye, where would be the hearing? if it were all hearing, where would be the smelling? <sup>18</sup> But, as it is, God gave to the members each its several place in the body, as he willed. <sup>19</sup> And if all were one member, where would be the body? <sup>20</sup> but, as it is, there are many members, but one body. <sup>21</sup> And the eye cannot say to the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you: <sup>22</sup> but much rather are the members of the body which seem to be weak, necessary; <sup>23</sup> and what we deem to be the less honourable parts of the body, these we array in more plentiful honour, and our uncomely parts have more plentiful comeliness, <sup>24</sup> while our comely parts have no need. But God blended the body, by giving more plentiful honour to that which lacked, <sup>25</sup> that there should be no rent in the body, but that the members should have the same concern for each other. <sup>26</sup> And if one member be a sufferer, all the members are fellow sufferers; or if one member be glorified, all the members share in rejoicing. <sup>27</sup> You however are Christ's body, and members taken in part. <sup>28</sup> And some did God set in the church as apostles, in the first place; in the second, prophets; in the third, teachers; then miracles; then endowments of healing, aids, managements, kinds of tongues. <sup>29</sup> Are all apostles? are all prophets? are all teachers? are all miracle-workers? <sup>30</sup> have all endowments of healing? do all speak with tongues? do all interpret? <sup>31</sup> But be eager for the greater endowments: and still I point out to you a far surpassing path.

Were I to speak with the tongues of men and angels, and not have love, I am become pealing brass or a ringing cymbal. <sup>2</sup> And were I to have a gift of prophecy, and be acquainted with all mysteries and all knowledge, and have all faith, so as to remove mountains, and not have love, I am naught.

<sup>3</sup>And should I give away all my goods in food, and should I deliver up my body that I might be burnt, and have not love, I am in no way benefited.

<sup>4</sup>Love is forbearing, is kindly; Love is not envious: Love makes no vain shew, is not puffed up, <sup>5</sup>does not behave unseemly, seeks not her own advantage, is not soon angered, does not take account of wrong; <sup>6</sup>rejoices not over unrighteousness, but rejoices with true dealing; <sup>7</sup>brooks all things, is trustful in all things, hopeful in all things, patient in all things.

<sup>8</sup>Love never fails: but whether it be prophecies, they will be done away; whether tongues, they will cease; whether knowledge, it will be done away: <sup>9</sup>for we are knowing in part, and prophesying in part: <sup>10</sup>but whenever that which is complete shall have come, that which is in part, will be done away. <sup>11</sup>When I was a child, I talked as a child, I had thoughts as a child, I reckoned as a child: now that I have become a man, I have done away with the things of the child. <sup>12</sup>For just now are we seeing through a mirror, in a dim shape; but then face to face: just now am I knowing in part, but then shall I come to know, as I even came to be known. <sup>13</sup>Now, however, there abide faith, hope, love, these three things; but the greatest of these is love.

Make love your pursuit, and be eager for the spiritual gifts, but most that you may prophesy: <sup>2</sup>for he that speaks with a tongue, speaks not to men but to God, for no one understands, but he is by spirit speaking mysteries: <sup>3</sup>but he that prophesies, speaks to men, matter for upbuilding and encouragement and comfort. <sup>4</sup>He that speaks with a tongue, is upbuilding himself, but he that prophesies, upbuilds an assembly. <sup>5</sup>But I would have you all speak with tongues, but rather that you prophesied; and greater is the prophet than the speaker with tongues, unless he interpret, that the assembly may gain an upbuilding. <sup>6</sup>As it is, however, brethren, if I come to you speaking with tongues, what shall I benefit you, unless I should speak to you by way of revelation or knowledge or prophecy or teaching? <sup>7</sup>Even things without life when giving out a sound, be it pipe or harp, unless they are giving out what is distinguishable by the notes, how will what is piped or harped, be known? <sup>8</sup>for if a trumpet give an

Καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἂν παραδῶ τὸ σῶμά μου ἵνα καθηίσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.

Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ· πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

Ἡ ἀγάπη οὐδέποτε ἐκπίπτει· εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνώσις, καταργηθήσεται· ἐκ μέρους γὰρ γινώσκουμεν καὶ ἐκ μέρους προφητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται. Ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγινώσκω καθὼς καὶ ἐπεγινώσθην. Νυνὶ δὲ βίβω μὲν πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

ΔΙΩΚΕΤΕ τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε· ὁ γὰρ λαλῶν γλώσσει οὐκ ἀνθρώποις λαλεῖ ἀλλὰ τῷ θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομήν καὶ παράκλησιν καὶ παραμυθίαν. Ὁ λαλῶν γλώσσει ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομηθῇ. Νυνὶ δέ, ἀδελφοί, ἐὰν ελθῶ πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ; Ὅμως τὰ ἄψυχα φωνὴν δίδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολῆν τοῖς φθόγγοις μὴ διδῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; καὶ γὰρ ἐὰν 8

- ἄηλον φωνὴν σάλπιγγ' ἰδοὺ, τίς παρασκευάζεται  
 9 εἰς πόλεμον; Ὁὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης  
 εἰ μὴ εὐσημον λόγον δώτε, πῶς γνωσθήσεται  
 τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἕρα λαλοῦντες.  
 10 Τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσὶν ἐν κόσμῳ,  
 11 καὶ οὐδὲν ἄφωνον· εἰ μὴ εἰδῶ τὴν δύνα-  
 μιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος  
 12 καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. Ὁὕτω καὶ ὑμεῖς,  
 13 ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν οἰκο-  
 δομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.  
 14 Διόπερ ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερ-  
 15 μηνεύη. Ἐὰν γὰρ προσεύχωμαι γλώσση, τὸ  
 πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρ-  
 16 πός ἐστι. Τί οὖν ἐστὶ; προσεύξομαι τῷ πνεύ-  
 ματι, προσεύξομαι καὶ τῷ νοῦ. ψαλῶ τῷ πνεύματι,  
 17 ψαλῶ καὶ τῷ νοῦ. Ἐπεὶ εἰς εὐλογίης πνεύματι,  
 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ  
 ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις, οὐκ  
 18 οἶδε· σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος  
 οὐκ οἰκοδομεῖται. Εὐχαριστῶ τῷ Θεῷ, πάντων ὑμῶν  
 19 μᾶλλον γλώσση λαλῶ· ἀλλὰ ἐν ἐκκλησίᾳ θέλω  
 πέντε λόγους τῷ νοῦ μου λαλῆσαι, ἵνα καὶ ἄλλους  
 καταρχώσω, ἢ μυριάδας λόγους ἐν γλώσση.  
 20 Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ  
 τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε.  
 21 Ἐν τῷ νόμῳ γέγραπται, ὅτι, ἐν ἑτερογλώσσοις  
 καὶ ἐν χείλεσιν ἑτέροις λαλήσω τῷ λαῷ τούτῳ,  
 καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει Κύριος.  
 22 Ὡστε αἱ γλώσσαι εἰς σημεῖον εἰσὶν οὐ τοῖς πι-  
 στεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἢ δὲ προφητεία οὐ  
 23 τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν. Ἐὰν οὖν  
 συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ λαλώσι  
 γλώσσαις πάντες, εἰσέλθωσι δὲ ἰδιῶται ἢ ἀπιστοί,  
 24 οὐκ ἐροῦσιν ὅτι μαίνεσθε; εἰ μὴ πάντες προφη-  
 τεύωσιν, εἰσέλθῃ δὲ τίς ἀπιστος ἢ ἰδιώτης, ἐλέγ-  
 25 χεται ἐπὶ πάντων, ἀνακρίνεται ὑπὸ πάντων, τὰ  
 κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ οὕτω  
 πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ Θεῷ, ἀπαγ-  
 γελλων ὅτι ὄντως ὁ Θεὸς ἐν ὑμῖν ἐστὶ.
- 26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἔκα-

unmeaning sound, who will get ready for war? <sup>9</sup> So you too, unless by means of the tongue you utter speech to be clearly understood, how will what is spoken be known? for you will be talking to the air. <sup>10</sup> There are how many kinds soever of sounds in the world, and not one without its purport: <sup>11</sup> if then I know not the power of the sound, I shall be to the speaker outlandish, and the speaker will be outlandish as regards me. <sup>12</sup> Thus you too, since you are eager for spiritual powers, let it be for the upbuilding of the church that you endeavour to be richly endowed. <sup>13</sup> Wherefore let him that speaks in a tongue, pray that he may interpret. <sup>14</sup> For if I pray in a tongue, my spirit prays, but my mind is unfruitful. <sup>15</sup> How then stands the matter? I will pray with the spirit, I will pray with the mind also: I will sing with the spirit, I will sing with the mind also. <sup>16</sup> Else if thou bless by spirit, how will he that fills the place of the ungifted, say the Amen to thy thanksgiving? since he knows not what thou art saying: <sup>17</sup> for thou givest thanks well, but the other is not being upbuilt. <sup>18</sup> I thank God, I speak with a tongue more than you all: <sup>19</sup> still in an assembly I would rather say five words with my mind, that I may convey a lesson to others also, than ten thousand words in a tongue.

<sup>20</sup> Brethren, do not become children in understanding—yet as regards guilefulness be like babies—but in understanding be full grown. <sup>21</sup> In the Law it is written, By people of a strange tongue and by strange lips will I speak to this people, and for all that they will not listen to me, says the Lord. <sup>22</sup> So the tongues are for a sign, not to those that believe, but to the unbelieving; and prophecy not to the unbelieving but to those that believe. <sup>23</sup> If then the whole church assemble, and all be speaking with tongues, and there come in those that are not gifted or unbelievers, will they not say that you are mad? <sup>24</sup> but if all prophesy, and there come in one that is unbelieving or ungifted, he is put to proof by all, he is sifted by all; <sup>25</sup> the hidden things of his heart become manifest; and so he will fall on his face and worship God, reporting that God is indeed among you.

<sup>26</sup> How then stands the matter, brethren? Whenever you assem-

ble, each of you has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation: let all things be done with a view to upbuilding. <sup>27</sup>If one is speaking in a tongue, let it be by two, or, at most, three, and in turn, and let one interpret: <sup>28</sup>but should there be no interpreter, let him keep silence in an assembly, and speak to himself and to God. <sup>29</sup>And let prophets speak by two or three, and let the rest frame a judgment thereon: <sup>30</sup>but should a revelation be made to another while seated, let the first be silent; <sup>31</sup>for you can all prophesy one by one, that all may learn and all be exhorted, <sup>32</sup>and spirits of prophets yield rank to prophets; <sup>33</sup>for God is not a god of turmoil but of peace.

As in all the assemblies of the saints, <sup>34</sup>let your women keep silence in the assemblies, for leave is not given them to speak, but to take lower rank, as the Law too says: <sup>35</sup>but if they wish to learn any thing, let them ask their own husbands at home, for it is disgraceful to a woman to speak in an assembly.

<sup>36</sup>What, did the word of God set out from you, or did it reach you only? <sup>37</sup>If any one deems himself to be a prophet or spiritually gifted, let him acknowledge that the matters I am writing to you, are the Lord's: <sup>38</sup>but if any one knows it not, let him be without the knowledge. <sup>39</sup>So then, brethren, be eager for prophesying, and do not check the speaking with tongues; <sup>40</sup>and let all be done becomingly and in due order.

Now I make plainly known to you, brethren, the gospel which I preached to you, which you also received, wherein you are also standing, <sup>2</sup>through which you are also being saved, with what purport I preached it to you—if you are holding it fast; unless you believed heedlessly. <sup>3</sup>For I conveyed to you among the foremost matters that which I also received; that Christ died on account of our sins, according to the scriptures, <sup>4</sup>and that he was buried, and that he has been raised on the third day, according to the scriptures; <sup>5</sup>and that he appeared to Cephas, then to the twelve. <sup>6</sup>Next he appeared to above five hundred brethren once for all, of whom the greater part still survive, though some have

στος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλώσσαν ἔχει, ἑρμηνείαν ἔχει πάντα πρὸς οἰκοδομὴν γενέσθω. *Εἴτε γλώσση τις λαλεῖ, κατὰ 27 δύο ἢ τὸ πλείστον τρεῖς, καὶ ἀνὰ μέρος, καὶ εἰς διερμηνεύετω· εἰ δὲ μὴ ἦ ἑρμηνευτής, σιγάτω ἐν 28 ἐκκλησίᾳ, ἐαντῷ δὲ λαλείτω καὶ τῷ Θεῷ. Προ- 29 φῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν· εἰ δὲ ἄλλω ἀποκαλυφθῆ καθη- 30 μένως, ὁ πρῶτος σιγάτω· δύνασθε γὰρ καθ' ἕνα 31 πάντες προφητεύειν, ἵνα πάντες μανθάνωσι καὶ πάν- 32 τες παρακαλῶνται· καὶ πνεύματα προφητῶν προ- 32 φήταις ὑποτάσσεται· οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ 33 Θεὸς ἀλλὰ εἰρήνης.*

*Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων, αἱ 34 γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτάσ- 35 σσθαι, καθὼς καὶ ὁ νόμος λέγει· εἰ δέ τι μα- 35 θεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερω- 35 τήτωσαν· αἰσχρὸν γάρ ἐστι γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.*

*Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξήλθεν, ἢ εἰς 36 ὑμᾶς μόνους κατήντησεν;· Εἴ τις δοκεῖ προφήτης 37 εἶναι ἢ πνευματικός, ἐπιγνωσκέτω ἃ γράφω ὑμῖν, ὅτι Κυρίου ἐστίν· εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω. 38 Ὡστε, ἀδελφοί, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ 39 λαλεῖν μὴ κωλύετε ἐν γλώσσαις· πάντα δὲ εὐσχη- 40 μόνως καὶ κατὰ τάξιν γενέσθω.*

*ΓΝΩΡΙΖΩ δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον 15 ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγε- 2 λισάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκὴ ἐπι- 3 στεύσατε. Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ 3 παρελάβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρ- 4 τῶν ἡμῶν κατὰ τὰς γραφάς, καὶ ὅτι ἐτάφη, καὶ 4 ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς, καὶ ὅτι ὤφθη Κηφᾶ, εἶτα τοῖς δώδεκα. Ἐπειτα 5 6 ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμή-*



7 θησαν. Ἐπειτα ὤφθη Ἰακώβω, ἔπειτα τοῖς ἀπο-  
 8 στόλοις πᾶσιν. Ἐσχάτον δὲ πάντων ὡσπερὲ τῷ  
 9 ἐκτρώματι ὤφθη κάμοί· ἐγὼ γάρ εἰμι ὁ ἐλάχισ-  
 10 στος τῶν ἀποστόλων, ὃς οὐκ εἰμι ἰκανὸς καλεῖ-  
 11 σθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ  
 12 Θεοῦ, χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι καὶ ἡ χάρις  
 αὐτοῦ ἢ εἰς ἐμὲ οὐ κενὴ γεννηθῆ, ἀλλὰ περισσό-  
 13 τερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ἀλλὰ  
 14 ἡ χάρις τοῦ Θεοῦ ἢ σὺν ἐμοί. Ἐἴτε οὖν ἐγὼ  
 15 εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν καὶ οὕτως ἐπιστεύ-  
 16 σατε.  
 17 Εἰ δὲ Χριστὸς κηρύσσεται ἐκ νεκρῶν ὅτι ἐγή-  
 18 γερται, πῶς λέγουσιν ἐν ὑμῖν τινὲς ὅτι ἀνάστασις  
 19 νεκρῶν οὐκ ἔστιν; Εἰ δὲ ἀνάστασις νεκρῶν οὐκ  
 20 ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ  
 21 ἐγήγερται, κενὸν ἄρα καὶ τὸ κύρυγμα ἡμῶν, κενὴ  
 22 δὲ καὶ ἡ πίστις ὑμῶν· εὐρισκόμεθα δὲ καὶ ψευδο-  
 23 μάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ  
 24 Θεοῦ ὅτι ἤγειρε τὸν Χριστόν, ὃν οὐκ ἤγειρεν, εἴπερ  
 25 ἄρα νεκροὶ οὐκ ἐγείρονται· εἰ γὰρ νεκροὶ οὐκ ἐγεί-  
 26 ρονται, οὐδὲ Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς  
 27 οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν  
 28 ταῖς ἁμαρτίαις ὑμῶν ἄρα καὶ οἱ κοιμηθέντες ἐν  
 29 Χριστῷ ἀπόλονται. Εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χρισ-  
 30 τῷ ἡλικιότες ἐσμὲν μόνον, ἐλεεινότεροι πάντων ἀν-  
 31 θρώπων ἐσμέν.  
 32 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ  
 33 τῶν κεκοιμημένων. Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θά-  
 34 νατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν· ὡσπερ  
 35 γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ  
 36 ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. Ἐκαστος  
 37 δὲ ἐν τῷ ἰδίῳ τάγματι ἀπαρχὴ Χριστός, ἔπειτα  
 38 οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ· εἴτα τὸ  
 39 τέλος, ὅταν παραδιδῶ τὴν βασιλείαν τῷ Θεῷ καὶ  
 40 πατρί, ὅταν καταργησῇ πᾶσαν ἀρχὴν καὶ πᾶσαν  
 41 ἐξουσίαν καὶ δύναμιν· δεῖ γὰρ αὐτὸν βασιλεύειν  
 42 ἄχρις οὗ θῆ πάντα τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας  
 43 αὐτοῦ. Ἐσχάτος ἐχθρὸς καταργεῖται ὁ θάνατος.  
 44 Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· ὅταν  
 45 δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς

even fallen asleep. <sup>7</sup>Next he ap-  
 peared to James, then to all the  
 apostles. <sup>8</sup>And last of all he ap-  
 peared even to me, as it were to  
 the puny birth; <sup>9</sup>for I am the  
 least of the apostles, that am not  
 fit to be called an apostle, because  
 I persecuted the church of God,  
<sup>10</sup>but by God's grace am what  
 I am; and his grace shewn to-  
 ward me was not void, but  
 I toiled more abundantly than  
 they all; yet not I, but the  
 grace of God that was with me.  
<sup>11</sup>Whether then it is I or they,  
 thus we preach, and thus you  
 believed.

<sup>12</sup>But if Christ is preached that  
 he has been raised from the dead,  
 how is it that some among you  
 say, that there is no rising of the  
 dead? <sup>13</sup>But if there is no rising  
 of the dead, neither has Christ  
 been raised, and if Christ has not  
 been raised, <sup>14</sup>then void is even  
 our preaching, and void is also  
 your belief; <sup>15</sup>and we are found  
 even false witnesses touching God,  
 because we bore witness regard-  
 ing God, that he raised the Christ;  
 whom he did not raise, if indeed  
 no dead are raised; <sup>16</sup>for if no  
 dead are raised, neither has Christ  
 been raised, <sup>17</sup>and if Christ has  
 not been raised, to no purpose is  
 your belief, you are still in your  
 sins; <sup>18</sup>then those too that fell  
 asleep in Christ, are lost. <sup>19</sup>If in  
 this life only, we have hope in  
 Christ, we are most pitiable of  
 all men.

<sup>20</sup>Now, however, has Christ  
 been raised from the dead, a first-  
 fruit of those that are asleep,  
<sup>21</sup>For since through man was  
 death, through man also is there  
 a rising of the dead; <sup>22</sup>for as in  
 Adam all die, so in Christ also will  
 all be quickened. <sup>23</sup>But each in  
 his own rank; a firstfruit Christ;  
 next those that are Christ's, at  
 his coming; <sup>24</sup>then the end, when  
 he shall deliver up the kingdom  
 to God the Father, when he shall  
 have brought to naught all rule  
 and all authority and power; <sup>25</sup>for  
 it must be that he reign, till he  
 shall have set all his foes beneath  
 his feet. <sup>26</sup>The last foe that is  
 to come to naught, is death.  
<sup>27</sup>For he put all things under his  
 feet; but when he says that all  
 things have been put under him,  
 it is clearly with the saving of  
 him that put them all under him.

<sup>28</sup>And when all things shall be brought under him, then will the Son himself too be put under him that put all things under him, that God may be all in all.

<sup>29</sup>Else what will they do that are being baptised concerning the dead? If no dead at all are raised, why are they even baptised concerning them? <sup>30</sup>Why do we too put ourselves in jeopardy every hour? <sup>31</sup>Day by day am I dying, I protest it by the rejoicing which on your account I have in Christ Jesus our Lord. <sup>32</sup>If in man's fashion I fought a beast-fight at Ephesus, what is my advantage, if no dead are raised? Let us eat and drink, for to-morrow we die. <sup>33</sup>Be not misled. Evil communications corrupt good manners. <sup>34</sup>Awake in a righteous frame, and sin not, for some are in ignorance of God. I am speaking to abash you.

<sup>35</sup>But some one will say, How are the dead raised, and with what sort of body do they come? <sup>36</sup>Foolish one, the thing of thy own sowing is not quickened, unless it die; <sup>37</sup>and what thou sowest, thou sowest not the body that will be, but a bare grain of wheat, it may be, or of some other sort: <sup>38</sup>but God gives it a body, as he willed, and to each of the seeds a body of its own. <sup>39</sup>All flesh is not the same flesh; but there is one flesh of men, another of beasts, another of birds, and another of fishes. <sup>40</sup>And there are heavenly bodies and earthly bodies; but the glory of the heavenly is one, and the glory of the earthly another. <sup>41</sup>There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differs from another star in glory. <sup>42</sup>Thus is also the rising of the dead. It is sown in corruption, it is raised in incorruption; <sup>43</sup>it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; <sup>44</sup>it is sown an animal body, it is raised a spiritual body. If there is an animal body, there is also a spiritual body. <sup>45</sup>Thus is it also written, The first man, Adam, became a living soul: the last Adam became a quickening spirit. <sup>46</sup>Still the spiritual is not first but the animal, and then the spiritual. <sup>47</sup>The first man is from earth, carthy, the second man is from

τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. Ὅταν δὲ ὑποταγῇ <sup>28</sup> αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾗ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

Ἐπεὶ τί ποιήσουσιν οἱ βαπτίζομενοι ὑπὲρ τῶν <sup>29</sup> νεκρῶν; Εἰ ὄλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; τί καὶ ἡμεῖς κινδυνεύομεν <sup>30</sup> πᾶσαν ὥραν; Καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ἡμέραν <sup>31</sup> τέραιμ κάχρησιν ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. Εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν <sup>32</sup> Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; φάγομεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. Μὴ πλανᾶσθε. Φθείρουσιν ἡθῆ χρηστὰ ὁμι- <sup>33</sup> λία κακαί. Ἐκνήψατε δικαίως καὶ μὴ ἀμαρτάνετε· <sup>34</sup> ἀγνωσίαν γὰρ Θεοῦ τινὲς ἔχουσι. Πρὸς ἐντροπὴν ἡμῶν λαλῶ.

Ἄλλ' ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ <sup>35</sup> δὲ σώματι ἔρχονται; Ἄφρων, σὺ ὁ σπείρεις, οὐ <sup>36</sup> ζωοποιεῖται, εἰ μὴ ἀποθάνῃ· καὶ ὁ σπείρεις, οὐ <sup>37</sup> τὸ σῶμα τὸ γενησόμενον σπείρεις ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἢ τινοῦ τῶν λοιπῶν· ὁ δὲ Θεὸς <sup>38</sup> δίδωσιν αὐτῷ σῶμα, καθὼς ἠθέλησε, καὶ ἐκάστω τῶν σπερμάτων ἴδιον σῶμα. Οὐ πᾶσα σὰρξ ἡ <sup>39</sup> αὐτῆ σὰρξ, ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ <sup>40</sup> ἰχθύων. Καὶ σώματα ἐπουράνια, καὶ σώματα ἐπί- <sup>41</sup> γεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων. Ἄλλη δόξα ἡλίου, καὶ ἄλλη <sup>42</sup> δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. Οὕτω καὶ ἡ ἀνάστασις <sup>43</sup> τῶν νεκρῶν. Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· <sup>44</sup> σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· σπεί- <sup>45</sup> ρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Εἰ ἔστι σῶμα ψυχικόν, ἔστι καὶ πνευματικόν. Οὕτω <sup>46</sup> καὶ γέγραπται, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιούν. Ἄλλ' οὐ πρῶτον τὸ πνευματικόν ἀλλὰ <sup>47</sup> τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν· Ὁ πρῶτος ἄν- <sup>48</sup> θρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρα-

48 νοῦ. Οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ  
 49 οἷος ὁ ἔπουράνιος, τοιοῦτοι καὶ οἱ ἔπουράνιοι· καὶ  
 καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέ-  
 50 σομεν καὶ τὴν εἰκόνα τοῦ ἔπουρανίου. Τοῦτο δέ  
 φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ  
 κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρ-  
 σίαν κληρονομεῖ.

51 Ἰδοὺ μυστήριον ὑμῖν λέγω· πάντες οὐ κοιμηθη-  
 52 σόμεθα, πάντες δὲ ἀλλαγσόμεθα, ἐν ἀτόμῳ, ἐν  
 ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει  
 γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοὶ καὶ ἡμεῖς  
 53 ἀλλαγσόμεθα· δεῖ γάρ τὸ φθαρτὸν τοῦτο ἐνδύ-  
 σασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι  
 54 ἀθανασίαν. Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται  
 ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανα-  
 σίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατε-  
 55 πόθη ὁ θάνατος εἰς νίκος. Ποῦ σου, θάνατε, τὸ  
 56 κέντρον; ποῦ σου, θάνατε, τὸ νίκος; Τὸ δὲ κέντρον  
 τοῦ θανάτου ἡ ἀμαρτία, ἡ δὲ δύναμις τῆς ἀμαρτίας  
 57 ὁ νόμος· τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος  
 58 διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὡστε,  
 ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι,  
 περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε,  
 εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

16 ΠΕΡΙ δὲ τῆς λογίας τῆς εἰς τοὺς ἀγίους, ὡσπερ  
 διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ  
 2 ὑμεῖς ποιήσατε. Κατὰ μίαν σαββάτου ἕκαστος ὑμῶν  
 παρ' ἐαυτῷ τιθέτω θησανρίζων ὅ τι ἀν εὐδοῶται,  
 3 ἵνα μὴ ὅταν ἔλθω, τότε λογίαί γίνωνται· ὅταν δὲ  
 παραγένωμαι, οὐς εἴαν δοκιμάσητε, δι' ἐπιστολῶν τού-  
 4 τους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερου-  
 5 ἴμοιο πορεύεσονται. Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν  
 Μακεδονίαν διέλθω, Μακεδονίαν γὰρ διέρχομαι,  
 6 πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ ἢ καὶ παραχειμᾶσω,  
 7 ἵνα ὑμεῖς με προπέμψητε οὐ εἴαν πορεύωμαι· οὐ  
 θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω γὰρ  
 χρόνον τινα ἐπιμεῖναι πρὸς ὑμᾶς, εἴαν ὁ Κύριος  
 8 ἐπιτρέψῃ. Ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντη-

heaven. <sup>48</sup>As is the earthly, such too are the earthly ones; and as is the heavenly, such too are the heavenly ones: <sup>49</sup>and as we have worn the likeness of the earthly one, we shall also wear the likeness of the heavenly. <sup>50</sup>And this I aver, brethren, that flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption.

<sup>51</sup>Lo, I tell you a mystery: we shall not all sleep, but we shall all be changed <sup>52</sup>in a moment, in a twinkling of an eye, at the last trump; for the trump will sound, and the dead be raised incorruptible, and we shall be changed: <sup>53</sup>for it must be that this corruptible put on incorruption, and this mortal put on immortality. <sup>54</sup>And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Swallowed up was death in victory. <sup>55</sup>Where, death, is thy sting? where, death, thy victory? <sup>56</sup>But the sting of death is sin, and the power of sin is the Law: <sup>57</sup>yet to God be thanks, who gives us the victory through our Lord Jesus Christ. <sup>58</sup>So, my beloved brethren, become settled, immovable, ever abounding in the work of the Lord, knowing that your toil is not void in the Lord.

Now about the collection for the saints, as I directed the churches of Galatia, so do you also. <sup>2</sup>Every first day of the week let each of you be setting by a store, according as he may be thriving; that, whenever I come, gatherings may not then be going on, <sup>3</sup>and when I shall reach you, I may send whomsoever you deem fit, furnished with letters to convey your bounty to Jerusalem: <sup>4</sup>but should there be good reason that I too make the journey, they shall travel with me. <sup>5</sup>Now I will come to you, whenever I shall have gone through Macedonia, for I am going through Macedonia; <sup>6</sup>and I shall perhaps make a stay or even winter with you, that you may forward me, whichever way I may travel: <sup>7</sup>for I am unwilling just now to see you only in passing, for I hope to stay some time with you, should the Lord allow. <sup>8</sup>But I shall stay

on at Ephesus till Pentecost, <sup>9</sup>for a door is opened for me wide and stirring, and adversaries are many.

<sup>10</sup>But should Timotheus come, see that he meets you without discouragement, for he works the work of the Lord, as I also do.

<sup>11</sup>Let no one then disdain him, but forward him in peace, that he may come to me, for I am waiting for him with the brethren.

<sup>12</sup>Now about Apollos the brother, I besought him much to go to you with the brethren: but he was quite unwilling to go now, but he will come, whenever he may find a fair opportunity.

<sup>13</sup>Be wakeful; make a stand in the faith; play the men; be strong.

<sup>14</sup>Let all your doings be in love.

<sup>15</sup>And I beseech you, brethren—you know the household of Stephanas, that it is a first-fruit of Achaia, and that they have taken the post of doing service to the saints—<sup>16</sup>that you too range yourselves under those that are such, and every one that shares their work and is toiling. <sup>17</sup>And I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they filled up your default; <sup>18</sup>for they set at rest my spirit and yours. Acknowledge then those that are such.

<sup>19</sup>There greet you the churches of Asia. Aquila and Priscilla send you much greeting in the Lord, together with the church in their house. <sup>20</sup>All the brethren greet you. Greet each other with a holy kiss. <sup>21</sup>The greeting of Paul with my own hand. <sup>22</sup>If any one loves not the Lord, let him be a curse: the Lord is at hand. <sup>23</sup>The grace of the Lord Jesus be with you. <sup>24</sup>My love be with you all in Christ Jesus.

κοστηῖς· θύρα γάρ μοι ἀνέωγε μεγάλη καὶ ἐνεργής, ἡ καὶ ἀντικείμενοι πολλοί.

Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς, τὸ γὰρ ἔργον Κυρίου ἐργάζεται ὡς κἀγώ. Μὴ τις οὖν αὐτὸν ἐξουθενήσῃ· προπέμψατε ἱὸν δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, ἰσχυρατωθεύθε. Πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω. 14

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Ἰωάννου τοῦ Στεφάνου, ὅτι ἔστιν ἀπαρχὴ τῆς Ἀχαιῆς καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς· ἵνα καὶ ὑμεῖς ὑποτάσσῃσθε τοῖς τοιούτοις καὶ παντὶ τῷ συνεργῶντι καὶ κοπιῶντι. Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Ἰωάννου τοῦ Στεφάνου καὶ Φορτουνάτου καὶ Ἀχαικοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα αὐτοὶ ἀνεπλήρωσαν· ἀνέπασαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. Ἐπιγινώσκετε οὖν τοὺς τοιούτους.

Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. 19  
Ἀσπάξεται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. Ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἀσπασασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ 21  
Παύλου. Ἐἴ τις οὐ φιλεῖ τὸν Κύριον, ἦτω ἀνάθεμα 22  
Μαραθαβᾶ. Ἡ χάρις τοῦ Κυρίου Ἰησοῦ μεθ' ὑμῶν. 23  
Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. 24

# ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ

ΔΕΥΤΕΡΑ.

## SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

ΠΑΥΛΟΣ, ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ σὺν τοῖς ἁγίοις πᾶσι τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρακλήσεως, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ, ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.

6 εἶτε δὲ θλιβόμεθα, ὑπὲρ τῆς ἡμῶν παρακλήσεως καὶ σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ἡμῶν· εἶτε παρακαλούμεθα, ὑπὲρ τῆς ἡμῶν παρακλήσεως καὶ σωτηρίας, εἰδότες ὅτι ὡς κοινωνοὶ ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως.

8 Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρῆθημεν ὑπὲρ δύναμιν, ὥστε ἐξυπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν. Ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχίκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς, ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται, συνυπουργούντων καὶ ἡμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς

Paul, an apostle of Christ Jesus through will of God, and Timotheus the brother, to the church of God that is at Corinth, with all the saints that are in the whole of Achaia: <sup>2</sup> grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> Blessed is God, the Father of our Lord Jesus Christ, the father of tender mercies and God of all comfort, <sup>4</sup> who comforts us on all our distress, so that we should be able to comfort those who are in any distress, through the comfort wherewith we are ourselves comforted by God; <sup>5</sup> because just as the sufferings of the Christ overflow toward us, so through the Christ does our comfort also overflow: <sup>6</sup> and whether we are distressed, it is in behalf of your comfort, which is at work in an endurance of the same sufferings that we also suffer, <sup>7</sup> and our hope is steadfast in your behalf; or whether we are comforted, it is in behalf of your comfort and salvation, knowing that as you are sharers in the sufferings, so also in the comfort.

<sup>8</sup> For we would not have you ignorant, brethren, concerning our distress which befel us in Asia, that we were above measure weighed down, beyond our power, so as to despair even of life. <sup>9</sup> But in our bare selves we had the doom of death, that we should not be reliant on ourselves, but on God who raises the dead: <sup>10</sup> who delivered us from so great a death and will deliver, in whom we have hope that he will still deliver; <sup>11</sup> while you also lend aid in our behalf by prayer, that there may issue from many a person thanksgiving on our behalf

for the boon which has come to us by means of many.<sup>12</sup> For our priding is this, the witness of our conscience, that we bore ourselves in the world, and more fully towards you, in holiness and God-ward sincerity, not furnished with fleshly wisdom but with God's grace.<sup>13</sup> For we are not writing things to you other than such as you read or even acknowledge, and I hope that you will acknowledge to the last;<sup>14</sup> just as you even acknowledged us in some measure, that we are your pride, as you too are ours on the day of the Lord Jesus.

<sup>15</sup>And with this assurance I was minded before to come to you, that you might have a second pleasure,<sup>16</sup> and by you to pass on to Macedonia, and again to come from Macedonia to you, and by you to be forwarded on my way to Judea.<sup>17</sup> When, then, I was thus minded, did I, pray, deal in lightmindedness? or the things that I purpose, do I purpose them according to flesh, that with me ye should be aye, and no should be no? <sup>18</sup>Sure, however, as God is faithful, our discourse which was addressed to you, is not aye and no; <sup>19</sup>for the Son of God, Christ Jesus, who was preached among you by us, by me, Silvanus and Timotheus, did not issue in aye and no, but aye has issued in him: <sup>20</sup>for how many soever are God's promises, in him is the aye, and in him the Amen for glory through us to God.<sup>21</sup> But he that stabilishes us with you in Christ and anointed us, is God; <sup>22</sup>who also sealed us and bestowed the earnest of the Spirit in our hearts.

<sup>23</sup>I, however, appeal to God as a witness on my soul, that it was to spare you I came not as yet to Corinth.<sup>24</sup> Not that we lord it over your faith, but are workfellows of your joy, for by faith you stand.

But I determined this for myself, not to return to you in grief: <sup>2</sup>for if I am grieving you, who then is to gladden me but he that finds grief from me? <sup>3</sup>And I wrote this very thing, that I might not on my coming have grief from those from whom I ought to have had joy, having a reliance on all of you, that my joy is that of you all: <sup>4</sup>for it was out of much distress and anguish of heart I wrote to you amid many tears, not that you should

ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῆ ὑπὲρ ἡμῶν. Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστί, τὸ μαρτύριον τῆς 12  
συνειδήσεως ἡμῶν ὅτι ἐν ἀγιότητι καὶ εἰλικρινείᾳ τοῦ  
Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι Θεοῦ  
ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς 13  
ὑμᾶς. Οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀνα-  
γνώσκετε ἢ καὶ ἐπιγνώσκετε, ἐλπίζω δὲ ὅτι ἔως 14  
τέλους ἐπιγνώσεσθε, καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ 14  
μέρους, ὅτι καύχημα ὑμῶν ἐσμέν, καθάπερ καὶ ὑμεῖς  
ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρότερον 15  
ἐλθεῖν πρὸς ὑμᾶς, ἵνα δευτέραν χάριν σχήτε, καὶ δι' 16  
ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακε-  
δονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι  
εἰς τὴν Ἰουδαίαν. Τοῦτο οὖν βουλόμενος μήτι ἄρα 17  
τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βουλεύομαι, κατὰ σάρκα  
βουλεύομαι, ἵνα ἢ παρ' ἐμοὶ τὸ ναὶ καὶ τὸ οὐ οὐ;  
Πιστὸς δὲ ὁ Θεὸς ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς 18  
οὐκ ἐστί ναὶ καὶ οὐ· ὁ τοῦ Θεοῦ γὰρ υἱὸς Χρισ- 19  
τὸς Ἰησοῦς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ  
καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ  
οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν ὅσαι γὰρ ἐπαγγελίας 20  
Θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ ἐν αὐτῷ τὸ ἀμὴν τῷ Θεῷ  
πρὸς δόξαν δι' ἡμῶν. Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν 21  
εἰς Χριστὸν καὶ χρίσας ἡμᾶς Θεός, ὁ καὶ σφραγισά- 22  
μενος ἡμᾶς καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν  
ταῖς καρδίαις ἡμῶν.

Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν 23  
ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς  
Κόρινθον. Οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, 24  
ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει  
ἐστήκατε.

ἘΚΡΙΝΑ δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν 2  
λύπῃ ἐλθεῖν πρὸς ὑμᾶς· εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, 2  
καὶ τίς ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ  
ἐμοῦ; Καὶ ἔγραψα τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν 3  
λύπη σχῶ ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ  
πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.  
Ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας 4  
ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπη-

θῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε, ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

5 *Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλὰ*  
 6 *ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς. Ἰκανὸν*  
 7 *τῷ τοιούτῳ ἡ ἐπιτιμία αὐτῆ ἡ ὑπὸ τῶν πλειόνων,*  
 8 *ὥστε τὸναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ*  
 9 *παρακαλέσαι, μὴ πως τῇ περισσοτέρᾳ λύπῃ κατα-*  
 10 *ποθῇ ὁ τοιοῦτος. Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς*  
 11 *αὐτὸν ἀγάπην· εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ*  
 12 *τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. Ὡς*  
 13 *δέ τι χαρίζεσθε, ἀγάω· καὶ γὰρ ἐγὼ ὁ κεχάρισμαι,*  
 14 *εἰ τι κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ,*  
 15 *ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ· οὐ γὰρ*  
 16 *αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.*

17 *Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον*  
 18 *τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεφγμένης ἐν Κυρίῳ,*  
 19 *οὐκ ἔσχηκα ἀνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν*  
 20 *με Τίτον τὸν ἀδελφόν μου, ἀλλὰ ἀποταξάμενος*  
 21 *αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.*

22 *Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς*  
 23 *ἐν τῷ Χριστῷ καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ*  
 24 *φανερῶντι δι' ἡμῶν ἐν παντὶ τόπῳ· ὅτι Χριστοῦ*  
 25 *εὐδῖα ἐσμὲν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν*  
 26 *τοῖς ἀπολλυμένοις, οἷς μὲν ὁσμὴ ἐκ θανάτου εἰς*  
 27 *θάνατον, οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν. Καὶ πρὸς*  
 28 *ταῦτα τίς ἰκανός; οὐ γὰρ ἐσμὲν ὡς οἱ πολλοὶ*  
 29 *καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ*  
 30 *εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ κατέναντι Θεοῦ ἐν*  
 31 *Χριστῷ λαλοῦμεν.*

32 *ἈΡΧΟΜΕΘΑ* *πάλιν ἑαυτοὺς συνιστάνειν ἡ*  
 33 *μὴ χρῆζομεν, ὡς τινες, συστατικῶν ἐπιστολῶν πρὸς*  
 34 *ὑμᾶς ἢ ἐξ ὑμῶν; Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ,*  
 35 *ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη*  
 36 *καὶ ἀναγιγνωσκομένη ὑπὸ πάντων ἀνθρώπων, φανε-*  
 37 *ρούμενοι ὅτι ἐστέ ἐπιστολὴ Χριστοῦ διακονηθείσα*  
 38 *ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι*  
 39 *Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναις ἀλλ' ἐν πλαξὶ*  
 40 *καρδίας σαρκίνας.*

41 *Πεποιθήσιν δὲ τοιαυτὴν ἔχομεν διὰ τοῦ Χριστοῦ*  
 42 *πρὸς τὸν Θεόν. Οὐχ ὅτι ἰκανοὶ ἐσμὲν λογίσασθαι*

be grieved, but that you should learn the love which I feel in full measure towards you.

<sup>5</sup> But if any one has brought grief, it is not on me, but in some measure—not to bear hard—on you all. <sup>6</sup> Enough for such an one is this rebuke, dealt by the greater part; <sup>7</sup> so that on the other hand should you the more grant forgiveness and should comfort, lest such an one be swallowed up by overmuch grief. <sup>8</sup> Wherefore I beseech you to assure love towards him: <sup>9</sup> for it was for this purpose I even wrote, that I might learn the proof of you: whether you are obedient in all matters. <sup>10</sup> To whom, however, you grant forgiveness, so do I; for, the forgiveness I myself have granted, whatever I have granted, it was on your account in Christ's person, <sup>11</sup> that we should not be overreached by Satan, for we are not ignorant of his devices.

<sup>12</sup> On arriving, however, at Troas for the gospel of Christ, and when a door had been opened for me in the Lord, <sup>13</sup> I had no respite for my spirit, in my not finding Titus my brother: but I took leave of them and set out for Macedonia.

<sup>14</sup> But to God be thanks, who always parades us in a triumph in Christ, and manifests the odour of his knowledge by our means in every place; <sup>15</sup> because a sweet odour of Christ are we to God, both in those that are being saved, and in those that are being lost; <sup>16</sup> for the one an odour from death unto death, for the other an odour from life unto life. And for these things who has ability? <sup>17</sup> for we are not as the many, paltering with the word of God, but as from sincerity, but as from God, do we in the face of God speak in Christ.

We are beginning again to recommend ourselves: or is it that, like some, we need recommendatory epistles to you or from you? <sup>2</sup> Our epistle yourselves are, written on our hearts, becoming known and read by all men, <sup>3</sup> while you are manifestly shewn to be an epistle of Christ, wrought by our service, written not with ink but with spirit of the living God, not on tables of stone but on fleshy tables of the heart.

<sup>4</sup> And reliance such as this have we through Christ towards God: <sup>5</sup> not that we have ability to reckon

on any thing on our own part, as coming from ourselves, but our ability is from God; <sup>6</sup> who even gave us ability to be servants in charge with a new covenant, one not of letter but of spirit, for the letter kills, but the spirit quickens. <sup>7</sup> But if the charge-service of death, in bare letter, engraven on stones, became arrayed in glory, so that the children of Israel were not able to look steadily on the countenance of Moses for the glory of his countenance, the glory that was to be done away, <sup>8</sup> how much more shall not the service of the spirit be arrayed in glory? <sup>9</sup> for if the service of condemnation is glory, much more does the service of righteousness surpass in glory. <sup>10</sup> For that which is glorified, is on this score not glorified, because of the overpassing glory: <sup>11</sup> for if that which was to be done away, was clothed withal in glory, much more is that which abides, arrayed in glory.

<sup>12</sup> Having then such a hope as this, we employ great frankness of speech, <sup>13</sup> and not as Moses used to put a veil on his face, that the children of Israel should not look steadily to the end of that which was to be done away.—<sup>14</sup> But their understandings were blunted, for to the present day the same veil remains on the reading of the old covenant, without an unveiling of its being done away in Christ; <sup>15</sup> but to this day, when Moses is being read, there lies a veil upon their heart: <sup>16</sup> yet whenever it turns to the Lord, the veil is withdrawn. <sup>17</sup> Now the Lord is the spirit; and where the spirit of the Lord is, there is freedom—<sup>18</sup> We all, however, reflecting with unveiled face the glory of the Lord, take the same change of likeness, caught from glory, into glory, even as from the Lord, one of spirit.

On this account, while having this service, according as we found mercy, we quail not; <sup>2</sup> but we renounced the hidden things of shamefulness, not walking in craftiness, nor dealing guilefully with the word of God, but, by a manifesting of the truth, recommending ourselves to every man's consciousness in the sight of God. <sup>3</sup> But if our gospel is even veiled, it is veiled in the case of those that are being lost, <sup>4</sup> in whose case

τι ἀφ' ἑαυτῶν ὡς ἐξ αὐτῶν, ἀλλ' ἡ ἰκανότης ἡμῶν ἐκ τοῦ Θεοῦ, ὃς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς 6 διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. Εἰ δὲ 7 ἡ διακονία τοῦ θανάτου ἐν γράμματι ἐντετυπωμένη λίθους ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωυσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην, πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν 8 δόξῃ; εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, 9 πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ. Καὶ γὰρ οὐ δεδοξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει ἕνεκεν τῆς ὑπερβαλλούσης δόξης, εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ μᾶλλον 11 τὸ μένον ἐν δόξῃ.

Ἐχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ 12 χρώμεθα, καὶ οὐ καθάπερ Μωσῆς ἐτίθει κάλυμμα 13 ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. Ἄλλ' 14 ἐπωρώθη τὰ νοήματα αὐτῶν, ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον ὅτι ἐν Χριστῷ καταργεῖται· ἀλλ' ἕως σήμερον ἡνίκα ἀνα- 15 γινώσκεται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται· ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαι- 16 ρεῖται τὸ κάλυμμα. Ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν· 17 οὐ δὲ τὸ πνεῦμα Κυρίου, ἐλευθερία. Ἡμεῖς δὲ 18 πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου καταπριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου, πνεύ- ματος.

ΔΙΑ τούτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς 4 ἠλεήθημεν, οὐκ ἐγκαοῦμεν, ἀλλὰ ἀπειπάμεθα τὰ 2 κρυπτά τῆς αἰσχύνῃς, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συυσιστάντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ Θεοῦ. Εἰ 3 δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον, ἐν οἷς ὁ 4



θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν 5 τοῦ Θεοῦ. Οὐ γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Χριστὸν Ἰησοῦν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν 6 διὰ Ἰησοῦν ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκοτεινῶν φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Χριστοῦ.

7 Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ Θεοῦ 8 καὶ μὴ ἐξ ἡμῶν, ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενωροῦμενοι, ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι, 9 διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι, πάντοτε τὴν νέκρωσιν 10 τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ 11 ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ· ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν 12 τῇ θνητῇ σαρκὶ ἡμῶν. Ὡστε ὁ θάνατος ἐν ἡμῖν 13 ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν· ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίσ- 14 τευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, εἰδότες ὅτι ὁ ἐγείρας Ἰησοῦν καὶ ἡμᾶς 15 σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν. Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ.

16 Διὸ οὐκ ἐγκαοῦμεν, ἀλλ' εἰ καὶ ὁ ἕξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινοῦ- 17 ται ἡμέρα καὶ ἡμέρα. Τὸ γὰρ παραντίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν 18 αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.

5 Οἴδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομῆν ἐκ Θεοῦ ἔχομεν, 2 οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς οὐρανοῖς. Καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ

the god of this age blinded the understandings of the unbelieving, so that the enlightenment of the gospel of the glory of Christ, who is a likeness of God, should not beam forth. <sup>5</sup>For it is not ourselves that we are preaching, but Christ Jesus as lord, and ourselves your bondservants for Jesus' sake: <sup>6</sup>because it is God who bid light shine out of darkness, that shone in our hearts for enlightenment of the knowledge of the glory of God in Christ's countenance.

<sup>7</sup>But we have this treasure in earthenware vessels, that the surpassing amount of the power might belong to God, and not be from us, <sup>8</sup>while in every thing we are stressed but not straitened, sorely but not utterly perplexed, <sup>9</sup>persecuted but not forsaken, cast down but not lost, <sup>10</sup>ever carrying about in the body the deadness of Jesus, that the life also of Jesus may be manifested in our body; <sup>11</sup>for we the living are always being delivered up to death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. <sup>12</sup>So death is at work in us, but life in you: <sup>13</sup>but, having the same spirit of faith, according to that which is written, I believed, therefore I spoke, we too believe, therefore we also speak, <sup>14</sup>knowing that he who raised Jesus, will raise us also with Jesus and present us with you. <sup>15</sup>For all things are on your account; that the grace, being enhanced by means of the greater number, may make the thanksgiving overflow to the glory of God.

<sup>16</sup>Wherefore we quail not; but if even our outer man is perishing, yet the inner is being renewed day by day. <sup>17</sup>For the passing lightness of our distress is working out in far surpassing amount an everlasting weight of glory, <sup>18</sup>while we have our eye not on the things that are seen, but on those that are not seen, for the things that are seen, are but for a time, but those that are not seen, are for ever.

For we know that, should our earthly cabin-house be dissolved, we have a building from God, a house not made with hands, everlasting in the heavens. <sup>2</sup>For herein we groan, longing to be clothed afresh with our dwelling

which is from heaven, <sup>3</sup>since, being even clothed, we shall not be found naked. <sup>4</sup>For we that are in the cabin, groan being burdened, inasmuch as we do not wish, to be unclothed but clothed afresh, that mortality may be swallowed up by life. <sup>5</sup>But he that wrought us for this very thing, is God, who gave us the earnest of the Spirit. <sup>6</sup>Taking courage then at all times, and knowing that while at home in the body we are abroad from the Lord,—<sup>7</sup>for we walk by means of faith and not by matter of sight—<sup>8</sup>well, we take courage, and choose rather to be abroad from the body and at home with the Lord. <sup>9</sup>Wherefore it is also our earnest aim, whether at home or abroad, to be well pleasing to him; <sup>10</sup>for we must all together be made manifest before the judgment-seat of Christ, that each one may get a requital for the things done by means of the body, agreeably to what things he has done, be it a good or a bad one.

<sup>11</sup>Knowing then the fearfulness of the Lord, we endeavour to persuade men, but to God we stand manifested; and I hope we stand manifested in your consciences too. <sup>12</sup>For we are not again recommending ourselves to you, but affording you a vantage for boasting on our behalf, that you may have means of facing those that boast in outward shew not in heart. <sup>13</sup>For whether we were distraught, it was for God, or whether we are in our sound mind, it is for you: <sup>14</sup>for the love of Christ constrains us as having judged thus, that, if one died on behalf of all, then did they all die, <sup>15</sup>and he died on behalf of all, that the living should no longer live to themselves but to him who on their behalf died and was raised again. <sup>16</sup>So then we from this time forward know no one as to flesh; and if we even have come to know Christ as to flesh, yet now we no longer so know him. <sup>17</sup>So then, if one is in Christ, there is a new creation; the old things passed away; lo, all things have become new. <sup>18</sup>But they are all from God, who reconciled us to himself through Christ, and gave to us the service of the reconciliation; <sup>19</sup>to the purport that God was in Christ reconciling the world to himself, not reckoning to them their trespasses, and having put in our charge the word of the reconciliation. <sup>20</sup>In Christ's behalf then are we on an embassy, God, as it

ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες, εἴ γε καὶ 3 ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθησόμεθα. Καὶ γὰρ οἱ 4 ὄντες ἐν τῷ σκῆνῃ στενάζομεν βαρούμενοι, ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. Ὁ δὲ κατεργασά- 5 μενος ἡμᾶς εἰς αὐτὸ τοῦτο Θεός, ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος. Θαρροῦντες οὖν πάντοτε 6 καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου· διὰ πίστεως γὰρ περιπα- 7 τοῦμεν οὐ διὰ εἰδους· θαρροῦμεν δὲ καὶ εὐδοκοῦμεν 8 μᾶλλον ἐκδημησάι ἐκ τοῦ σώματος καὶ ἐκδημησάι πρὸς τὸν Κύριον. Διὸ καὶ φιλοτιμουόμεθα, εἴτε ἐν- 9 δημοῦντες εἴτε ἐκδημοῦντες, ἐνέαρστοι αὐτῷ εἶναι τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν 10 τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσῃται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου ἀνθρώπους 11 πείθομεν, Θεῷ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι. Οὐ γὰρ 12 πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχῆματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ οὐ καρδίᾳ. Εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν 13 ἢ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρί- 14 15 ναντας τοῦτο, ὅτι εἰ εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἐναυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. Ὡστε 16 ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. Ὡστε εἴ τις ἐν Χριστῷ, καινὴ 17 κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα. Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ τοῦ καταλλά- 18 ξαντος ἡμᾶς ἐαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς, ὡς ὅτι Θεὸς ἦν 19 ἐν Χριστῷ κόσμον καταλλάσσαν ἐαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. Ὑπὲρ Χριστοῦ 20 οὖν πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλοῦντος δι'

ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ  
21 Θεῷ. Τὸν μὴ γνόντα ἁμαρτιαν ὑπὲρ ἡμῶν ἁμαρ-  
τιαν ἐποίησεν, ἵνα ἡμεῖς γενοίμεθα δικαιοσύνη Θεοῦ  
ἐν αὐτῷ.

6 ΣΥΝΕΡΓΟΥΝΤΕΣ δὲ καὶ παρακαλοῦμεν μὴ  
2 εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δεῖξασθαι ὑμᾶς—λέγει  
γάρ, Καίρῳ δεκτῷ ἐπήκουσά σου καὶ ἐν ἡμέρᾳ  
σωτηρίας ἐβοήθησά σοι· ἰδοὺ νῦν καιρὸς εὐπρόσ-  
3 δεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας—μηδεμίαν ἐν  
μηδενὶ διδόντες προσκοπὴν, ἵνα μὴ μομηθῇ ἡ δια-  
4 κοιλία, ἀλλ' ἐν παντὶ συνιστάντες ἑαυτοὺς, ὡς Θεοῦ  
διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγ-  
5 καις, ἐν στενοχωρίαις, ἐν πληγαῖς, ἐν φυλακαῖς, ἐν  
ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νη-  
6 στεῖαις, ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ,  
ἐν χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυπο-  
7 κρίτῳ, ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ· διὰ  
τῶν ὄπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀρι-  
8 στερῶν, διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ  
9 εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς, ὡς ἀγνωστοὶ  
καὶ ἐπιγνωσκόμενοι, ὡς ἀποθνήσκοντες, καὶ ἰδοὺ  
10 ζῶμεν, ὡς παιδευόμενοι καὶ μὴ θανατούμενοι, ὡς  
λυπούμενοι, ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ, πολλοὺς δὲ  
πλουτίζοντες, ὡς μὴδὲν ἔχοντες καὶ πάντα κατέχοντες.  
11 Το στόμα ἡμῶν ἀνέφραγε πρὸς ὑμᾶς, Κορίνθιοι,  
12 ἡ καρδία ἡμῶν πεπλάτνυται· οὐ στενοχωρεῖσθε ἐν  
ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχθοις ὑμῶν·  
13 τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλα-  
τύνθητε καὶ ὑμεῖς.

14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ  
μετοχὴ δικαιοσύνη καὶ ἀνομία; ἢ τίς κοινωνία φωτὶ  
15 πρὸς σκότος; τίς δὲ συμφώνησις Χριστοῦ πρὸς  
16 Βελίαν, ἢ τίς μερίς πιστῷ μετὰ ἀπίστου; τίς δὲ  
συγκατάθεσις ναφ̄ Θεοῦ μετὰ εἰδώλων; ὑμεῖς γὰρ  
ναὸς Θεοῦ ἐστὲ ζῶντος, καθὼς εἶπεν ὁ Θεός, ὅτι,  
ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι  
17 αὐτῶν Θεὸς καὶ αὐτοὶ ἔσονται μοι λαός· διὸ ἐξελ-  
θετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος,  
καὶ ἀκαθάρτου μὴ ἄπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς  
18 καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι

were, intreating through us: we beg of you in Christ's behalf, be reconciled to God. <sup>21</sup>Him who knew not sin, on our behalf he made a thing of sin, that we might become God's righteousness in him.

And as being workfellows we also intreat you not to receive the grace of God in vain—<sup>2</sup>for he says, In an accepted season did I listen to thee, and in a day of salvation did I help thee: lo, now is a right acceptable season, lo, now is a day of salvation—<sup>3</sup>not giving ground for tripping in any thing, that our service may not be blamed; <sup>4</sup>but, as God's service-bearers, in every way recommending ourselves; in much patience, in distresses, in necessities, in straits, <sup>5</sup>in stripes, in imprisonments, in turmoils, in toils, in wakefulnesses, in fastings, <sup>6</sup>in pureness, in knowledge, in long-suffering, in kindness, in Holy Spirit, in love unfeigned, <sup>7</sup>in word of truth, in might of God; through the arms of righteousness on the right and left, <sup>8</sup>through glory and disgrace, through ill report and good report; as deceivers and true, <sup>9</sup>as unknown and acknowledged, as dying and, lo, we are alive, as chastised and not put to death, <sup>10</sup>as grieved, but always rejoicing, as poor, but enriching many, as having nothing and with a sure hold on all things.

<sup>11</sup>Our mouth is open towards you, Corinthians, our heart is widened: <sup>12</sup>you are not narrowed in us, but are narrowed in your own bowels: <sup>13</sup>but, by way of like repayment—I am speaking as to children—be you too widened.

<sup>14</sup>Be not ill assorted with unbelievers; for what partaking has righteousness with lawlessness? or what fellowship is there for light with darkness, <sup>15</sup>and what agreement on the part of Christ with Beliar, or what share for a believer with an unbeliever, <sup>16</sup>and what matching for God's temple with idols? For you are a temple of a living God, just as God said, I will dwell and walk among them, and will be their God, and they shall be my people; <sup>17</sup>wherefore come out from the midst of them, and sever yourselves, and touch no unclean thing, and I will receive you, <sup>18</sup>and be to you for a father, and you shall be to

me for sons and daughters, says the Lord Almighty. <sup>1</sup> Having then these promises, beloved, let us cleanse ourselves from every defilement of flesh and spirit, accomplishing holiness in God's fear.

εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ. Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ Θεοῦ.

<sup>2</sup> Make room for us: we wronged no one, we corrupted no one, we overreached no one. <sup>3</sup> I am not saying it with a view to condemn, for I have plainly said, that you are in our hearts to be fellows in death and life. <sup>4</sup> Great is my frankness towards you, great my boasting concerning you: I have been filled with the comfort, I overflow with the joy coming in upon all our distress. <sup>5</sup> For when we reached Macedonia, our flesh had no respite, but in every thing we were distressed; battlings without, fears within: <sup>6</sup> but God who comforts those that are brought low, comforted us by the arrival of Titus, <sup>7</sup> and not only by his arrival, but by the comfort wherewith he was comforted over you, while recounting to us your longing, your bewailing, your warmth on my behalf; so that I rejoiced the rather, <sup>8</sup> because, though I grieved you with the letter, I do not regret. Though I was regretting—for I see that that letter grieved you, though but for a time—<sup>9</sup> now I rejoice, not that you were grieved, but were grieved to repentance, for you were grieved as regards God, that you might not suffer damage from us in any thing: <sup>10</sup> for grief as regards God works a repentance to salvation, that has no regrets, but the world's grief works out death. <sup>11</sup> For, lo, this very thing, being grieved as regards God, how much earnestness it wrought out for you, nay, defence of yourselves, nay, indignation, nay, fear, nay, longing, nay, warmth, nay, avengement: in every way did you evince yourselves unsullied by the affair. <sup>12</sup> Well then, though I wrote to you, it was not for the sake of the wronger nor of the wronged, but for the sake of your earnestness on our behalf being manifested with yourselves before God. <sup>13</sup> On this account have we been comforted, and on our comfort we rejoiced still more and more over the joy of Titus, because his spirit has found refreshment from you all:

ΧΩΡΗΣΑΤΕ ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλευοεκτήσαμεν. Οὐ πρὸς κατὰ κρίσιν λέγω προεῖρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς τὸ συναποθανεῖν καὶ συζῆν. Πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι, ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ Τίτου· οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι. Εἰ καὶ μετεμελόμην, βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὄραν ἐλύπησεν ὑμᾶς, νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν· ἢ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἢ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. Ἴδου γὰρ αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι πόσην κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν. Ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι τῷ πράγματι. Ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος, ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ. Διὰ τοῦτο παρακεκλήμεθα, ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαιται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν·

14 ὅτι εἶ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχυνθην, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ὑμῶν ἢ ἐπὶ Τίτῳ  
15 ἀλήθεια ἐγενήθη. Καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου  
16 ἐδέξασθε αὐτόν. Χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

8 ΓΝΩΡΙΖΟΜΕΝ δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις  
2 τῆς Μακεδονίας, ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἢ περισσειᾷ τῆς χαρᾶς αὐτῶν καὶ ἢ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς  
3 ἀπλότητος αὐτῶν ὅτι κατὰ δύναμιν, μαρτυρῶ,  
4 καὶ παρὰ δύναμιν αὐθαίρετοι, μετὰ πολλῆς παρακλήσεως δέομενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, καὶ οὐ καθὼς ἠλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον  
6 τῷ Κυρίῳ καὶ ἡμῖν διὰ θελήματος Θεοῦ, εἰς τὸ παρακαλεῖσαι ἡμᾶς Τίτον, ἵνα καθὼς προεηγήξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην.  
7 Ἄλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι  
8 περισσεύητε. Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης  
9 γνήσιον δοκιμάζων. Γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε. Καὶ γνώμην ἐν τούτῳ δίδωμι τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προεηγήξασθε ἀπὸ πέρυσι.  
11 Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἢ προθυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι,  
12 ἐκ τοῦ ἔχειν. Εἰ γὰρ ἡ προθυμία πρόκειται, καθὼς εἰ ἔχει, εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει. Οὐ γὰρ ἵνα ἄλλοις ἀνεσις, ὑμῖν δὲ θλίψις, ἀλλ' ἐξ ἰσότητος ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περισσευμα εἰς τὸ ἐκείνων  
14 ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περισσευμα γένηται

<sup>14</sup>because, whatever boast I have made to him concerning you, I was not put to shame, but, as we spoke every thing to you truthfully, so the boasting also about you, made before Titus, issued in truth. <sup>15</sup>And his yearning is in overflowing measure towards you, while he calls to mind the obedience of you all, how you received him with fear and trembling. <sup>16</sup>I rejoice that in every thing I feel encouraged in you.

And we acquaint you, brethren, with the grace of God which has been bestowed in the churches of Macedonia, <sup>2</sup>that amidst much trial of distress the overflow of their joy and their deep sunken poverty overflowed to the rich amount of their openheartedness: <sup>3</sup>because to the best of their ability—I bear witness—and beyond their ability they did it of their own choice, <sup>4</sup>begging of us with much entreaty to allow the bounty and their sharing in the service for the saints; <sup>5</sup>and not barely as we hoped, but they gave themselves in the first place to the Lord and to us through God's will; <sup>6</sup>so that we entreated Titus, that, as he had already made a beginning, so he would on reaching you accomplish this bounty also. <sup>7</sup>But as you are plentifully endowed in every thing, in faith and utterance and knowledge and entire earnestness, and the love shewn us on your part, it is that you may be plentiful in this bounty also. <sup>8</sup>I am not saying it by way of command, but by means of the earnestness of others making proof also of the sterling matter of your love. <sup>9</sup>For you know the bounty of our Lord Jesus Christ, that for your sake, rich as he was, he became poor, that you by his poverty might become rich. <sup>10</sup>And I give a judgment in this matter: for this is for your advantage, you that have not only begun the doing but had also already a year ago begun to will it. <sup>11</sup>Now, however, accomplish also the doing, that, just as there was the forwardness to will, so there may be the accomplishment too, from having the means; <sup>12</sup>for if the forwardness is ready at hand, one is accepted according to the means he may have, not according to what he has not. <sup>13</sup>For it is not that there should be respite for others and a stress on you, <sup>14</sup>but by rule of fairness; at the present season your plenty to meet their lack, that their

plenty may meet your lack; that there may be fairness. <sup>16</sup> according as it is written, He that got much, had not more than enough, and he that got little, had not less. <sup>17</sup> But thanks to God, who put the same earnestness on your behalf in the heart of Titus; <sup>17</sup> because he received my entreaty, and, being very earnest, of his own accord set out to you. <sup>18</sup> And we have sent with him the brother, whose praise in the Gospel is by means of all the churches; <sup>19</sup> and not only so, but one appointed as our fellow traveller in the matter of this bounty, which is managed by us with regard to the glory of the Lord himself and our forwardness: <sup>20</sup> since we are guarded on this point, that no one should blame us in the matter of this bountifulness which is managed by us, <sup>21</sup> for we take forethought for fair deeds in the sight not only of the Lord but also of men. <sup>22</sup> And we have sent with them our brother, whom we have many times proved in many matters to be earnest, now however much more earnest, in great reliance on you. <sup>23</sup> Whether concerning Titus, he is my partner and a workfellow towards you; or as to our brethren, they are delegates of churches, Christ's glory. <sup>24</sup> The display then of your love and of our matter of boasting concerning you, display to them in the face of the churches.

For about the service of relief to the saints it is needless for me to be writing to you: <sup>2</sup> for I know your forwardness, as to which I boast concerning you to Macedonians, that Achaia has been in readiness a year ago; and your zeal stirred the greater part. <sup>3</sup> I sent, however, the brethren, that our boasting concerning you should not become void on this score; that, as I said, you may be in readiness: <sup>4</sup> lest, should Macedonians come with me and find you unready, we—not to say, you—should be put to shame in this hardship. <sup>5</sup> I deemed it then necessary to entreat the brethren to go forward to you and make up beforehand your already promised bounty, so that this be ready in the manner of a bounty, not of a forced gift. <sup>6</sup> But this there is to say: he that sows sparingly, will also reap sparingly, and he that sows bounteously,

εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης, καθὼς 15 γέγραπται, Ὁ τὸ πολὺ οὐκ ἐπλεόνασε, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησε. Χάρις δὲ τῷ Θεῷ τῷ 16 διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου, ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαίω- 17 τερους δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς. Συνεπέμφαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ 18 ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν, οὐ μόνον δὲ ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλη- 19 σιῶν συνέκδημος ἡμῶν ἐν τῇ χάριτι ταύτῃ τῇ δια- κονουμένη ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ τοῦ Κυρίου δόξαν καὶ προθυμίαν ἡμῶν, στελλόμενοι τοῦτο, μὴ 20 τις ἡμᾶς μομῆσθται ἐν τῇ ἀδρότητι ταύτῃ τῇ δια- κονουμένη ὑφ' ἡμῶν προνοούμενοι γὰρ καλὰ οὐ 21 μόνον ἐνώπιον Κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. Συνεπέμφαμεν δὲ αὐτοῖς τὸν ἀδελφόν ἡμῶν, ὃν 22 ἔδοκιμάσαμεν ἐν πολλοῖς πολλακίς σπουδαίον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεπειθήσει πολλῇ τῇ 23 εἰς ὑμᾶς. Ἐἴτε ὑπὲρ Τίτου, κοινῶς ἐμὸς καὶ 23 εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. Τὴν οὖν ἐνδειξιν τῆς 24 ἀγάπης ὑμῶν καὶ ἡμῶν καυχίσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ἐνδεικνύμενοι εἰς πρόσωπον τῶν ἐκκλη- σιῶν.

ΠΕΡΙ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους 9 περισσόν μοι ἐστὶ τὸ γράφειν ὑμῖν· οἶδα γὰρ τὴν 2 προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακε- δόσιν, ὅτι Ἀχαΐα παρεσκευάσται ἀπὸ πέρυσι, καὶ ὁ ἐξ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας. Ἐπεμψα 3 δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ, ἵνα καθὼς ἔλεγον, παρεσκευασμένοι ἦτε, μὴ πως, ἐὰν ἔλθωσι 4 σὺν ἐμοὶ Μακεδόνες καὶ εὐρωσιν ὑμᾶς ἀπαρασκευ- ἄστους, καταισχυρθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν, ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ. Ἀναγκαῖον οὖν 5 ἡγησάμην παρακαλέσαι τοὺς ἀδελφούς ἵνα προέλ- θωσιν εἰς ὑμᾶς καὶ προκαταρτίσωσι τὴν προεπηγ- γελμένην εὐλογίαν ὑμῶν, ταύτην ἐτοιμὴν εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν. Τοῦτο δὲ ὁ 6 σπείρων φειδομένως φειδομένως καὶ θερίσει, καὶ ὁ

σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ θερίσει.  
 7 Ἐκαστος καθὼς προήρηται τῇ καρδίᾳ, μὴ ἐκ λύπης  
 ἢ ἐξ ἀνάγκης· ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός.  
 8 Δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεύσαι εἰς  
 ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν ἀντάρκειαν ἔχον-  
 9 τες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν, καθὼς γέ-  
 γραπται, Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἡ δι-  
 10 καιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. Ὁ δὲ ἐπι-  
 χορηγῶν σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρώσιν  
 χορηγήσει, καὶ πληθυνεῖ τὸν σπόρον ὑμῶν, καὶ  
 11 αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν ἐν  
 παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατ-  
 12 εργάζεται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ· ὅτι ἡ  
 διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ  
 προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ  
 καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ·  
 13 διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες  
 τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς  
 τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπλότητι τῆς κοι-  
 14 νωνίας εἰς αὐτοὺς καὶ εἰς πάντας, καὶ αὐτῶν δεήσει  
 ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλ-  
 15 λουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν· Χάρις τῷ Θεῷ  
 ἐπὶ τῇ ἀνεκδιηγῆτῳ αὐτοῦ δωρεᾷ.  
 10 ΑΥΤΟΣ δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ  
 τῆς πραΰτητος καὶ ἐπεικειίας τοῦ Χριστοῦ, ὃς κατὰ  
 πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἄπὸν δὲ θαρρῶ  
 2 εἰς ὑμᾶς· δέομαι δὲ τὸ μὴ παρῶν θαρρήσαι τῇ  
 πεποιθήσει ἢ λογίζομαι τολμηῆσαι ἐπὶ τινος τοῦς  
 λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.  
 3 Ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρα-  
 4 τευόμεθα, τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ  
 σαρκικὰ ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεισιν  
 5 ὀχυρωμάτων, λογισμοὺς καθαιροῦντες καὶ πᾶν ὕψωμα  
 ἐπαίρομενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχ-  
 μαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χρισ-  
 6 τοῦ, καὶ ἐν ἐτοιμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρ-  
 ακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.  
 7 Τὰ κατὰ πρόσωπον βλέπετε. Εἴ τις πέποιθεν  
 ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ'  
 ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς.

will also reap bounteously. <sup>7</sup>Each one as he has purposed with the heart; not of hardship nor of necessity, for God loves a cheerful giver. <sup>8</sup>And able is God to make every bountiful deed overflow towards you; that, having in every thing at all times entire sufficiency, you may have an overflow of means for every good work; <sup>9</sup>as it is written, He scattered wide; he gave to the poor; his righteousness abides for ever. <sup>10</sup>But he that furnishes seed for the sower, and bread for eating, will furnish and multiply your sowing, and bestow growth on the issue of your righteousness, <sup>11</sup>while you are being enriched to entire openheartedness, which works out through us thanksgiving to God: <sup>12</sup>because the service of this work of duty is not only filling up the wants of the saints, but has also an overflow through many thanksgivings to God; <sup>13</sup>while through this proof of service they glorify God for the selfyielding of your avowment for the Gospel of Christ, and the openheartedness of fellowship towards themselves and towards all, <sup>14</sup>and for their own suit on your behalf, while they long for you on account of the surpassing grace of God upon you. <sup>15</sup>Thanks to God for his uncountable gift.

Now I Paul myself entreat you by the meekness and gentleness of Christ—I that face to face am lowly among you, but when away bear myself bravely towards you—<sup>2</sup>well, I beg that I may not bear myself bravely with the assurance, wherewith I count on being bold against those who count of us as walking according to flesh. <sup>3</sup>For while walking in flesh we do not war according to flesh; <sup>4</sup>for the weapons of our warfare are not fleshly, but enabled by God's might for the razing of fastnesses; <sup>5</sup>while we raze high reckonings and every towering that rears itself against the knowledge of God, and lead captive every device into the obedience of Christ, <sup>6</sup>and are ready to chastise every disobedience, when obedience on your part shall have reached its full.

<sup>7</sup>You look on things that meet the face. If any one is self-assured that he is Christ's, let him again draw this reckoning from himself, that just as he is Christ's, so are

we also. <sup>8</sup> For if I shall have boasted somewhat lightly about our authority, which the Lord gave us for your upbuilding and not your razing, I shall not be ashamed. <sup>9</sup> That I may not seem, as it were, to fright you by my letters—<sup>10</sup> because the letters, says one, are weighty and strong, but the bodily presence is feeble, and the discourse paltry—<sup>11</sup> let such a one reckon thus, that, such as we are in word by letter when away, such are we also in deed when present. <sup>12</sup> For we do not venture to enlist or match ourselves with some of those that recommend themselves; but, measuring themselves among themselves and matching themselves with themselves, they misunderstand. <sup>13</sup> We however will not boast to lengths without measure, but, according to the measure of the rule which God dealt to us, that we have reached a measurement as far even as you. <sup>14</sup> For we do not overstretch ourselves, as if we were not reaching you, for we advanced as far even as you in the Gospel-message of God; <sup>15</sup> not boasting to lengths without measure amid another's toils, but entertaining a hope, while your faith is gaining growth, that we may when among you be enlarged according to our rule to a still higher amount, <sup>16</sup> so as to convey the gospel to quarters beyond you, not to boast with another's rule over ground ready to our hand. <sup>17</sup> But let him that boasts, boast in the Lord; <sup>18</sup> for not he that recommends himself, is of worth, but whom the Lord recommends.

Would that you bore with me in a little folly: nay, even bear with me. <sup>2</sup> For I am jealous over you with a jealousy of God; for I betrothed you to one husband, to present a chaste maiden to Christ: <sup>3</sup> but I fear lest, as the serpent beguiled Eve by his craftiness, your minds should be tainted from singleheartedness towards Christ. <sup>4</sup> For if he that comes, is preaching another Jesus, whom we preached not, or you are receiving another spirit, which you did not receive, or another gospel, which you did not accept, well might you bear with it. <sup>5</sup> For I reckon that I have not a whit come short of the very foremost apostles; <sup>6</sup> and if I am even a plain man in speech, yet not in knowledge, but throughout we

Ἐάν τε γὰρ περισσώτερόν τι καυχῆσθαι περὶ τῆς 8  
ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ Κύριος εἰς οἰκοδομὴν  
καὶ οὐκ εἰς καθαίρεισιν ὑμῶν, οὐκ αἰσχυρῆσθαι.  
Ἴνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπι- 9  
στολῶν, ὅτι αἱ μὲν ἐπιστολαί, φησί, βαρεῖαι καὶ 10  
ἰσχυραί, ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς καὶ  
ὁ λόγος ἐξουθενημένους, τοῦτο λογιζέσθω ὁ τοιοῦ- 11  
τος, ὅτι οἰοί ἔσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες,  
τοιούτοι καὶ παρόντες τῷ ἔργῳ. Οὐ γὰρ τολμῶμεν 12  
ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τισι τῶν ἑαυτοὺς συν-  
ιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦν-  
τες καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ συνιοῦσιν.  
Ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ 13  
κατὰ τὸ μέτρον τοῦ κανόνος, οὐ ἐμέρισεν ἡμῖν ὁ  
Θεὸς, μέτρον ἐφικέσθαι ἄχρι καὶ ὑμῶν. Οὐ γὰρ 14  
ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυ-  
τοὺς, ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγ-  
γελίῳ τοῦ Χριστοῦ, οὐκ εἰς τὰ ἄμετρα καυχώμενοι 15  
ἐν ἄλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, ἀξιο-  
μένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ  
τὸν κανόνα ἡμῶν εἰς περισσείαν, εἰς τὰ ὑπερέ- 16  
κεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἄλλοτρίῳ καν-  
όνι εἰς τὰ ἔτοιμα καυχῆσασθαι. Ὁ δὲ καυχώ- 17  
μενος ἐν Κυρίῳ καυχάσθω· οὐ γὰρ ὁ ἑαυτὸν συν- 18  
ιστάνων, ἐκεῖνός ἐστι δόκιμος, ἀλλὰ ὃν ὁ Κύριος  
συνίστησιν.

Ὁ ΦΕΛΟΝ ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· 11  
ἀλλὰ καὶ ἀνείχεσθέ μου. Ζηλῶ γὰρ ὑμᾶς Θεοῦ 2  
ζηλῶ, ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον  
ἀγνήν παραστήσαι τῷ Χριστῷ· φοβοῦμαι δὲ μή 3  
πως, ὡς ὁ ὄφεις ἐξηπάτησεν Ἐῶαν ἐν τῇ πανουργίᾳ  
αὐτοῦ, φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος  
τῆς εἰς τὸν Χριστόν. Εἰ μὲν γὰρ ὁ ἐρχόμενος 4  
ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦ-  
μα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγελίον  
ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἀνείχεσθε. Λογίζο- 5  
μαι γὰρ μηδὲν ὑστερηκέαι τῶν ὑπερλίαν ἀποστό-  
λων· εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ 6  
γνώσει, ἀλλ' ἐν παντὶ φανερώσαντες ἐν πᾶσιν εἰς



7 ὑμᾶς. Ἡ ἁμαρτίαν ἐποίησα ἐμαντὸν ταπεινῶν ἵνα  
 8 ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέ-  
 9 λιον εὐηγγελισάμην ὑμῖν; Ἄλλας ἐκκλησίας ἐσύ-  
 10 λησα λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν, καὶ  
 11 παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατενάρκησα  
 12 οὐδενός· τὸ γὰρ ὑστερήμα μου προσανεπλήρωσαν  
 13 οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ  
 14 ἀβαρῆ ὑμῖν ἐμαντὸν ἐτήρησα καὶ τηρήσω. Ἔστιν  
 15 ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὕτη  
 16 οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας.  
 17 Διὰ τί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν. Ὁ  
 18 δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν  
 19 τῶν θελούντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὐρε-  
 20 θῶσι καθὼς καὶ ἡμεῖς. Οἱ γὰρ τοιοῦτοι ψευδα-  
 21 πόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς  
 22 ἀποστόλους Χριστοῦ. Καὶ οὐ θαῦμα· αὐτὸς γὰρ  
 23 ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός·  
 24 οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματί-  
 25 ζονται ὡς διάκονοι δικαιοσύνης· ὧν τὸ τέλος ἔσται  
 26 κατὰ τὰ ἔργα αὐτῶν.

27 Πάλιν λέγω, μή τις με δόξη ἄφρονα εἶναι· εἰ  
 28 δὲ μήγε, κἂν ὡς ἄφρονα δεξασθέ με, ἵνα καγὼ  
 29 μικρόν τι καυχῆσομαι. Ὁ λαλῶ, οὐ κατὰ Κύριον  
 30 λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑπο-  
 31 στάσει τῆς καυχίσεως. Ἐπεὶ πολλοὶ καυχῶνται  
 32 κατὰ τὴν σάρκα, καγὼ καυχῆσομαι· ἡδέως γὰρ  
 33 ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες· ἀνέχεσθε  
 34 γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις  
 35 λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον  
 36 ὑμᾶς δέρει· κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς  
 37 ἠσθενήσαμεν· ἐν ᾧ δ' ἂν τις τολμᾷ, ἐν ἀφροσύνῃ  
 38 λέγω, τολμῶ καγὼ. Ἑβραῖοί εἰσι; καγὼ. Ἰσραηλ-  
 39 ῖται εἰσι; καγὼ. Σπέρμα Ἀβραάμ εἰσι; καγὼ.  
 40 Διάκονοι Χριστοῦ εἰσι; παραφρονῶν λαλῶ, ὑπὲρ  
 41 ἐγώ· ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερ-  
 42 βαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανά-  
 43 τοις πολλάκις· ὑπὸ Ἰουδαίων πεντάκις τεσσαρά-  
 44 κοντα παρά κίβαν ἔλαβον, τρίς ἑραβδίστην, ἀπαξ  
 45 ἐλιθάσθην, τρίς ἐνανάγησα, νυχθήμερον ἐν τῷ βυθῷ

have made things manifest in all matters towards you. <sup>7</sup>What, did I commit a sin while abasing myself that you might be uplifted; because I preached the gospel of God to you without cost? <sup>8</sup>Other churches I robbed, taking wages with a view to service for you; <sup>9</sup>and when present with you and lacking I did not bear heavily on any one, for my lack the brethren on coming from Macedonia replenished, and throughout I kept and will keep myself without burden to me. <sup>10</sup>There is Christ's truth in me in saying that this boasting shall not be barred to me in the quarter of Achaia. <sup>11</sup>Why? because I love you not? God knows. <sup>12</sup>But what I am doing, I will even do, that I may cut off the vantage ground from those that would get vantage, that wherein they boast, they may be found just as we too are. <sup>13</sup>For such false apostles are guileful workmen, changing shape into apostles of Christ. <sup>14</sup>And no wonder, for Satan himself changes shape into an angel of light: <sup>15</sup>it is no great thing then, if his servants too are slitting shape as servants of righteousness; whose end will be according to their deeds.

<sup>16</sup>Again I say, let no one deem me to be foolish; but if not, at least as a foolish one take up with me, that I too may boast a little. <sup>17</sup>What I am speaking, I do not speak according to the Lord, but, as it were, in folly, in this hardihood of boasting. <sup>18</sup>Since many are boasting as to the flesh, I too will boast: <sup>19</sup>for gladly, as being wise, do you bear with the foolish: <sup>20</sup>for you bear with it, if one is enslaving you, if one is eating you up, if one is getting from you, if one is upstart, if one strikes you on the face—<sup>21</sup>in regard to scornful dealing, I mean—as though ourselves had been feeble. Wherein, however, one is bold—in folly I say it—bold am I too. <sup>22</sup>Are they Hebrews? so am I. Are they Israelites? so am I. Are they Abraham's seed? so am I. <sup>23</sup>Are they Christ's service-bearers—I am talking madly—in higher sort am I: in toils to a fuller amount, in stripes surpassingly, in imprisonments to a fuller amount, in deaths often—<sup>24</sup>at the Jews' hands five times did I get forty stripes short by one; <sup>25</sup>thrice was I beaten with rods, once stoned, thrice slip-

wrecked; a night and day have I spent in the deep—<sup>26</sup> by way-farings often, by dangers from river-floods, by dangers from robbers, by dangers from countrymen, by dangers from heathens, by dangers in towns, by dangers in wilds, by dangers at sea, by dangers among false brethren, <sup>27</sup> by toil and trouble, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness. <sup>28</sup> Apart from matters beside it, there is my daily beleaguement, concern for all the churches. <sup>29</sup> Who is weak, and I am not weak? who is stumbled, and I am not fired? <sup>30</sup> If I must boast, I will boast of the matters of my weakness. <sup>31</sup> God the Father of the Lord Jesus, he who is blessed for ever, knows that I am not lying. <sup>32</sup> At Damascus the ethnarch of Aretas the king garrisoned the city of the Damascenes to make seizure of me; <sup>33</sup> and through a window in a basket was I let down by the wall, and escaped his hands.

Boast I must—it is no advantage to me—for I shall come to visions and revelations of the Lord. <sup>2</sup> I know a man in Christ, fourteen years ago—whether in the body, I know not, or out of the body, I know not; God knows—such an one caught to the third heaven: <sup>3</sup> and I know of such an one—whether in the body or apart from the body, I know not; God knows—<sup>4</sup> that he was caught into Paradise, and heard unspeakable words which it is not allowable for a man to utter. <sup>5</sup> Concerning such an one I will boast, but concerning myself I will not boast, unless in my weaknesses. <sup>6</sup> For if I shall choose to boast, I shall not be foolish, for I shall speak truth; but I forbear, lest one should rate me above what he sees in me or hears from me. <sup>7</sup> And that I should not be too much lifted up by the surpassing amount of the revelations, there was given me a thorn for the flesh, a messenger of Satan, to buffet me, that I should not be too much lifted up. <sup>8</sup> Concerning this I thrice besought the Lord, that it might depart from me. <sup>9</sup> And he has said to me, Enough for thee is my grace, for its might finds accomplishment in weakness. Most gladly then shall I boast in my weaknesses, that the might of Christ may make its abode on me. <sup>10</sup> Where-

πεποιήκα· ὁδοιπορίας πολλάκις, κινδύνοις ποταμῶν, <sup>26</sup> κινδύνοις ληστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἔθνων, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσῃ, κινδύνοις ἐν ψευδαδέλφοις, κόπῳ <sup>27</sup> καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψυχῇ καὶ γυμνότητι. Χωρὶς τῶν παρεκτὸς ἢ ἐπισύστασίς μου ἢ <sup>28</sup> καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν. Τίς <sup>29</sup> ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθε- <sup>30</sup> νείας μου καυχῆσομαι. Ὁ Θεὸς καὶ πατὴρ τοῦ <sup>31</sup> Κυρίου Ἰησοῦ οἶδεν, ὁ ἂν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. Ἐν Δαμασκῷ ὁ ἐθνάρχης <sup>32</sup> Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν πιάσαι με, καὶ διὰ θυρίδος ἐν σαργάνῃ ἔχα- <sup>33</sup> λάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

ΚΑΥΧΑΣΘΑΙ δεῦ οὐ συμφέρει μοι ἐλεύσομαι <sup>12</sup> γὰρ εἰς ὄπτασίαις καὶ ἀποκαλύψεις Κυρίου. Οἶδα <sup>2</sup> ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ Θεὸς οἶδεν, ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ· καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, <sup>3</sup> εἴτε ἐν σώματι εἴτε χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ Θεὸς οἶδεν, ὅτι ἠρπάγη εἰς τὸν παράδεισον, καὶ <sup>4</sup> ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἔξον ἄνθρωπος λαλῆσαι. Ὑπὲρ τοῦ τοιοῦτου καυχῆσομαι, ὑπὲρ δὲ ἑμαυ- <sup>5</sup> τοῦ οὐ καυχῆσομαι εἰ μὴ ἐν ταῖς ἀσθενείαις μου. Ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφραν, <sup>6</sup> ἀλήθειαν γὰρ ἐρῶ φείδομαι δέ, μή τις εἰς ἐμὲ λογίσσεται ὑπὲρ ὃ βλέπει με ἢ ἀκούει τι ἐξ ἐμοῦ. Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπερ- <sup>7</sup> αἴρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατάν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. Ὑπὲρ <sup>8</sup> τούτου τρίς τὸν Κύριον παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἐμοῦ. Καὶ εἶρηκέ μοι, Ἄρκε σοι ἡ χάρις <sup>9</sup> μου ἢ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται. Ἥδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. Διὸ <sup>10</sup>

εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

11 Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε. Ἐγὼ γὰρ ἄφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑπέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι.

12 Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημείοις καὶ τέρασι καὶ δυνάμεσι. Τί γάρ ἐστιν ὃ ἠτήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα

14 ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. Ἴδου τρίτον τοῦτο ετοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω· οὐ γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς· οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαν-

15 ρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. Ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν, εἰ καὶ πεισσοτέρως ὑμᾶς ἀγαπῶν ἤττον ἀγαπῶμαι.

16 Ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρ-

17 χων πανούργως δόλω ὑμᾶς ἔλαβον· μὴ τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;

18 παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἔχρησι;

19 Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα. Κατέναντι Θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα,

20 ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς· φοβοῦμαι γὰρ μὴ πως ἐλθῶν οὐχ οἶους θέλω, εὖρω ὑμᾶς, κἀγὼ εὐρεθῶ ὑμῖν οἶον οὐ θέλετε, μὴ πως ἔρσι, ζῆλος, θυμοί, ἐριθείαι, καταλαλιαί, ψιθυρισμοί, φυσιώσεις,

21 ἀκαταστασίαι· μὴ πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ Θεός μου πρὸς ὑμᾶς, καὶ πευθήσω πολλοὺς τῶν προημαρτηκῶν καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξαν.

13 ΤΡΙΤΟΝ τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥήμα. Προείρηκα καὶ προλέγω, ὡς παρὼν τὸ δεύτερον καὶ ἄπὼν νῦν, τοῖς προημαρτηκῶσι καὶ τοῖς

fore I am well content amid weaknesses, outrages, hardships, persecutions, straits for Christ's sake; for whenever I am weak, then am I mighty.

<sup>11</sup> I have made myself foolish; it is you that forced me, for I ought to have been recommended by you; for in no way came I short of the very foremost apostles, though I am naught. <sup>12</sup> The signs of an apostle were wrought out among you with all endurance, by signs and wonders and miracles. <sup>13</sup> For what is there wherein you fared worse than the rest of the churches? unless it was that I myself did not bear heavily on you: forgive me this wrong. <sup>14</sup> Lo, I am this third time in readiness to come to you, and I shall not bear heavily on you, for I seek not yours but you; for the children ought not to lay up for the parents, but the parents for the children. <sup>15</sup> I, however, will most gladly spend and be utterly spent for your souls' sake; though while loving you in fuller measure, the less am I loved.

<sup>16</sup> But be it, I, at least, did not lay heavy charge on you—yet being crafty I caught you with guile—<sup>17</sup> as to any one of those whom I have sent out to you, did I by his means overreach you? <sup>18</sup> I besought Titus, and at the same time sent out the brother: did Titus overreach you? walked we not by the same spirit, the same steps?

<sup>19</sup> You have been for some time thinking that it is to you we are pleading in defence. It is before God in Christ that we are speaking; but all, beloved, for your upbuilding; <sup>20</sup> for I fear lest on my arrival I should find you such as I do not choose, and should myself be found for you such as you do not choose; lest there be strifes, jealousy, angerings, feuds, backbitings, whisperings, puffings up, turmoils; <sup>21</sup> lest on my coming again my God will bring me in lowly plight before you, and I shall bewail many of those that have heretofore sinned and not repented over the uncleanness and whoredom and wantonness in which they have been engaged.

This third time am I coming to you. At the mouth of two witnesses and three shall every matter be warranted. <sup>2</sup> I have foretold and foretold it as if present the second time, though now

abstain, to those that have heretofore sinned, and the rest, that, should I come again, I shall not spare. <sup>3</sup>Since you look for a proof of Christ who speaks in me—who towards you is not weak but is mighty among you; <sup>4</sup>for though he was crucified for weakness, yet he is alive from God's might; for ourselves are weak in him but shall be alive with him from God's might towards you—<sup>5</sup>set your own selves on trial, whether you are in the faith, put your own selves to proof. What, do you not ascertain regarding yourselves that Christ Jesus is among you? unless you are worthless. <sup>6</sup>But I hope you will know that we are not worthless. <sup>7</sup>And we pray to God that you do no ill; not that we may be shewn to be of worth, but that you may do what is fair, and we, as it were, be worthless. <sup>8</sup>For we have no ability against the truth but in behalf of the truth; <sup>9</sup>for we rejoice when we are weak and you are able: this thing we also pray for, your coming to a right frame. <sup>10</sup>On this account I am writing these things while away, that when on the spot I may not deal sharply, according to the authority which the Lord gave me for upbuilding and not for razing.

<sup>11</sup>As to the rest, brethren, rejoice, come to a right frame, take comfort, be likeminded, be at peace; and the God of love and peace will be with you. <sup>12</sup>Greet each other with a holy kiss. <sup>13</sup>All the saints greet you.

<sup>14</sup>The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all.

λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι, ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦν- 3  
τος Χριστοῦ· ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ 4  
ἐν ὑμῖν, καὶ γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ 4  
ζῆν ἐκ δυνάμεως Θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενοῦμεν 5  
ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ 5  
εἰς ὑμᾶς· ἑαυτοὺς πειράζετε εἰ ἔστε ἐν τῇ πίστει, 5  
ἑαυτοὺς δοκιμάζετε. Ἡ οὐκ ἐπιγινώσχετε ἑαυτοὺς ὅτι 6  
Χριστὸς Ἰησοῦς ἐν ὑμῖν; εἰ μήτι ἀδόκιμοί ἐστε. 6  
Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμεν ἀδό- 6  
κιμοι. Εὐχόμεθα δὲ πρὸς τὸν Θεὸν μὴ ποιῆσαι 7  
ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δοκιμοὶ φανώ- 7  
μεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς 8  
ἀδόκιμοι ὤμεν. Οὐ γὰρ δυνάμεθά τι κατὰ τῆς 8  
ἀληθείας, ἀλλὰ ὑπὲρ τῆς ἀληθείας· χαίρομεν γὰρ 9  
ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾔτε· τοῦτο 9  
καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. Διὰ τοῦτο 10  
ταῦτα ἀπὸν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρή- 10  
σωμαι κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος 10  
εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.

Λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρα- 11  
καλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ Θεὸς 11  
τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. Ἀσπά- 12  
σασθε ἀλλήλους ἐν ἀγίῳ φιλήματι. Ἀσπάζονται 13  
ὑμᾶς οἱ ἅγιοι πάντες.

Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ 14  
ἀγάπη τοῦ Θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνευ-  
ματος μετὰ πάντων ὑμῶν.

# ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΓΑΛΑΤΑΣ.

## THE EPISTLE OF PAUL TO THE GALATIANS.

ΠΑΥΛΟΣ, ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρὸς  
2 τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας·  
3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ δόντος ἑαυτὸν περὶ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλθῃται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

6 Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσὶν οἱ ταρασσόντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. Ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. Ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; Εἰ ἔτι ἀνθρώποις ἠρῃσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην.  
11 Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγέλιον γελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστι κατὰ ἀνθρώπου· οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.  
13 Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρθουν αὐτήν· καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ

Paul, an apostle not from men, nor through man, but through Jesus Christ and God the Father, who raised him from the dead; <sup>2</sup> and all the brethren that are with me, to the churches of Galatia: <sup>3</sup> grace to you and peace from God the Father and our Lord Jesus Christ, <sup>4</sup> who gave himself for our sins that he might rescue us out of the present evil age, according to the will of God our Father; <sup>5</sup> to whom be the glory for evermore. Amen.

<sup>6</sup> I wonder that you are so soon shifting away from him that called you by grace of Christ, into another gospel: <sup>7</sup> which is none other; but so far as there are some that trouble you, and would quite change the gospel of Christ. <sup>8</sup> But even were we or an angel from heaven to preach to you a gospel other than what we preached to you, let him be a cursed thing. <sup>9</sup> As we have before said, even now say I again, if any one is addressing you with a gospel other than you received, let him be a cursed thing. <sup>10</sup> For am I just now making friends of men or God? or am I endeavouring to please men? Had I still been pleasing men, I should not have been a servant of Christ. <sup>11</sup> For I give you plainly to understand, brethren, as to the gospel which was preached by me, that it is not after man; <sup>12</sup> for I did not even receive it from man, nor was I taught it, but through revelation of Jesus Christ. <sup>13</sup> For you heard of my way of life at one time in the Jewish rule, that beyond bounds I persecuted the church of God and ravaged it, <sup>14</sup> and made advancement in the Jewish rule beyond many of the same age among my countrymen,

being above measure a zealot for my ancestral traditions.<sup>15</sup> But when he that set me apart from my mother's womb and called me by his grace,<sup>16</sup> was pleased to make a revelation of his Son in me, that I might preach him among the Gentiles, forthwith I did not advise with flesh and blood,<sup>17</sup> nor did I go up to Jerusalem, to those that were apostles before me, but went away to Arabia, and again returned to Damascus.<sup>18</sup> Then after three years I went up to Jerusalem to make acquaintance with Peter, and stayed with him fifteen days:<sup>19</sup> and no other of the apostles did I see but James the brother of the Lord.<sup>20</sup> Now as to what I am writing to you, lo, before God, I lie not.<sup>21</sup> Then I came to the quarter of Syria and Cilicia,<sup>22</sup> and was unknown by face to the churches of Judea in Christ;<sup>23</sup> but they were only hearing, that he that once persecuted us, is now preaching the faith which once he ravaged:<sup>24</sup> and they glorified God in me.

Then in fourteen years' time I again went up to Jerusalem with Barnabas, taking with me Titus also;<sup>2</sup> and I went up according to a revelation, and laid before them the gospel which I publish among the Gentiles, but privately to those in high regard, lest I should run or had run in vain.<sup>3</sup> Nay, neither was Titus who was with me, being a Greek, forced to be circumcised:<sup>4</sup> but on account of false brethren stealthily brought in, who stole in to spy out our freedom which we have in Christ Jesus, that they might enslave us—<sup>5</sup> to whom not even for a time did we give way by submissiveness, that the truth of the gospel might still abide with you.<sup>6</sup> But from those that were regarded to be somewhat—of what sort soever they were, it matters not to me: God does not accept a man's person—for with me those that were highly regarded, did not advise on any matter;<sup>7</sup> but, on the contrary, on seeing that I was entrusted with the gospel of the uncircumcision, as Peter with that of the circumcision—<sup>8</sup> for he that wrought for Peter towards an apostleship of the circumcision, wrought for me too towards the Gentiles—<sup>9</sup> and on marking the grace which had been given me,

γίνει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. Ὅτε δὲ εὐδόκησεν ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, <sup>16</sup> ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, οὐδὲ ἀνῆλθον εἰς <sup>17</sup> Ἱερουσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς <sup>18</sup> Δαμασκόν. Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱερουσόλυμα ἰστορηῆσαι Κηφᾶν, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· ἕτερον δὲ τῶν ἀποστόλων οὐκ <sup>19</sup> εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. Ἄ <sup>20</sup> δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ ὅτι οὐ ψεύδομαι. Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας <sup>21</sup> καὶ τῆς Κιλικίας· ἤμην δὲ ἀγνοοῦμενος τῷ προσώπῳ <sup>22</sup> ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, μόνον <sup>23</sup> δὲ ἀκούοντες ἦσαν, ὅτι, ὁ διώκων ἡμᾶς ποτὲ νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει, καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν. <sup>24</sup>

**ἘΠΕΙΤΑ** δια δεκατεσσάρων ἐτῶν πάλιν ἀνέβην <sup>2</sup> εἰς Ἱερουσόλυμα μετὰ Βαρνάβαν, συμπαραλαβὼν καὶ Τίτον· ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην <sup>2</sup> αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μή πως εἰς κενὸν τρέχω ἢ ἔδραμον. Ἄλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν, <sup>3</sup> ἠναγκάσθη περιτμηθῆναι· διὰ δὲ τοὺς παρεισάκτους <sup>4</sup> ψευδαδελφούς, οἵτινες παρεισήλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν—οἷς οὐδὲ πρὸς ὄραν <sup>5</sup> εἵξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. Ἀπὸ δὲ τῶν δοκούντων εἶναι <sup>6</sup> τι—ὅποιοί ποτε ἦσαν, οὐδέν μοι διαφέρει· πρόσωπον Θεοῦ ἀνθρώπου οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανεθέτον, ἀλλὰ τὸναντιον ἰδόντες ὅτι πε- <sup>7</sup> ρίστευμα τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς, ὁ γὰρ ἐνεργήσας Πέτρος εἰς <sup>8</sup> ἀποστολὴν τῆς περιτομῆς ἐνήργησε κάμοι εἰς τὰ ἔθνη, καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος <sup>9</sup>

καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομὴν  
 10 μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

11 Ὅτε δὲ ἦλθε Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν· πρὸ τοῦ γὰρ ἔλθειν τινας ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφώριζεν  
 12 ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. Καὶ συνυπεκρίθησαν ἀπὸ τῶν οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ  
 13 Βαρνάβας συναπήχη αὐτῶν τῇ ὑποκρισίῃ. Ἄλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοδοδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων,  
 14 Εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῆς καὶ οὐκ Ἰουδαϊκῶς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν;  
 15 Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοὶ, εἶδότες δὲ ὅτι οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου ἂν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως καὶ οὐκ ἐξ ἔργων νόμου, διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ.

17 Εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἀμαρτωλοὶ, ἄρα Χριστὸς ἀμαρτίας διάκονος. Μὴ γένοιτο. Εἰ γὰρ ἂ κατελυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνιστάνω.  
 18 Ἐγὼ γὰρ διὰ νόμου νομῶ ἀπέθανον ἵνα Θεῷ ζῆσω. Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

3 Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ' ὀφθαλμοῦς Ἰησοῦς Χριστὸς προεγράφη ἑσταυρωμένος; Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως; Οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι νῦν σαρκί

James and Cephas and John, who were regarded as pillars, gave right hands of fellowship to me and Barnabas, that we should address the Gentiles, and themselves the circumcision: <sup>10</sup> only this, that we should remember the poor; which thing I was also earnest on its own account to do.

<sup>11</sup> But when Cephas had come to Antioch, I withstood him to the face, because he stood condemned: <sup>12</sup> for before some came from James, he was eating with the Gentiles; but when they had come, he drew back and kept himself apart, fearing the people of circumcision. <sup>13</sup> And the other Jews also played the hypocrite with him, so that even Barnabas was carried along with their hypocrisy. <sup>14</sup> But when I saw that they did not guide their steps aright by the truth of the gospel, I said to Cephas before all, If thou, Jew as thou art, art living in heathen and not Jewish fashion, how is it that thou art forcing the Gentiles to follow Jewish rule? <sup>15</sup> We, Jews by birth and not sinners from among the Gentiles, <sup>16</sup> yet knowing that a man is not justified from works of law but through faith in Christ Jesus, even we believed in Christ Jesus, that we might be justified from faith in Christ and not from works of law: because from works of law will no flesh be justified.

<sup>17</sup> But if in seeking to be justified in Christ we ourselves were found to be sinners, then Christ is one in charge with sin. Far be it. <sup>18</sup> For, what things I pulled down, if these I am again building up, I evince myself a transgressor. <sup>19</sup> For I through law died to law, that I might become alive to God. <sup>20</sup> With Christ have I been crucified; and it is no longer I that live, but Christ that lives in me; and in that I now live while in the flesh, by faith I live, faith in the Son of God who loved me and gave himself up in my behalf. <sup>21</sup> I do not set aside the grace of God; for if righteousness is through law, then did Christ die for nought.

O thoughtless Galatians, who bewitched you? before whose eyes Jesus Christ was broadly set forth as crucified. <sup>2</sup> This only would I learn from you: was it from works of law that you received the Spirit, or from hearing of faith? <sup>3</sup> Are you so thoughtless? having made a beginning in spirit are you now achieving an

end in flesh? <sup>4</sup> Did you suffer so many things without reason? if it is even without reason. <sup>5</sup> He then that is furnishing to you the Spirit and working miracles among you, does he it from works of law or from hearing of faith? <sup>6</sup> just as Abraham believed God, and it was reckoned to him for righteousness. <sup>7</sup> Understand then that the people of faith, these are sons of Abraham; <sup>8</sup> and the scripture, foreseeing that God was to justify the Gentiles from faith, told good tidings beforehand to Abraham, namely, In thee will all the nations be blessed. <sup>9</sup> So then the people of faith are blessed with the faithful Abraham. <sup>10</sup> For as many as are from works of law, are under a curse; for it is written, Cursed is every one that abides not in all the things written in the book of the Law, to do them. <sup>11</sup> But that by law no one is justified with God, is clear, because, The just one will live from faith; <sup>12</sup> and the Law is not from faith, but he that has done the things, will live by them. <sup>13</sup> Christ retrieved us from the curse of the Law in becoming a curse in our behalf; because it is written, Cursed is every one that is hanged on a tree; <sup>14</sup> that on the nations might issue the blessing of Abraham in Christ Jesus, that we might receive the promise of the Spirit through faith.

<sup>15</sup> Brethren—I am speaking in man's fashion—a man's covenant though it be, when once assured, no one sets aside or enlarges. <sup>16</sup> Now to Abraham were the promises spoken and to his seed. He does not say, And to his seeds, as of many, but, as of one, And to thy seed: which is Christ. <sup>17</sup> But this I mean: a covenant assured beforehand by God the Law which came into being after four hundred and thirty years, does not make void, so as to cancel the promise: <sup>18</sup> for if the inheritance is from law, it is no longer from promise; but to Abraham has God made grant through promise. <sup>19</sup> Why then the Law? it was ordained for the sake of the transgressions, until the seed should have come with whom the promise rested, and was ordered through angels, by hand of a mediator; <sup>20</sup> and there is no mediator of one: God however is one. <sup>21</sup> The Law is then at issue with the promises of God. Far be it. For had a law been given that was

ἐπιτελείσθε; *Τοσαῦτα ἐπάθετε εἰκῆ; εἴ γε καὶ εἰκῆ.* <sup>4</sup> Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνά- <sup>5</sup> μεις ἐν ὑμῖν ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη <sup>6</sup> αὐτῷ εἰς δικαιοσύνην. Γινώσκετε ἄρα ὅτι οἱ ἐκ <sup>7</sup> πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ· προῖδούσα δὲ <sup>8</sup> ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεός, προσηγγελισατο τῷ Ἀβραάμ, ὅτι, ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. Ὡστε οἱ ἐκ πίστεως ἐυλογοῦν- <sup>9</sup> ται σὺν τῷ πιστῷ Ἀβραάμ. Ὅσοι γὰρ ἐξ ἔργων <sup>10</sup> νόμου εἰσίν, ὑπὸ κατάραν εἰσὶ· γέγραπται γάρ, ὅτι, ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά. Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ, <sup>11</sup> δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται, ὁ δὲ νόμος <sup>12</sup> οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς. Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατά- <sup>13</sup> ρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρρα, ὅτι γέγραπται, Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου· ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν <sup>14</sup> Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

Ἀδελφοί, κατὰ ἄνθρωπον λέγω, ὅμως ἀνθρώπου <sup>15</sup> κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. Τῷ δὲ Ἀβραάμ ἐρρήθησαν αἱ ἐπαγγελίαι καὶ τῷ <sup>16</sup> σπέρματι αὐτοῦ. Οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, Καὶ τῷ σπέρματί σου, ὅς ἐστι Χριστός. Τοῦτο δὲ λέγω· διαθήκην προ- <sup>17</sup> κεκυρωμένην ὑπὸ τοῦ Θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγωνῶς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν· εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός. Τί οὖν ὁ νόμος; <sup>19</sup> τῶν παραβάσεων χάριν ἐτέθη, ἄχρισ οὐ ἔλθη τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγελων, ἐν χειρὶ μεσίτου· ὁ δὲ μεσίτης ἑνός οὐκ ἔστιν· ὁ δὲ Θεός <sup>20</sup> εἷς ἐστίν. Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ <sup>21</sup> Θεοῦ. Μὴ γένοιτο. Ἐἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη·



22 ἀλλὰ συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ  
 23 τοῖς πιστεύουσι. Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν  
 24 μέλλουσαν πίστιν ἀποκαλυφθῆναι. Ὡστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πί-  
 25 στεως δικαιοθῶμεν· ἐλθούσης δὲ τῆς πίστεως οὐκέτι  
 26 ὑπὸ παιδαγωγῶν ἔσμεν· πάντες γὰρ υἱοὶ Θεοῦ ἐστέ  
 27 διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ· ὅσοι γὰρ εἰς  
 28 Χριστὸν βάπτισθητε, Χριστὸν ἐνεδύσασθε. Οὐκ  
 29 ἐν Ἰουδαίῳ οὐδὲ Ἕλληνι, οὐκ ἐν δούλῳ οὐδὲ ἐλευθέρῳ, οὐκ ἐν ἄρσεν καὶ θήλῳ· πάντες γὰρ  
 29 ὑμεῖς εἰς ἐστέ ἐν Χριστῷ Ἰησοῦ. Εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

4 ΔΕΙΓΩ δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου κύριος πάντων ὢν,  
 2 ἀλλὰ ὑπὸ ἐπιτρόπου ἐστὶ καὶ οἰκονόμου ἄχρι τῆς προθεσμίας τοῦ πατρὸς. Οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλω-  
 4 μένοι· ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξ-ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ  
 5 γυναικὸς, γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. Ὅτι  
 6 δὲ ἐστέ υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κράζον, Ἀββᾶ, ὁ πατήρ. Ὡστε οὐκέτι εἶ δούλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ Θεοῦ.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὔσι θεοῖς· νῦν δὲ γνόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; Ἡμέρας πα-  
 10 ρατρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἡμεραντοῦς. Φοβοῦμαι ὑμᾶς μή πως εἰκῆ κεκοπίτακα εἰς ὑμᾶς.

12 Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. Οὐδὲν με ἠδικήσατε· οἴδατε δὲ ὅτι δι' ἀσθενείαν τῆς σαρκὸς ἐηγγελισάμην ὑμῖν τὸ  
 14 πρότερον, καὶ τὸν πειρασμὸν τὸν ἐν τῇ σαρκί

able to quicken, righteousness would have been indeed from law; <sup>22</sup>but the scripture locked all things together under sin, that the promise might from faith in Jesus Christ be given to believers. <sup>23</sup>But before faith came, we were in close keeping under law, locked up against the faith that was to be revealed. <sup>24</sup>So then the Law became our child-guide to Christ, that we might be justified from faith: <sup>25</sup>but now that faith has come, we are no longer under a child-guide, <sup>26</sup>for you are all sons of God through faith in Christ Jesus; <sup>27</sup>for as many of you as were baptised into Christ, put on Christ. <sup>28</sup>There is no Jew and Greek there, there is no bond and free, there is no male and female, for you are all one in Christ Jesus. <sup>29</sup>And if you are Christ's, then are you Abraham's seed, heirs according to promise.

Now I say that as long as the heir is under age, he in no way differs from a bond-servant, though master of all, <sup>2</sup>but is under guardians and stewards until the father's fore-appointed time. <sup>3</sup>So we too, while we were under age, were brought into bondage under the rudiments of the world: <sup>4</sup>but when the full amount of the time had come, God sent forth his Son, born of woman, born under law, <sup>5</sup>that he might retrieve those under law, that we might receive the bestowal of sonship. <sup>6</sup>And because you are sons, God sent out the Spirit of his Son into your hearts, crying, Abba, Father. <sup>7</sup>So then thou art no longer a bond-servant but a son; and if a son, an heir also though God.

<sup>8</sup>But at that time, while not knowing God, you were in bond-service to those that by nature are no gods: <sup>9</sup>now, however, having come to know God, or, rather, come to be known by God, how is it that you are turning back again to the feeble and sorry rudiments, to which you are choosing to be in bond-service anew? <sup>10</sup>You are careful to keep days and months and seasons and years. <sup>11</sup>I am afraid of you, lest I have bestowed toil on you for nought.

<sup>12</sup>Become as I am, for I too am as you are, brethren, I beg of you. You in no way wronged me; <sup>13</sup>but you know that I bore through an infirmity of the flesh the gospel message to you heretofore, <sup>14</sup>and the trial in my flesh you neither

disdained nor spurned, but received me as an angel of God, as Christ Jesus. <sup>15</sup>Where then is your tale of happiness? for I bear you witness that, if possible, you would have torn out your eyes and given them to me. <sup>16</sup>So then I have become your foe in dealing truly with you. <sup>17</sup>They shew warm regard towards you, but not in fairness; nay, they wish to bar you off, that you may shew warm regard to them: <sup>18</sup>but it is fair to have warm regard shewn in a fair matter at all times, and not only when I am on the spot with you. <sup>19</sup>My dear children, of whom I am again in birth throes until Christ has been shaped out in you—<sup>20</sup>but I could wish to be just now on the spot with you and change my strain, because I am at a loss regarding you.

<sup>21</sup>Tell me, you that choose to be under law, do you not listen to the Law? <sup>22</sup>for it is written that Abraham had two sons, one by the handmaid, and one by the free woman. <sup>23</sup>But he that was by the bond woman, was born according to flesh, but he that was by the free woman, through the promise. <sup>24</sup>Which things are fraught with another meaning; for these are two covenants, one from mount Sina, giving birth unto bondage, which is Agar—<sup>25</sup>for the word Agar is Sina a mountain in Arabia—and answers to Jerusalem that is now, for she is in bond service with her children. <sup>26</sup>But the Jerusalem on high is free, and she is our mother: <sup>27</sup>for it is written, Be glad thou barren, that bearest not; shout and cry aloud thou that hast no birth throes, because more are the children of the lone woman than of her that has the husband. <sup>28</sup>Now you, brethren, are, in Isaac's fashion, children of promise: <sup>29</sup>but, as at that time he that was born according to flesh, persecuted him that was born according to spirit, so is it also now. <sup>30</sup>But what says the scripture? Cast out the handmaid and her son, for the son of the handmaid shall not inherit with the son of the free woman. <sup>31</sup>Brethren, we are not children of a handmaid but of the free woman. Stand fast in the freedom with which Christ made us free, and do not again entangle yourselves in a yoke of bondage.

<sup>2</sup>See, I Paul tell you that, if you be circumcised, Christ will bring

μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. Πού οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν 15 ὅτι, εἰ δυνατὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι. <sup>16</sup>Ὡστε ἐχθρὸς ὑμῶν γέγονα ἀλη- 16 θεῶν ὑμῖν. Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκ- 17 κλείσιν ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε· καλὸν 18 δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρείναί με πρὸς ὑμᾶς. Τεκνία μου, οὓς 19 πάλιν ὠδίνω ἄχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν— ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι καὶ ἀλλάξαι τὴν 20 φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν 21 νόμον οὐκ ἀκούετε; γέγραπται γὰρ ὅτι Ἀβραὰμ 22 δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας. Ἄλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ 23 σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας διὰ τῆς ἐπαγγελίας. Ἀτινά ἐστιν ἀλληγορούμενα· αὐτὰ 24 γὰρ εἰσι δύο διαθήκαι, μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγαρ· τὸ γὰρ 25 Ἀγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ· συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. Ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρα 26 ἐστίν, ἥτις ἐστὶ μήτηρ ἡμῶν· γέγραπται γὰρ, Ἐν- 27 φράνθητι στεῖρα ἢ οὐ τίκτουσα, ῥῆξον καὶ βόησον ἢ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. Ὑμεῖς δέ, 28 ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ. Ἄλλ' ὡσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδῶκε 29 τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν. Ἄλλ' τί λέγει 30 ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. Ἀδελφοί, οὐκ 31 ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας. Τῇ 5 ἐλευθερίᾳ ἣ ἡμᾶς Χριστὸς ἠλευθέρωσε, στήκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν πε- 2 ριτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει·

3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνο-  
 μένω, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.  
 4 Κατηργήθητε ἀπὸ Χριστοῦ οἵτινες ἐν νόμῳ δικαιο-  
 5 οῦσθε, τῆς χάριτος ἐξέπεσате· ἡμεῖς γὰρ πνεύματι  
 6 ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα· ἐν  
 γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει  
 οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργου-  
 μένη.  
 7 Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψε τῇ ἀλη-  
 8 θείᾳ μὴ πείθεσθαι; Ἡ πεισμονὴ οὐκ ἐκ τοῦ κα-  
 9 λούντος ὑμᾶς. Μικρὰ ζύμη ὅλον τὸ φύραμα  
 10 ζυμοῖ. Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ ὅτι οὐδὲν  
 ἄλλο φρονήσετε· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει  
 11 τὸ κρίμα, ὅστις ἂν ᾖ. Ἐγὼ δέ, ἀδελφοί, εἰ περι-  
 12 τομὴν ἐτι κηρύσσω, τί ἐτι διώκομαι; ἄρα κατήρ-  
 13 γηται τὸ σκάνδαλον τοῦ σταυροῦ. Ὁφελον καὶ  
 14 ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς. Ὑμεῖς γὰρ  
 ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ  
 15 τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί, ἀλλὰ διὰ  
 τῆς ἀγάπης δουλεύετε ἀλλήλοις· ὁ γὰρ πᾶς  
 νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ Ἀγαπήσεις  
 16 τὸν πλησίον σου ὡς ἐαυτόν. Εἰ δὲ ἀλλήλους  
 δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων  
 ἀναλωθῆτε.  
 16 Λέγω δέ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν  
 17 σαρκὸς οὐ μὴ τελήσητε· ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ  
 τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός,  
 ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂ ἀν θέλητε,  
 18 ταῦτα ποιῆτε. Εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ  
 19 ὑπὸ νόμον. Φανερὰ δέ ἐστι τὰ ἔργα τῆς σαρκός,  
 20 ἅτινά ἐστι πορνεία, ἀκαθαρσία, ἀσέλγεια, εἰδωλο-  
 λατρεία, φαρμακεία, ἔχθραι, ἔρις, ζήλος, θυμοί,  
 21 ἐριθείαι, διχαστασίαι, αἰρέσεις, φθόνοι, μέθαι, κῶ-  
 μοι, καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν, καθὼς  
 προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν  
 22 Θεοῦ οὐ κληρονομήσουσιν. Ὁ δὲ καρπὸς τοῦ  
 πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία,  
 23 χρηστότης, ἀγαθωσύνη, πίστις, πραύτης, ἐγκρά-  
 24 τεια· κατὰ τῶν τοιούτων οὐκ ἔστι νόμος· οἱ δὲ  
 τοῦ Χριστοῦ Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν

you no advantage; <sup>3</sup> and I avouch to every man when circumcised, that he is a debtor to do the whole Law. <sup>4</sup> You have rid yourselves from Christ, whosoever of you are being justified by law; grace you have foregone: <sup>5</sup> for we in a spiritual way are awaiting a hope of righteousness from faith; <sup>6</sup> for in Christ Jesus neither is circumcision of any force nor uncircumcision, but faith at work through love.

<sup>7</sup> You were running well; who thwarted you from yielding compliance to the truth? <sup>8</sup> The compliance yielded is not from him that calls you. <sup>9</sup> A little leaven leaves the whole lump. <sup>10</sup> I feel an assurance towards you in the Lord, that you will be in no other mind, and that he who troubles you, will have to bear the judgment, whoever he be. <sup>11</sup> I however, brethren, if I still preach circumcision, why am I still persecuted? then is the stumbling-block of the cross done away. <sup>12</sup> Would they were even severed that unsettle you. <sup>13</sup> For you, brethren, were called for freedom: only make not the freedom a vantage ground for the flesh, but through love be in service to each other: <sup>14</sup> for the entire Law is fully embraced in the words, Thou shalt love thy neighbour as thyself. <sup>15</sup> But if you are biting and preying on each other, take heed lest you be consumed by each other.

<sup>16</sup> Now I say, walk in a spiritual way, and lust of flesh you will by no means fulfil: <sup>17</sup> for the flesh lusts against the spirit and the spirit against the flesh, for these are set against each other, so that whatever things you will, these you do not. <sup>18</sup> If however you are being led by spirit, you are not under law. <sup>19</sup> And the deeds of the flesh are manifest, and they are whoredom, uncleanness, wantonness, <sup>20</sup> idolatry, sorcery, hatreds, strife, jealousy, angerings, feuds, divisions, parties, <sup>21</sup> envyings, drunkenness, revels, and the like to these; as to which I foretold it you, even as I foretold it, that they who are doers of such things, will not inherit God's kingdom. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, <sup>23</sup> meekness, self-control: against such things there is no law: <sup>24</sup> and those that belong to Christ Jesus, crucified the flesh with its affec-

tions and lusts. <sup>25</sup> If we are alive by spirit, by spirit let us also guide our steps: <sup>26</sup> let us not be taken with hollow pride, challenging each other, envying each other.

Brethren, if a man have been even overtaken in some fault, do you the spiritual ones restore such a one in a spirit of meekness, having an eye to thyself, lest thou also be tried. <sup>2</sup> Carry each others' burdens, and thus fulfil the law of Christ; <sup>3</sup> for if one thinks himself to be somewhat while he is nothing, he deceives himself. <sup>4</sup> But let each one put his own work to proof; and then will he have the glad feeling with regard to himself alone, and not with regard to others: <sup>5</sup> for each one will carry his own load.

<sup>6</sup> And let the learner in the word shew a fellowship with the teacher in all good things. <sup>7</sup> Be not misled: God is not mocked; <sup>8</sup> for whatever a man shall have sown, this he will also reap: because he that sows on his flesh, will from the flesh reap decay, but he that sows on the spirit, will from the spirit reap life everlasting. <sup>9</sup> But let us not lose heart in well-doing, for in due season we shall reap, if we faint not. <sup>10</sup> So then, as we have reasonable time, let us be working good toward all, but most of all toward such as belong to the household of the faith.

<sup>11</sup> See, in letters of what size I here write for you with my own hand.

<sup>12</sup> As many as wish to wear a fair look in flesh, these are forcing you to be circumcised; only that they may not be persecuted for the cross of Christ: <sup>13</sup> for not even those that are circumcised, are themselves keeping law, but wish you to be circumcised, that they may take pride in your flesh. <sup>14</sup> But for me far be it that I should pride myself, unless in the cross of our Lord Jesus Christ, through which the world has been crucified to me and I to the world: <sup>15</sup> for neither is circumcision any thing nor uncircumcision, but a new creation. <sup>16</sup> And as many as guide their steps by this rule, peace on them and mercy, and on the Israel of God. <sup>17</sup> Hereafter let no one give me trouble, for I carry on my body the brand-marks of Jesus.

<sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. *Εἰ ζῶμεν πνευ-* 25  
*ματι, πνεύματι καὶ στοιχῶμεν· μὴ γινώμεθα κενό-* 26  
*δοξοί, ἀλλήλους προκαλούμενοι ἀλλήλοις φθονοῦντες.*

*ΑΔΕΛΦΟΙ, εἴαν καὶ προληφθῆ ἄνθρωπος ἐν τινι* 6  
*παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν*  
*τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν,*  
*μὴ καὶ σὺ πειρασθῆς. Ἀλλήλων τὰ βάρη βαστά-* 2  
*ζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χρισ-*  
*τοῦ· εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὄν, φρενα-* 3  
*πατᾶ ἑαυτόν. Τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω* 4  
*ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει*  
*καὶ οὐκ εἰς τὸν ἕτερον· ἕκαστος γὰρ τὸ ἴδιον φορ-* 5  
*τίον βαστάσει.*

*Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ* 6  
*κατηχούντι ἐν πᾶσιν ἀγαθοῖς. Μὴ πλανᾶσθε, Θεὸς* 7  
*οὐ μκκτηρίζεται· ὁ γὰρ εἴαν σπείρῃ ἄνθρωπος, τοῦτο*  
*καὶ θερίσει· ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ* 8  
*ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ*  
*πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.*  
*Τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν καιρῷ γὰρ* 9  
*ἰδίῳ θερίσομεν μὴ ἐκλυθόμενοι. Ἄρα οὖν ὡς καιρὸν* 10  
*ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλι-*  
*στα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.*

*Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ* 11  
*χειρί.*

*Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι* 12  
*ἀναγκάζουσιν ὑμᾶς περιτέμεσθαι, μόνον ἵνα τῷ σταυ-*  
*ρῷ τοῦ Χριστοῦ μὴ διώκωνται· οὐδὲ γὰρ οἱ περιτεμ-* 13  
*νόμενοι αὐτοὶ νόμον φυλάσσουν, ἀλλὰ θέλουσιν ὑμᾶς*  
*περιτέμεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῆσονται.*  
*Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ* 14  
*τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος*  
*ἐσταύρωται καγὼ κόσμῳ· οὔτε γὰρ περιτομή τι ἐστὶν* 15  
*οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. Καὶ ὅσοι τῷ* 16  
*καλῷ τούτῳ στοιχοῦσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος,*  
*καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. Τοῦ λοιποῦ κόπους* 17  
*μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ*  
*Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.*

*Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ* 18  
*τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.*

# ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

## THE EPISTLE OF PAUL TO THE EPHESIANS.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ]  
2 καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.  
3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμόμους κατενώπιον αὐτοῦ, ἐν ἀγάπῃ προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ, ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ, ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, ἐν αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ, τοὺς προηλπικότας ἐν τῷ Χριστῷ· ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι

Paul, an apostle of Christ Jesus through will of God, to the saints that are at Ephesus and faithful ones in Christ Jesus: <sup>2</sup> grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> Blessed be God, the Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in Christ, <sup>4</sup> according as he chose us out in him before the world's founding, that we should be holy and without blemish before him; <sup>5</sup> having in love fore-appointed us to a gift of sonship through Jesus Christ for himself, according to the good pleasure of his will <sup>6</sup> in order to a glorious praise of his grace, wherein he dealt graciously with us in the Beloved: <sup>7</sup> in whom we have the ransoming through his blood, the forgiveness of our trespasses, according to the riches of his grace; <sup>8</sup> wherein he was plenteous towards us in all wisdom and understanding, <sup>9</sup> having made plainly known to us the mystery of his will, according to his good pleasure which he purposed in himself <sup>10</sup> for a stewardship belonging to the fulness of the times, to gather all things under one head in Christ, those in heaven and those in earth, in him, <sup>11</sup> in whom we had also a place allotted in being fore-appointed according to a purpose of him that works all things according to the counsel of his will; <sup>12</sup> that we might be for a glorious praise of him, we that had before placed our hope in Christ; <sup>13</sup> in whom you did also, on hearing the word of the truth, the gospel of your salvation; in whom having also believed, you were sealed

with the Holy Spirit of the promise, <sup>14</sup> which is an earnest of your heirship, against a ransoming of the heritage, for praise of his glorious deed.

<sup>15</sup> On this account I too, on hearing of the faith on your part in the Lord Jesus and your love towards all the saints, <sup>16</sup> do not cease to give thanks on your behalf, making a remembrance at the time of my prayers, <sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, would give you a spirit of wisdom and revelation, <sup>18</sup> the eyes of your heart enlightened by acquaintance with him, that you might know what is the hope of his call, <sup>19</sup> what the riches of the glory of his inheritance in the saints, and what the surpassing greatness of his might towards us who believe, according to the working of his mighty strength <sup>20</sup> which he wrought in Christ in raising him from the dead, and seated him at his right hand in the heavenly realms <sup>21</sup> far above every principedom and authority and power and lordship and every name that is named not only in this age but that to come, <sup>22</sup> and put all things under his feet, and gave him as a head over all things to the church, <sup>23</sup> which is his body, the filling up of him that embraces in his fullness all in all.

And you when dead by your trespasses and your sins, <sup>2</sup> in which you once walked according to the age of this world, according to the prince of the sovereignty of the air, the spirit that is now at work in the sons of disobedience; <sup>3</sup> among whom too we all had once our way of life in the lusts of our flesh, doing the will of the flesh and of the thoughts, and were children of wrath by birth, as also the rest: <sup>4</sup> but God, being rich in mercy, on account of the great love wherewith he loved us, <sup>5</sup> even when we were dead by our trespasses, quickened us together with Christ—by grace have you been saved—<sup>6</sup> and raised us together and seated us together in the heavenly realms in Christ Jesus, <sup>7</sup> that he might display in the ages that were coming on, the surpassing riches of his grace in kindness towards us in Christ Jesus: <sup>8</sup> for by grace have you been saved through

τῆς ἐπαγγελίας τῷ ἀγίῳ, ὅς ἐστιν ἀρραβὼν τῆς 14 κληρονομίας ἡμῶν εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

Διὰ τοῦτο καὶ γὰρ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν 15 ἐν τῷ Κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, 16 μνηεῖαν ποιούμενος ἐπὶ τῶν προσευχῶν μου, ἵνα 17 ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῶῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψῃ εὖ ἐπιγνώσει αὐτοῦ, πεφωτισμένους τοὺς ὀφθαλμοὺς 18 τῆς καρδίας ὑμῶν, εἰς τὸ εἶδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, καὶ τί 19 τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ἣν ἐνήργησεν ἐν τῷ Χριστῷ ἐγένε- 20 ρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις ὑπεράνω πάσης ἀρχῆς καὶ ἔξου- 21 σίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι, καὶ πάντα ὑπέταξεν ὑπὸ τοὺς 22 πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῆ ἐκκλησία, ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα 23 τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου.

ΚΑΙ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ 2 ταῖς ἀμαρτίαις, ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν 2 αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἔξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας, ἐν οἷς καὶ ἡμεῖς πάντες 3 ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιῶντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἤμεν τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποὶ ὁ δὲ Θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν 4 ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς, καὶ ὄντας ἡμᾶς 5 νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ, χάριτί ἐστε σεσωσμένοι, καὶ συνήγειρε καὶ συνεκάθι- 6 σεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ, ἵνα ἐνδείξη- 7 ται ἐν τοῖς αἰῶσι τοῖς ἐπέρχομένους τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ· τῆ γὰρ χάριτί ἐστε σεσωσμένοι 8

διὰ πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δωρον  
 9 10 οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχήσῃται αὐτοῦ γάρ  
 ἔσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις  
 ἀγαθοῖς οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περι-  
 πατήσωμεν.

11 Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί,  
 οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτο-  
 12 μῆς ἐν σαρκὶ χειροποιήτου, ὅτι ἤτε τῷ καιρῷ ἐκείνῳ  
 χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ  
 Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας,  
 13 ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ. Νυνὶ δὲ  
 ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτε ὄντες μακρὰν ἐγγύς  
 14 ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ· αὐτὸς γάρ  
 ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν καὶ  
 15 τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν, ἐν  
 τῇ σαρκὶ αὐτοῦ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι  
 καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα  
 16 καινὸν ἄνθρωπον ποῶν εἰρήνην, καὶ ἀποκαταλλάξῃ  
 τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυ-  
 17 ροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ. Καὶ ἔλθων  
 εὐηγγελίσαστο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην  
 18 τοῖς ἐγγύς, ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ  
 19 ἀμφότεροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. Ἄρα  
 οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλ' ἐστὲ συμ-  
 20 πολῖται τῶν ἁγίων καὶ οἰκείου τοῦ Θεοῦ, ἐποικοδομη-  
 θέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν,  
 21 ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ, ἐν ᾧ πάσα  
 οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν  
 22 Κυρίῳ, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικη-  
 τήριον τοῦ Θεοῦ ἐν πνεύματι.

3 ΤΟΥΤΟΥ χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ  
 2 Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν—εἴ γε ἠκού-  
 σαστε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς  
 3 δοθείσης μοι εἰς ὑμᾶς, ὅτι κατὰ ἀποκάλυψιν ἐγνω-  
 ρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ,  
 4 πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν συν-  
 5 εἰνί μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, ὃ ἐτέρας  
 γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων

faith, and this thing not from yourselves; the gift is God's; not from works, that no one may vaunt; <sup>10</sup>for a workmanship of his we are, created in Christ Jesus for good works, which God made ready beforehand, that we should walk in them.

<sup>11</sup>Wherefore remember that at one time you, the Gentiles in flesh, that are called uncircumcision by the circumcision in flesh, so called, made by hands, <sup>12</sup>that you were at that season apart from Christ, estranged from the commonwealth of Israel and foreign to the covenants of the promise, having no hope, and godless in the world. <sup>13</sup>Now however in Christ Jesus you that once were far off, have become near by the blood of Christ: <sup>14</sup>for he is our peace, who made both the things one, and broke up the mid-wall of the fence, <sup>15</sup>the enmity, by cancelling in his flesh the law of the commandments laid down in ordinances, that he might in himself cast the two into one new man, making peace, <sup>16</sup>and might reconcile them both in one body to God through the cross, in killing the enmity thereby. <sup>17</sup>And he came and bore good tidings of peace to you that were far off and of peace to those that were near, <sup>18</sup>because through him we have the approach, both of us by one Spirit, to the Father. <sup>19</sup>So then you are no longer strangers and sojourners, but you are fellow-citizens with the saints, and belonging to the household of God, <sup>20</sup>having been built on the basement of the apostles and prophets, Christ Jesus himself being a cornerstone, <sup>21</sup>in whom every piece of building being fitted together grows into a holy temple in the Lord; <sup>22</sup>in which you also are being built together for a dwelling place of God in spirit.

On this account I Paul, the prisoner of Christ Jesus in behalf of you the Gentiles—since indeed you have heard of the stewardship of the grace of God, the grace bestowed on me for you, <sup>3</sup>that in the way of revelation was the mystery revealed to me—just as I wrote before in a small compass, <sup>4</sup>by a regard to which you are able, as you read, to understand my clear knowledge in the mystery of Christ, <sup>5</sup>which in other generations was

not made known to the sons of men, as it has been now revealed to his holy apostles and prophets in spirit—<sup>6</sup> that the Gentiles are fellow-heirs, and together embodied, and sharers together of the promise in Christ Jesus through the gospel: <sup>7</sup> of which I became a charge-bearer according to the free gift of the grace of God, the gift bestowed on me according to the working of his might. <sup>8</sup> To me, by far the least of all saints, was this grace given to preach among the Gentiles the unsearchable riches of Christ, <sup>9</sup> and to enlighten all as to what is the stewardship of the mystery which has been hidden from all time in God, who created all things: <sup>10</sup> that there might now be made known to the princedoms and the authorities in the heavenly realms through the church the manifold wisdom of God, <sup>11</sup> according to a purpose of all time which he brought about in Christ Jesus our Lord: <sup>12</sup> in whom we have our boldness and our approach in assurance through faith in him.

<sup>13</sup> Wherefore I ask of you not to lose heart at my distresses on your behalf, which is your glory. <sup>14</sup> For the sake of this I bend my knees to the Father <sup>15</sup> from whom every kindred in heaven and on earth is named, <sup>16</sup> that he would grant you, according to the riches of his glory, to be strengthened with might through his spirit with regard to the inner man, <sup>17</sup> that Christ take up an abode in your hearts through faith, while you are rooted and based in love, <sup>18</sup> that you may be fully able to grasp, with all the saints, what is the breadth and length and depth and height, <sup>19</sup> and come to know the knowledge-surpassing love of Christ, that you may be filled into the entire fulness of God.

<sup>20</sup> Now to him that is able to do far over and above all things that we ask or think, according to the power which is at work in us, <sup>21</sup> to him be the glory in the church in Christ Jesus to all the generations of everlasting ages. Amen.

I beseech you then, I the prisoner in the Lord, to walk worthily of the call wherewith you were called, <sup>2</sup> with all lowliness of mind and meekness, with long forbearance, bearing with each other in love, <sup>3</sup> earnestly endeavouring to keep the oneness of

ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι, εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου, οὐ ἐγενήθη <sup>7</sup> διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. Ἔμολ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη <sup>8</sup> ἡ χάρις αὐτῆ, ἐν τοῖς ἔθνεσιν εὐαγγελισοῦσθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, καὶ φωτίσαι <sup>9</sup> πάντας τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι, ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς <sup>10</sup> ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποικίλος σοφία τοῦ Θεοῦ, κατὰ πρόθεσιν τῶν <sup>11</sup> αἰώνων ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.

Διὸ αἰτούμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσι μου <sup>13</sup> ὑπὲρ ὑμῶν, ἧτις ἐστὶ δόξα ὑμῶν. Τοῦτου χάριν <sup>14</sup> κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα, ἐξ οὗ πάντα <sup>15</sup> πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, ἵνα δῶῃ <sup>16</sup> ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμι κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως <sup>17</sup> ἐν ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ ἐρριζωμένοι καὶ <sup>18</sup> τεθεμελιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος, γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλῆρωμα τοῦ Θεοῦ.

Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. ἀμήν.

ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν <sup>4</sup> Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, μετὰ πάσης ταπεινοφροσύνης καὶ πραύτητος, <sup>2</sup> μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν ἐνότητά τοῦ πνεύματος ἐν <sup>3</sup>



4 τῷ συνδέσμῳ τῆς εἰρήνης. <sup>4</sup> Ἐν σῶμα καὶ ἐν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν.

5 6 εἰς Κύριος, μία πίστις, ἐν βάπτισμα· εἰς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν. Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις

8 κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. Διὸ λέγει, Ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, ἔδωκε δόματα τοῖς ἀνθρώποις. Τὸ δὲ ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα τῆς γῆς; <sup>9</sup> Ὁ καταβὰς αὐτὸς ἐστὶ καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα· καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης, ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστὸς, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὐξῆσιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ἐσκοτισμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν, οἵτινες ἀπηληγκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, εἰ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀνιστροφήν τὸν παιδαῖον ἀνθρώπων τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς

the spirit in the tie of peace. <sup>4</sup> One body and one spirit, just as you were also called in one hope of your call: <sup>5</sup> one Lord, one faith, one baptism, <sup>6</sup> one God and Father of all, who is over all and through all and in all. <sup>7</sup> But to each of us severally was the grace given according to the measure of the free gift of Christ. <sup>8</sup> Wherefore he says, Having gone up on high he took captivity captive, and gave gifts to men. <sup>9</sup> Now the words, Went up, what mean they but that he had come down to the lower places of the earth? <sup>10</sup> He that came down, is at the same time he that went up far above all the heavens, that he might complete all things: <sup>11</sup> and he gave some apostles, and some prophets, and some evangelists, and some shepherds, and teachers, <sup>12</sup> towards the setting of the saints in frame for a work of service, for an upbuilding of the body of Christ, <sup>13</sup> until we shall have arrived all together at the oneness of the faith and the acknowledgment of the Son of God, at a full-grown man, at a measure of stature belonging to the fulness of Christ: <sup>14</sup> that we should be no longer childish, wave-tossed and veering with every wind of teaching by the trickery of man, by knavery suited to the sleight of the misguidance, <sup>15</sup> but, dealing truthfully in love, may have grown up to him in all points who is the head. Christ, <sup>16</sup> from whom the entire body, fitted and knit together through every joint of maintenance, according to a power at work by measure of each several part, effects the growth of the body to an upbuilding of itself in love.

<sup>17</sup> This then I say and avouch in the Lord, that you no longer walk as the Gentiles walk in vanity of their mind, <sup>18</sup> being darkened in their cast of thought, estranged from the life of God on account of the ignorance that is in them, because of the hardening of their heart; <sup>19</sup> such as being past feeling gave themselves over to wantonness, to make a business of all uncleanness with greediness. <sup>20</sup> You however did not so learn Christ, <sup>21</sup> since indeed you have heard of him, and in him were taught, according as there is truth in Jesus, <sup>22</sup> that you put away as regards the former way of living, the old man that sinks to decay according to the lusts of the beguement,

<sup>23</sup> and are being renewed in the spirit of your mind, <sup>24</sup> and put on the new man, that was framed after God's fashion in righteousness and duteness of the truth.

<sup>25</sup> Wherefore putting away falsehood speak each one truth with his neighbour, because we are members of each other. <sup>26</sup> Be angry and sin not; let not the sun go down on your angerment, <sup>27</sup> neither give room for the devil. <sup>28</sup> Let the stealer steal no longer, but let him rather toil, working what is good, with his hands, that he may have means of imparting to him that has need. <sup>29</sup> Let no tainted speech issue from your mouth, but whatever is good for upbuilding as the need may be, that it may bestow grace on the hearers. <sup>30</sup> And grieve not the Holy Spirit of God, whereby you were sealed against a day of ransom. <sup>31</sup> Let all bitterness and anger and wrath and outcry and reviling be banished from you, with all spitefulness; <sup>32</sup> and become kind towards each other, tenderhearted, granting forgiveness to each other, even as God also in Christ granted forgiveness to you.

Become then copiers of God, as beloved children, <sup>2</sup> and walk in love, even as Christ also loved you and gave himself up on your behalf an offering and sacrifice to God for a savour of sweet smell. <sup>3</sup> But whoredom and all uncleanness or covetousness, let them be not so much as named among you, as becomes saints; <sup>4</sup> also foul and foolish talk or buffoonery, things that are ill befitting, but rather thanksgiving. <sup>5</sup> For this you assuredly know, that no whoremonger or unclean or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. <sup>6</sup> Let no one deceive you with empty words, for on account of these things there comes the wrath of God on the sons of disobedience. <sup>7</sup> Do not then become partakers in them; <sup>8</sup> for you were once darkness but are now light in the Lord: walk as children of light—<sup>9</sup> for the fruit of the light is in all goodness and righteousness and truth—<sup>10</sup> making proof of what is well pleasing to the Lord: <sup>11</sup> and have no fellowship with the unfruitful works of darkness, but rather put them even to reproof; <sup>12</sup> for the things done by them covertly it is

ἀπάτης, ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν 23  
καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ Θεὸν 24  
κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκασ- 25  
τος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων  
μέλη. Ὁργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ 26  
ἐπιδυνέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, μηδὲ δίδοτε 27  
τόπον τῷ διαβόλῳ. Ὁ κλέπτων μὴκέτι κλεπτέτω, 28  
μᾶλλον δὲ κοπιᾶτω ἐργαζόμενος τὸ ἀγαθὸν ταῖς  
χερσίν, ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι. Πᾶς 29  
λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω,  
ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ  
χάριμ τοῖς ἀκούουσι. Καὶ μὴ λυπεῖτε τὸ πνεῦμα 30  
τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν  
ἀπολυτρώσεως. Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ 31  
καὶ κραυγὴ καὶ βλασφημία ἀρθῆτω ἀφ' ὑμῶν σὺν  
πάσῃ κακίᾳ· γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, 32  
εὐσπλαγχοί, χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ Θεὸς  
ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

ΓΙΝΕΣΘΕ οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα 5  
ἀγαπητά, καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ 2  
Χριστὸς ἠγάπησεν ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ  
ὑμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐω-  
δίας. Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονε- 3  
ξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἀγίοις,  
καὶ ἀισχροῦτης καὶ μωρολογίας ἢ εὐτραπείας, τὰ οὐκ 4  
ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία. Τοῦτο γὰρ 5  
ἴστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ  
πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρο-  
νομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.  
Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ 6  
ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπει-  
θείας. Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν· ἦτε 7 8  
γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα  
φωτὸς περιπατεῖτε, ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ 9  
ἀγαθῶσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ, δοκιμάζον- 10  
τες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ, καὶ μὴ συγκοινων- 11  
εῖτε τοῖς ἔργοις τοῖς ἀκάρτοις τοῦ σκότους, μᾶλλον  
δὲ καὶ ἐλέγχετε, τὰ γὰρ κρυφῆ γινόμενα ὑπ' αὐτῶν 12

13 αἰσχρόν ἐστι καὶ λέγειν. Τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται· πᾶν γὰρ τὸ φανερού-  
 14 μενον φῶς ἐστί· διὸ λέγει, Ἔγειρε, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάνουσι σοι ὁ Χριστός.

15 Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς  
 16 ἄσοφοι ἀλλ' ὡς σοφοί, ἐξαγοραζόμενοι τὸν καιρὸν,  
 17 ὅτι αἱ ἡμέραι πονηραὶ εἰσι. Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ Κυρίου.  
 18 Καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἄσωτία, ἀλλὰ  
 19 πληροῦσθε ἐν πνεύματι, λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ, εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ πατρὶ, ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ· αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ Κυρίῳ, ὅτι ἀνὴρ ἐστὶ κεφαλὴ τῆς ἐκκλησίας ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος. Ἀλλ' ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί. Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, ἵνα αὐτὴν ἀγιάσῃ καθαρῖσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἕνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ρυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ἡ ἀγία καὶ ἄμωμος. Οὕτως καὶ οἱ ἄνδρες ὀφείλουσιν ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ· οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν, ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ. Ἄντὶ τούτου καταλείψει ἄνθρωπος πατέρα καὶ μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

32 Τὸ μυστήριον τοῦτου μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. Πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

shameful even to tell. <sup>13</sup> But all of them when brought to proof by the light, become manifest; for every thing that becomes manifest, is light: <sup>14</sup> wherefore he says, Awake, sleeper, and arise from the dead, and Christ will shed light upon thee.

<sup>15</sup> Look then how far you are walking heedfully, not as unwise but as wise, <sup>16</sup> retrieving the seasonable time, because the days are evil. <sup>17</sup> On this account do not become foolish, but understanding what is the will of the Lord. <sup>18</sup> And be not drunk with wine, wherein is riot, but become filled in spiritual frame <sup>19</sup> while speaking to each other with psalms and hymns and spiritual songs, singing and tuneful with your heart to the Lord; <sup>20</sup> giving thanks at all times in behalf of all in the name of our Lord Jesus Christ to God the Father, <sup>21</sup> yielding to one another's rule in Christ's fear: <sup>22</sup> the wives to their own husbands, as to the Lord, <sup>23</sup> because a husband is head of the wife, as Christ also is head of the church, preserver in sooth of the body. <sup>24</sup> But as the church is under rule to Christ, so let the wives too be to their husbands in every thing. <sup>25</sup> Husbands, love your wives, even as Christ also loved the church and gave himself up in its behalf, <sup>26</sup> that he might hallow it in cleansing it by the washing of the water with a word; <sup>27</sup> that he might present the church to himself all-glorious, not having spot or wrinkle or any of such things, but that it might be holy and without blemish. <sup>28</sup> In this way ought the husbands to love their own wives as their own bodies. He that loves his own wife, loves himself; <sup>29</sup> for no one ever hated his own flesh, but fosters and cherishes it, even as Christ also does the church; <sup>30</sup> because we are members of his body. <sup>31</sup> For this reason shall a man leave father and mother, and attach himself closely to his wife; and the two will become one flesh.

<sup>32</sup> This mystery is a great one: I however am speaking with regard to Christ and with regard to the church. <sup>33</sup> However, do you too in this way love each one severally his own wife as himself; and let the wife mind that she fears her husband.

Children, obey your parents, for this is right. <sup>2</sup>Honour thy father and thy mother—which is a foremost commandment with a promise—<sup>3</sup>that it may be well with thee and thou mayest be long lived in the land. <sup>4</sup>And, fathers, do not anger your children, but rear them in the training and advice of the Lord.

<sup>5</sup>Bondservants, obey your masters as to flesh, with fear and trembling, in singleness of your heart, as Christ; <sup>6</sup>not by way of eye-service, as men-pleasers, but as bondservants of Christ doing the will of God from your soul; <sup>7</sup>with good will discharging bond-service, as to the Lord and not to men, <sup>8</sup>knowing that, whatever good each one shall have done, this will he get at the hands of the Lord, whether he is bond or free. <sup>9</sup>And, masters, do the same things towards them, putting threats aside, knowing that the master both of them and you is in heaven, and that there is no regard of the person with him.

<sup>10</sup>As to the rest, be powerful in the Lord and in his mighty strength. <sup>11</sup>Put on the whole armour of God, that you may be able to make a stand against the wiles of the devil; <sup>12</sup>because your combat is not against blood and flesh, but against the principeds, against the authorities, against the world-sovereigns of this darkness, against the spiritual powers of wickedness in the upper realms. <sup>13</sup>On this account take up the whole armour of God, that you may be able to withstand in the evil day, and, having vanquished every thing, to stand. <sup>14</sup>Take your stand then, having your loins girt with truth, and having put on the breastplate of righteousness, <sup>15</sup>and having your feet shod with a well set footing of the gospel of peace, <sup>16</sup>in all things taking up the shield of faith, wherewith you will be able to quench all the fiery darts of the evil one. <sup>17</sup>And take the helmet of salvation, and the sword of the Spirit, which is a word of God, <sup>18</sup>by means of every prayer and entreaty praying at every season in a spiritual frame, and being thereto wakeful with entire perseverance, and entreaty for all the saints <sup>19</sup>and on my behalf, that there may be given me an utterance by an opening of my mouth, to make known with free

ΤΑ τέκνα, ὑπακούετε τοῖ8 γονεῦσιν ὑμῶν <sup>6</sup> τοῦτο γάρ ἐ8τι δίκαιον. Τίμα τὸν πατέρα σου 2 καὶ τὴν μητέρα, ἣτι8 ἐ8τὶν ἐντολὴ πρώτη ἐν ἐπαγγελία, ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆ8 3 γῆ8. Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, 4 ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.

Οἱ δούλοι, ὑπακούετε τοῖ8 κυρίοι8 κατὰ σάρκα 5 μετὰ φόβου καὶ τρόμου ἐν ἀπλότῃ τῆ8 καρδίας ὑμῶν ὡ8 τῷ Χριστῷ, μὴ κατ' ὀφθαλμοδοουλείαν 6 ὡ8 ἀνθρωπάρεσκοι, ἀλλ' ὡ8 δούλοι Χριστοῦ ποιούν- 7 τε8 τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆ8, μετ' εὐνοίας δου- 8 λεύοντε8 ὡ8 τῷ Κυρίῳ καὶ οὐκ ἀνθρώποι8, εἰδότε8 8 ὅτι ὁ εἶν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομίσεται παρὰ Κυρίου, εἴτε δούλος εἴτε ἐλεύθερος. Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸ8 αὐτοῦ8, ἀνιέντε8 9 τὴν ἀπειλήν, εἰδότε8 ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐ8τὶν ἐν οὐρανοῖ8, καὶ προσποληψία οὐκ ἔ8τι παρ' αὐτῷ.

Τὸ λοιπόν, ἐνδυναμοῦσθε ἐν Κυρίῳ καὶ ἐν τῷ κρά- 10 τει τῆ8 ἰσχύο8 αὐτοῦ. Ἐνδύσασθε τὴν πανοπλίαν 11 τοῦ Θεοῦ πρὸ8 τὸ δύνασθαι ὑμᾶ8 στήναι πρὸ8 τὰ8 μεθοδεία8 τοῦ διαβόλου, ὅτι οὐκ ἔ8τιν ἡμῖν ἡ πάλῃ 12 πρὸ8 αἶμα καὶ σάρκα, ἀλλὰ πρὸ8 τὰ8 ἀρχά8, πρὸ8 τὰ8 ἐξουσία8, πρὸ8 τοῦ8 κοσμοκράτορα8 τοῦ σκότου8 τού- 13 του, πρὸ8 τὰ πνευματικὰ τῆ8 πονηρίας ἐν τοῖ8 ἐπου- 14 ραίοι8. Διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ 13 Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονη- 14 ρᾷ καὶ ἅπαντα κατεργασάμενοι στήναι. Στήτε οὖν 14 περιζωσάμενοι τὴν ὄσφυν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυ- 15 σάμενοι τὸν θώρακα τῆ8 δικαιοσύνη8, καὶ ὑποδησά- 15 μενοι τοῦ8 πόδα8 ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆ8 εἰρήνη8, ἐν πᾶσιν ἀναλαβόντε8 τὸν θυρεὸν τῆ8 πί- 16 στω8, ἐν ᾧ δυνησεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβῆσαι. Καὶ τὴν περικεφαλαίαν τοῦ 17 σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ πνεύματο8, ὃ ἐ8τι ρῆμα Θεοῦ, διὰ πάσῃ8 προσευχῆ8 καὶ δεήσεω8 18 προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰ8 αὐτὸ ἀγρυπνοῦντε8 ἐν πάσῃ προσκαρτερήσει καὶ δεήσει 19 περὶ πάντων τῶν ἁγίων, καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ 19 λόγος ἐν ἀνοιξίᾳ τοῦ στόματό8 μου, ἐν παρρησίᾳ

- 20 γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, ὑπὲρ οὗ  
 πρεσβεύω ἐν αλύσει; ἵνα ἐν αὐτῷ παρρησιάσωμαι ὡς  
 δεῖ με λαλῆσαι.
- 21 Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμε, τί πράσσω,  
 πάντα ὑμῖν γνωρίσει Τύχικος ὁ ἀγαπητὸς ἀδελφὸς  
 22 καὶ πιστὸς διάκονος ἐν Κυρίῳ, ὃν ἐπέμψα πρὸς ὑμᾶς  
 εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακα-  
 λησῆτε τὰς καρδίας ὑμῶν.
- 23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως  
 24 ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ. Ἡ  
 χάρις μετὰ πάντων τῶν ἀγαπόντων τὸν Κύριον ἡμῶν  
 Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

speech the mystery of the gospel,  
<sup>20</sup> in behalf of which I am on an  
 embassy in a chain; that there-  
 in I may speak with freedom, as  
 I ought to speak.

<sup>21</sup> But that you too may know  
 my matters, how I am faring,  
 Tychicus, the beloved brother and  
 trusty servant in the Lord, will  
 make them all known to you;  
<sup>22</sup> whom I sent to you for this  
 very purpose, that you might  
 learn our affairs, and he might  
 comfort your hearts.

<sup>23</sup> Peace to the brethren and love  
 with faith from God the Father  
 and the Lord Jesus Christ. <sup>24</sup> Grace  
 with all that love our Lord Jesus  
 Christ unimpairedly.

## ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

## THE EPISTLE OF PAUL TO THE PHILIPPIANS.

- ΠΑΥΛΟΣ καὶ Τιμόθεος δούλοι Χριστοῦ Ἰησοῦ  
 πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν  
 2 Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις· χάρις ὑμῖν  
 καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ  
 Χριστοῦ.
- 3 Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνεΐᾳ ὑμῶν,  
 4 πάντοτε ἐν πάσῃ δέησει μου ὑπὲρ πάντων ὑμῶν μετὰ  
 5 χαρᾶς τὴν δέησιν ποιούμενος ἐπὶ τῇ κοινωνίᾳ ὑμῶν  
 εἰς τὸ εὐαγγέλιον ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν,  
 6 πεποισῶς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν  
 ἔργον ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας Χριστοῦ  
 7 Ἰησοῦ, καθὼς ἐστι δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ  
 πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς,

Paul and Timothy, bondser-  
 vants of Christ Jesus, to all the  
 saints in Christ Jesus that are at  
 Philippi, with overseers and dea-  
 cons; <sup>2</sup> grace to you and peace  
 from God our Father and the  
 Lord Jesus Christ.

<sup>3</sup> I thank my God over my en-  
 tire remembrance of you, <sup>4</sup> ever,  
 in every entreaty of mine, in be-  
 half of you all, making the en-  
 treaty with joy <sup>5</sup> over your fel-  
 lowship in the gospel from the  
 first day until now, <sup>6</sup> feeling as-  
 sured of this very thing, that he  
 who began in you a good work,  
 will give it accomplishment till  
 Jesus Christ's day; <sup>7</sup> even as  
 it is right for me to entertain  
 this thought concerning you all,  
 on account of my having you in  
 my heart, as being, both in my

bonds and in the defence and warranty of the gospel, all of you my fellow sharers in grace: <sup>8</sup> for God is my witness, how I long after you all in yearnings of Christ Jesus. <sup>9</sup> This too I pray, that your love may be still more and more plentiful in gain of knowledge and in all discernment, <sup>10</sup> in order to your approving the things of higher worth: that you may be unsullied and without trippings against Christ's day, <sup>11</sup> having been filled with fruit of righteousness, that which is through Jesus Christ, to God's praise and glory.

<sup>12</sup> Now I would have you know, brethren, that my matters have issued rather in an advancement of the gospel; <sup>13</sup> so that my bonds have become manifestly bonds in Christ in the whole praetorium and to all the rest; <sup>14</sup> and most of the brethren, feeling assured in the Lord by my bonds, are far more boldly venturing to speak the word fearlessly. <sup>15</sup> Some even through envy and strife, but some also through goodwill are preaching Christ; <sup>16</sup> these from love, knowing that I am set for a defence of the gospel; <sup>17</sup> those however declare Christ from strifefulness, in no pure way, thinking to bring up distress on my bonds. <sup>18</sup> What then? it is that in every way, whether in pretence or truthfulness, Christ is declared, and in this I rejoice. Aye, and I shall rejoice, <sup>19</sup> for I know that this will issue for me in deliverance through your prayer and a supply of the Spirit of Jesus Christ, <sup>20</sup> according to my earnest outlook and hope, that in no matter shall I be ashamed, but that by entire freedom of speech, as at all times, so now also, shall Christ be magnified in my body whether by means of life or death. <sup>21</sup> For to me to live is Christ and to die is gain: <sup>22</sup> and whether to live in flesh, whether this is my fruit of working, and what I am to choose, I do not clearly know, <sup>23</sup> but am held in a strait by the two, having my longing to take my departure and be with Christ, for it is far, far better; <sup>24</sup> but to stay on in the flesh is more needful on your account. <sup>25</sup> This too I know assuredly, that I shall stay and abide with you all for your advancement and joy in the faith, <sup>26</sup> that your joyousness may

ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαίωσίν τε τοῦ εὐαγγελίου συγκοινωνοῦς μου τῆς χάριτος πάντας ὑμᾶς ὄντας· μάρτυς γάρ μου ὁ θεός, ὡς <sup>8</sup> ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ. Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον <sup>9</sup> καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα <sup>10</sup> ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ <sup>11</sup> Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.

Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' <sup>12</sup> ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν, ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι <sup>13</sup> ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι, καὶ <sup>14</sup> τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν. Τινὲς μὲν καὶ διὰ φθόνου καὶ ἔριν, <sup>15</sup> τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν· οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν <sup>16</sup> τοῦ εὐαγγελίου κείμει, οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν <sup>17</sup> καταγγέλλουσιν οὐχ ἄγνοος, οἰόμενοι θλύψιν ἐγείρειν τοῖς δεσμοῖς μου. Τί γάρ; ὅτι παντὶ τρόπῳ, εἴτε <sup>18</sup> προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω. Ἀλλὰ καὶ χαρήσομαι οἶδα γὰρ <sup>19</sup> ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ, κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, <sup>20</sup> ὅτι ἐν οὐδενὶ αἰσχυνηθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου. Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος· <sup>21</sup> εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου, καὶ <sup>22</sup> τί αἰρήσομαι, οὐ γνωρίζω· συνέχομαι δὲ ἐκ τῶν δύο, <sup>23</sup> τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι· πολλῶ γὰρ μᾶλλον κρείσσον· τὸ δὲ ἐπιμένειν <sup>24</sup> ἐν τῇ σαρκί ἀναγκαϊότερον δι' ὑμᾶς. Καὶ τοῦτο <sup>25</sup> πεποιθὸς οἶδα, ὅτι μενῶ καὶ συμπαραμεινῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ <sup>26</sup>

Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

- 27 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὸν ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μὴ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου, 28 καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπολείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ· ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεῦν ἀλλὰ 30 καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν, τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

- 2 Εἰ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παράμυθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις 2 σπλάγχνα καὶ οἰκτιρμοί, πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, 3 σύμφυχοι, τὸ ἐν φρονούντες, μηδὲν κατὰ ἐριθείαν μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ 4 ἀλλήλους ἠγούμενοι ὑπερέχοντας ἑαυτῶν, μὴ τὰ ἑαυτῶν ἕκαστοι σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων 5 ἕκαστοι. Τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ 6 Ἰησοῦ, ὃς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἀρπαγμὸν 7 ἠήσαστο τὸ εἶναι ἴσα Θεῷ, ἀλλὰ ἑαυτὸν ἐκένωσε μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων 8 γενόμενος, καὶ σχήματι ἐυρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, 9 θανάτου δὲ σταυροῦ. Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερήνωσεν καὶ ἐχαρίσαστο αὐτῷ ὄνομα τὸ ὑπὲρ πάντων ὀνομα, 10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνων κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πάσα γλῶσσα ἐξομολογήσῃται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ πατρὸς.

- 12 Ὡστε, ἀγαπητοὶ μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ 13 τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάξεσθε. Θεὸς γάρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ 14 ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. Πάντα ποιεῖτε χωρὶς 15 γογγυσμῶν καὶ διαλογισμῶν, ἵνα γένησθε ἄμεμπτοι

overflow in Christ Jesus in regard to myself through my coming again to you.

<sup>27</sup> Only demean yourselves in a manner worthy of the gospel of Christ, that, whether coming and seeing you, or else while away I may hear of your affairs, that you stand fast in one spirit, with one soul joining effort with the faith of the gospel, <sup>28</sup> and in no matter daunted by those that are set against you; which is for them a betokenment of utter loss, but on your side of deliverance, and this from God: <sup>29</sup> because on you was the behest in Christ's behalf bestowed, not only to believe in him but also to suffer in his behalf, <sup>30</sup> having the same struggle that you saw in me and now hear to be in me.

Whatever comfort then there is in Christ, whatever soothing of love, whatever fellowship of spirit, whatever yearnings and pityings; <sup>2</sup> fill up my joy in being of the same mind, having the same love, like-souled, having oneness of mind, <sup>3</sup> nothing in the way of strifefulness or of empty pride, but by lowliness of mind each deeming the other to surpass himself; <sup>4</sup> not being regardful each of their own matters but also of those of others. <sup>5</sup> This mind entertain in yourselves, which was also in Christ Jesus, <sup>6</sup> who being in God's shape deemed it not a matter of grasping to be on equality with God, <sup>7</sup> but emptied himself by taking a bondservant's shape, being born in likeness of men; <sup>8</sup> and, when found in fashion as a man, abased himself by becoming obedient as far as death, a death too on the cross. <sup>9</sup> Wherefore God also highly uplifted him, and granted him a name that is above every name: <sup>10</sup> that in the name of Jesus should every knee bend of beings in heaven and on earth and under ground, <sup>11</sup> and that every tongue should avow that Jesus Christ is Lord to God the Father's glory.

<sup>12</sup> So then, my beloved, just as you have at all times obeyed, not as in my presence only but now much more in my absence, with fear and trembling work out your own salvation; <sup>13</sup> for it is God that works in you both to will, and to be at work in furtherance of the good pleasure. <sup>14</sup> Do all things without murmuring and debatings, <sup>15</sup> that you may become

blameless and harmless, children of God without blemish, amid a crooked and wrong-bent generation, <sup>16</sup>among whom you appear as lights in the world holding out a word of life, to be matter of joy to me against Christ's day, that I did not run in vain nor toil in vain. <sup>17</sup>Nay, if I am even poured in offering over the sacrifice and ministration of your faith, I rejoice and share in joy with you all: <sup>18</sup>and in the same way do you too rejoice and share with me in joy.

<sup>19</sup>I hope however in the Lord Jesus to send Timothy to you speedily, that I too may be in good heart on learning your affairs: <sup>20</sup>for I have no likeminded one, one that will in true sort feel a concern for your affairs; <sup>21</sup>for all are seeking their own matters, not those of Christ Jesus: <sup>22</sup>but the proof of him you know, because, as a child for a father, he was sharer with me in bondservice to the gospel. <sup>23</sup>Him then I hope to send at once, whenever I shall have gained sight of the issue of my business; <sup>24</sup>and I feel assured in the Lord that I myself too shall come speedily. <sup>25</sup>Yet I deemed it necessary to send to you Epaphroditus, my brother and workfellow and fellow soldier, but your errand-bearer and minister to my need, <sup>26</sup>inasmuch as he was longing after you all, and in dismay because you had heard that he was sick: <sup>27</sup>for indeed he was sick hard upon death, but God had pity on him, and not on him only but on me also, that I should not have sorrow upon sorrow. <sup>28</sup>The more earnestly then did I send him, that on seeing him again you might be gladdened, and I be less sorrowful. <sup>29</sup>Welcome him then in the Lord with all gladness, and such men hold in honour, <sup>30</sup>because on account of the work he came near upon death, having hazarded a stake with his life that he might fill up your shortcoming in the work of duty towards me.

As to the rest, brethren, rejoice in the Lord. To be writing the same things to you, to myself is not irksome but for you is safe. <sup>2</sup>Beware of the dogs, beware of the bad workmen, beware of the concision: <sup>3</sup>for we are the circumcision who worship with God's Spirit and are joyous in Christ Jesus and feel no assurance in flesh: <sup>4</sup>though I have

καὶ ἀκέραιοι, τέκνα Θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, λόγον ζωῆς ἐπέχοντες, εἰς 16 καυχῆμα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἔκοπίασα. Ἄλλὰ 17 εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν· τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαί- 18 ρετέ μοι.

Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ Τιμόθεον ταχέως 19 πέμψαι ὑμῖν, ἵνα καὶ ἐν ψυχῷ γνῶσι τὰ περὶ ὑμῶν· οὐδένα γὰρ ἔχω ἰσοψύχον ὅστις γησίως τὰ περὶ 20 ὑμῶν μεριμνήσει· οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦ- 21 σιν, οὐ τὰ Χριστοῦ Ἰησοῦ· τὴν δὲ δοκιμὴν 22 αὐτοῦ γινώσκετε, ὅτι, ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. Τοῦτον μὲν οὖν 23 ἐλπίζω πέμψαι ὡς ἂν ἀπίδω τὰ περὶ ἐμὲ ἐξαυτῆς· 24 πέποιθα δὲ ἐν Κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἔλευσεται. Ἀναγκαῖον δὲ ἠγησάμην, Ἐπαφρό- 25 διτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρα- τιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν 26 τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς, ἐπειδὴ ἐπιπο- 27 θῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησε. Καὶ γὰρ ἠσθένησε παραπλήσιον 27 θανάτῳ· ἀλλὰ ὁ Θεὸς ἠλέησεν αὐτὸν, οὐκ αὐτὸν δὲ μόνον ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπη ἐπὶ λύπῃ σχῶ. Σπουδαιότερος οὖν ἔπεμψα αὐτὸν, ἵνα ἰδόν- 28 τες αὐτὸν πάλιν χαρῆτε καὶ γὰρ ἀλυπότερος ὦ. Προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης 29 χαρᾶς, καὶ τοὺς τοιοῦτους ἐντίμους ἔχετε, ὅτι διὰ 30 τὸ ἔργον μέχρι θανάτου ἠγγισε παραβολουσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ. 3 Τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές. Βλέπετε τοὺς κύνας, βλέπετε τοὺς 2 κακοὺς ἐργάτας, βλέπετε τὴν κατατομὴν ἡμεῖς 3 γὰρ ἔσμεν ἢ περιτομή, οἱ πνεύματι Θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες· καίπερ ἐγὼ ἔχω πεποιθήσιν 4



1 καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν  
 2 σαρκί, ἐγὼ μᾶλλον περιτομῇ ὀκταήμερος, ἐκ  
 3 γένους Ἰσραὴλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ  
 4 Ἑβραίων, κατὰ νόμον Φαρισαῖος, κατὰ ζήλου  
 5 διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν  
 6 νόμῳ γενόμενος ἄμεμπτος. Ἄλλ' ἅτινα ἦν μοι  
 7 κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν·  
 8 ἀλλὰ μὲν οὖν καὶ ἠγοῦμαι πάντα ζημίαν εἶναι  
 9 διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ  
 10 τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην,  
 11 καὶ ἠγοῦμαι σκύβαλα, ἵνα Χριστὸν κερδήσω,  
 12 καὶ εὐρεθῶ ἐν αὐτῷ μὴ ἔχων ἐμὴν δικαιοσύ-  
 13 νην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χρι-  
 14 στοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,  
 15 τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀνα-  
 16 στάσεως αὐτοῦ καὶ τὴν κοινωνίαν τῶν παθη-  
 17 μάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,  
 18 εἰ πως κατατηγήσω εἰς τὴν ἐξανάστασιν τὴν  
 19 ἐκ νεκρῶν. Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετε-  
 20 λείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ  
 21 καὶ κατελήφθην ὑπὸ Χριστοῦ. Ἀδελφοί, ἐγὼ  
 22 ἔμαντον οὐ λογιζομαι κατεληφέναι· ἐν δέ, τὰ  
 23 μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν  
 24 ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον  
 25 τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰη-  
 26 σοῦ. Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ  
 27 εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν  
 28 ἀποκαλύψει· πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ  
 29 στοιχεῖν.  
 30 Συμμητηαί μου γίνεσθε, ἀδελφοί, καὶ σκο-  
 31 πείτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε τύπον  
 32 ἡμᾶς· πολλοὶ γὰρ περιπατοῦσιν οὓς πολλάκις  
 33 ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίον λέγω, τοὺς  
 34 ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, ὧν τὸ τέλος  
 35 ἀπώλεια, ὧν ὁ Θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν  
 36 τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονούντες.  
 37 Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει,  
 38 ἐξ οὗ καὶ σωτήρα ἀπεκδεχόμεθα Κύριον Ἰη-  
 39 σοῦν Χριστὸν, ὃς μετασχηματίζει τὸ σῶμα  
 40 τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι

matter of assurance even in flesh. If any one else thinks that I find assurance in flesh, I more: <sup>5</sup>circumcision on the eighth day, of the stock of Israel, tribe of Benjamin, a Hebrew come of Hebrews, as regards law a Pharisee, <sup>6</sup>as regards zeal persecuting the church, as regards righteousness that rests in law, become blameless. <sup>7</sup>But what things were to me matters of gain, these I have deemed loss on account of Christ: <sup>8</sup>aye, and I also deem all things loss on account of the surpassing worth of the knowledge of Christ Jesus my Lord, on whose account I underwent the loss of them all, and deem them refuse, that I might gain Christ <sup>9</sup>and be found in him, not having a righteousness of my own, that from law, but that from faith in Christ, the righteousness that is from God on the score of faith; <sup>10</sup>so as to know him and the power of his resurrection and the fellowship of his sufferings, while brought into counterpart with his death, <sup>11</sup>to arrive, if so be, at his uprising from the dead. <sup>12</sup>Not that I have already gained, or am already at the end of my course, but am in pursuit, if so be I may even grasp; for which end I was also grasped by Christ. <sup>13</sup>Brethren, I do not reckon myself to have grasped: one thing however there is; forgetting things in the rear, and on the stretch towards those before, <sup>14</sup>by a guiding mark am I pursuing the prize of the upward call of God in Christ Jesus. <sup>15</sup>As many then as are at the full standard, let us be of this mind: and if you are at all otherwise minded, this too will God reveal to you. <sup>16</sup>However, as far as we have reached, let us guide our steps alike.

<sup>17</sup> Become copiers together of me, brethren, and have an eye to those that walk so as you have us for a pattern; <sup>18</sup>for many are walking of whom I have often spoken, and now speak even weeping, as the foes of the cross of Christ: <sup>19</sup>of whom the end is utter loss, whose god is their belly and their glory in their shame, who have their mind on the things of earth. <sup>20</sup>For our denizenship is in heaven, whence we await a saviour also, the Lord Jesus Christ, <sup>21</sup>who will refashion the body of our lowly plight in counterpart

with the body of his glorious state, according to the working of his power even to subdue all things to himself. So then, my brethren beloved and longed for, my joy and crown, thus stand fast in the Lord, my beloved.

<sup>2</sup>Euodia I beseech, and Syntyche I beseech to be of the same mind in the Lord. <sup>3</sup>Yes, I ask of thee too, true yokefellow, help them, women that joined effort with me in the gospel together with Clement also and the rest of my workfellows, whose names are in the Book of Life.

<sup>4</sup>Rejoice in the Lord at all times: again I will say it, rejoice. <sup>5</sup>Let your gentleness be known to all men: the Lord is at hand. <sup>6</sup>Do not in any thing be troubled with concern, but in every matter, by prayer and entreaty with thanksgiving let the things you would ask, be made known to God. <sup>7</sup>And the peace of God that surpasses all thought, will have your hearts and your minds in safeguard in Christ Jesus.

<sup>8</sup>As to the rest, brethren, whatever things are true, whatever are staid, whatever are upright, whatever are pure, whatever are pleasing, whatever are of good report, whatever virtue and whatever praise there is, of these things make account. <sup>9</sup>What things you learnt and received and heard and saw in me, be doers of these things: and the God of peace will be with you.

<sup>10</sup>And I rejoiced in the Lord greatly, that at last you have freshened again into thoughtfulness for me: on which score you were even thoughtful, but found no means. <sup>11</sup>Not that I speak as regards neediness; for I have learnt to be content with the state in which I am. <sup>12</sup>I know how both to be brought low and I know how to be in plenty: at every step and in all things have I become skilled both to be well fed and be hungry, both to be in plenty and in need. <sup>13</sup>I have strength for all things in him that gives me power. <sup>14</sup>However you did well by making fellowship with my distress. <sup>15</sup>And you Philip-pians also know that at the outset of the gospel, when I had left Macedonia, no church shewed a fellowship with me towards an account of giving and receiving but you only; <sup>16</sup>because even at

τῆς δόξης αὐτοῦ, κατὰ τὴν ἐέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα. Ὡστε, <sup>4</sup> ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί.

Εὐδοίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ ἐν αὐτῷ φρονεῖν ἐν Κυρίῳ. Ναὶ ἐρωτῶ καὶ σέ, γνήσιε σύνζυγε, συλλαμβάνου αὐταῖς, αἴτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις· ὁ Κύριος ἐγγύς. Μηδὲν μεριμνάτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν Θεόν. Καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ ἔργα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφήμα, εἴ τις ἀρετῆ καὶ εἴ τις ἔπαινος, ταῦτα λογίεσθε. Ἄ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως ὅτι ἤδη <sup>10</sup> ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρέισθε δέ. Οὐχ ὅτι καθ' <sup>11</sup> ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι, αὐτάρκης εἶναι. Οἶδα καὶ ταπεινοῦσθαι, οἶδα <sup>12</sup> καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμνημαι, καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι. Πάντα ἰσχύω ἐν τῷ ἐνδυνα- <sup>13</sup> μῶντί με. Πλὴν καλῶς ἐποιήσατε συγκοινων- <sup>14</sup> ἡσάντές μου τῇ θλίψει. Οἶδατε δὲ καὶ ὑμεῖς <sup>15</sup> Φιλιππηῖοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως εἰ μὴ ὑμεῖς μόνοι, ὅτι καὶ ἐν Θεσσαλονίκη καὶ <sup>16</sup>

- 17 ἄπαξ καὶ δις εἰς τὴν χρείαν μοι ἐπέμψατε. Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. Ἀπέχω δὲ πάντα καὶ περισσεύω, πεπλήρωμαι δεξάμενος Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν εὐάρεστον τῷ Θεῷ. Ὁ δὲ Θεὸς μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ. Τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.
- 21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. 22 Ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. Ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

Thessalonica you sent both once and twice to my need. <sup>17</sup> Not that I am endeavouring for the gift, but endeavouring for the fruit that is being enhanced for your account. <sup>18</sup> But I have got every thing and am in plenty; I am quite filled, in receiving of Epaphroditus what came from you, a savour of sweet smell, a sacrifice acceptable, well pleasing to God. <sup>19</sup> And my God will fill up all your need according to his riches in glory in Christ Jesus. <sup>20</sup> Now to God even our Father be the glory for evermore. Amen.

<sup>21</sup> Greet every saint in Christ Jesus. The brethren with me greet you; <sup>22</sup> there greet you all the saints, and especially those of Caesar's household. <sup>23</sup> The grace of the Lord Jesus Christ be with your spirit.

## ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ.

## THE EPISTLE OF PAUL TO THE COLOSSIANS.

- ΠΑΥΛΟΣ, ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θεοῦ 2 λήματος Θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τοῖς ἐν Κολασσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν. 3 Εὐχαριστοῦμεν τῷ Θεῷ πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι, 4 ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους διὰ 5 τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας

Paul, an apostle of Christ Jesus through will of God, and Timothy the brother, <sup>2</sup> to the saints and faithful brethren in Christ at Colossae: grace to you and peace from God our Father.

<sup>3</sup> We give thanks to God the Father of our Lord Jesus Christ, at all times praying for you, <sup>4</sup> on hearing of your faith in Christ Jesus and your love to all the saints, <sup>5</sup> on account of the hope that is laid up for you in the heavens, of which you heard before in the word of the

truth of the gospel, <sup>6</sup> that is come to you, as also in all the world, and is bearing fruit and making growth, as it does also among you from the day you heard and became acquainted with the grace of God in truth; <sup>7</sup> even as you learnt from Epaphras, our beloved fellow-servant, who is a trusty charge-bearer of Christ in your behalf, <sup>8</sup> who also brought to our knowledge your love in spirit.

<sup>9</sup> On this account we too, from the day we heard it, do not cease praying for you, and asking that you may be filled with the knowledge of his will in all wisdom and spiritual understanding, <sup>10</sup> so as to walk worthily of the Lord unto entire pleasing, being fruitful in every good work and making growth by the knowledge of God, <sup>11</sup> empowered with all power according to his glorious might unto entire endurance and forbearance, <sup>12</sup> giving thanks with gladness to the Father that fitted us for the allotted portion of the saints in light; <sup>13</sup> who rescued us from the sovereignty of darkness and brought us over into the kingdom of the Son of his love: <sup>14</sup> in whom we have the ransom, the forgiveness of our sins; <sup>15</sup> who is a likeness of the unseen God, in birthright before every created thing, <sup>16</sup> because in him were all things created, those in the heavens and those on the earth, the seen and the unseen, whether thrones or lordships or principedoms or powers. They have all been created through him and unto him: <sup>17</sup> and he is before all things, and they all hold together in him; <sup>18</sup> and he is the head of the body, the church, who is a beginning, a firstborn, from among the dead, that he might become first in rank among all; <sup>19</sup> because in himself was he well pleased to have the entire fulness dwell, <sup>20</sup> and through it to reconcile all things to himself in making peace through the blood of his cross, through it, whether those on earth or those in the heavens. <sup>21</sup> And you, once estranged, as you were, and enemies in your cast of thought by wicked deeds, now however has he reconciled <sup>22</sup> in the body of his flesh through death, to present you holy and without blemish and unimpeachable before

τοῦ εὐαγγελίου τοῦ παρόντος εἰς ὑμᾶς καθὼς καὶ 6  
ἐν παντὶ τῷ κόσμῳ, καὶ ἔστι καρποφορούμενον  
καὶ αὐξανόμενον καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας  
ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν  
ἀληθείᾳ· καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπῆ- 7  
τοῦ συνδούλου ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ ὑμῶν  
διάκονος τοῦ Χριστοῦ, ὁ καὶ δηλώσας ἡμῖν τὴν 8  
ὑμῶν ἀγάπην ἐν πνεύματι.

Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ 9  
πανόμεια ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι  
ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ  
ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, περιπατῆσαι 10  
ἀξίως τοῦ Κυρίου εἰς πάσαν ἀρέσκειαν, ἐν παντὶ  
ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι τῇ  
ἐπίγνωσιν τοῦ Θεοῦ, ἐν πάσῃ δυνάμει δυνατούμενοι 11  
κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πάσαν ὑπο-  
μονὴν καὶ μακροθυμίαν, μετὰ χαρᾶς εὐχαριστοῦντες 12  
τῷ πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ  
κλήρου τῶν ἁγίων ἐν τῷ φωτί, ὃς ἐρρύσατο ἡμᾶς 13  
ἐκ τῆς ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς  
τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, ἐν ᾧ 14  
ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἀμαρ-  
τιῶν, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρω- 15  
τόκος πάσης κτίσεως, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ 16  
πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ  
ὄρατα καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες  
εἴτε ἀρχαὶ εἴτε ἐξουσίαι. Τὰ πάντα δι' αὐτοῦ καὶ  
εἰς αὐτὸν ἔκτισται, καὶ αὐτός ἐστι πρὸ πάντων 17  
καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε, καὶ αὐτός ἐστιν 18  
ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὅς ἐστιν  
ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν  
πάσιν αὐτὸς πρωτεύων, ὅτι ἐν αὐτῷ ἐνδόκησε πᾶν 19  
τὸ πλήρωμα κατοικῆσαι καὶ δι' αὐτοῦ ἀποκατα-  
λάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ  
αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ  
τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς. Καὶ ὑμᾶς ποτὲ 21  
ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν  
τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν  
ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, 22  
παραστήσαι ὑμᾶς ἁγίους καὶ ἀμόμους καὶ ἀνεγκλή-

23 τους κατενώπιον αὐτοῦ, εἴ γε ἐπιμένετε τῇ πίστει θεμελιωμένοι καὶ ἐδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὐ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὐ ἐγενόμην ἐγὼ Παῦλος διάκονος.

24 Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία, ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οικονομίαν τοῦ Θεοῦ τὴν δοθείσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ Θεοῦ, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ, οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃ ἐστὶ Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης, ἣν ἡμεῖς καταγγέλλομεν νουθετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ· εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

2 ΘΕΛΩ γὰρ ὑμᾶς εἰδένα ἡλικίον ἀγῶνα ἔχω περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ ὅσοι οὐχ ἑώρακασιν τὸ πρόσωπόν μου ἐν σαρκί, ἵνα παρακληθῶσιν αἰ καρδίαι αὐτῶν, συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ, ἐν ᾧ εἰσὶ πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι. Τοῦτο δὲ λέγω, ἵνα μηδεὶς ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ· εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, ἔρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι τῇ πίστει καθὼς ἐδιδάχθητε, περισσεύοντες ἐν εὐχαριστίᾳ. Βλέπετε μή τις ἔσται ὑμᾶς ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα

him, <sup>23</sup> if only you are abiding by the faith, grounded and steady, and not stirred from the hope of the gospel which you heard, that has been published in the entire creation under heaven: of which I Paul became a charge-bearer.

<sup>24</sup> Now am I rejoicing in my sufferings on your behalf, and am filling up my shortcomings in the distresses of Christ in my flesh in behalf of his body, which is the church; <sup>25</sup> of which I became a servant according to the stewardship of God that was bestowed on me for you, to set fully forth the word of God, <sup>26</sup> the mystery that has been hidden from the ages and from the generations, but has now been manifested to his saints; <sup>27</sup> to whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ among you, the hope of glory; <sup>28</sup> whom we declare, warning every man and teaching every man with all wisdom, that we may present every man at the full standard in Christ: <sup>29</sup> for which end I also toil, struggling according to his working that is at work in me mightily.

For I would have you know, how great a struggle I have about you and those at Laodicea, and as many as have not seen my face in flesh: <sup>2</sup> that their hearts may be comforted, in their being knit together in love, and unto entire riches of the assurance of understanding, unto acquaintance with the mystery of God; <sup>3</sup> in which are all the treasures of wisdom and knowledge in hidden store. <sup>4</sup> And this is what I mean, that no one entrap you with enticing speech: <sup>5</sup> for though I am even absent in the flesh, yet in the spirit I am with you, rejoicing, and beholding your orderly state and the steadiness of your faith in Christ. <sup>6</sup> As then you received Christ Jesus the Lord, walk in him, <sup>7</sup> being rooted and upbuilt in him, and becoming established with faith, as you were taught, abounding in it with thanksgiving. <sup>8</sup> Take heed lest there be some one that is making a spoil of you through philosophy and hollow deceit, according to the tradition of mankind, according to the rudiments of the world, and not ac-

ording to Christ; <sup>9</sup>because in him dwells the entire fullness of the Godhead by embodiment; <sup>10</sup>and you have come into a fullness in him, who is the head of all principedom and authority; <sup>11</sup>in whom you were also circumcised with a circumcision not made by hands by the putting off the body of the flesh, by the circumcision of Christ, <sup>12</sup>being buried with him in your baptism; in which you were also raised together through faith in the working of God who raised him from the dead: <sup>13</sup>and you when dead by your trespasses and the uncircumcision of your flesh, he quickened you together with him in granting us forgiveness of all trespasses, <sup>14</sup>in blotting out the handwriting at issue with us by its ordinances, which was right against us, and has taken it clean off the field by nailing it to his cross: <sup>15</sup>he stripped the principedoms and the authorities, and made shew of them openly, leading them in triumph thereby.

<sup>16</sup>Let no one then arraign you in a matter of food or drink, or in the score of a festival or new moon or sabbatical times: <sup>17</sup>which things are a shadow of those to come, but the body belongs to Christ. <sup>18</sup>Let no one cheat you, pleasing himself with a lowliness of mind and a worshipping of the angels, treading on the ground of things which he has not seen, idly puffed up by his fleshly mind, <sup>19</sup>and not holding fast the head; from whom the entire body having maintenance, and being knit together by means of the joints and ties, grows the growth of God. <sup>20</sup>If you died with Christ from the rudiments of the world, why, as though living in a world-state, are you taking up with ordinances—<sup>21</sup>Touch not nor taste nor handle—<sup>22</sup>that are all to come to decay by being used out; according to the commands and teachings of men? <sup>23</sup>rules which have a plea of wisdom in will-worship and lowliness of mind and unparping treatment of the body, not in sterling worth—tending to a pampering of the flesh.

If then you were raised together with Christ, seek the things on high where Christ is seated at God's right hand: <sup>2</sup>have your mind on the things on high, not those on the earth; <sup>3</sup>for you died, and your life

τοῦ κόσμου καὶ οὐ κατὰ Χριστόν, ὅτι ἐν αὐτῷ κατοικεῖ 9  
καὶ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, καὶ 10  
ἐστε ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ 11  
πάσης ἀρχῆς καὶ ἐξουσίας, ἐν ᾧ καὶ περιετριβήθητε 11  
περιτομῇ ἀχειροποιήτῃ, ἐν τῇ ἀπεκδύσει τοῦ σώματος 12  
τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, συνταφέν- 12  
τες αὐτῷ ἐν τῷ βαπτισμῷ, ἐν ᾧ καὶ συνηγέρθητε 13  
διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγει- 13  
ραντος αὐτὸν ἐκ τῶν νεκρῶν· καὶ ὑμᾶς νεκροὺς ὄντας 13  
ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς 14  
ὑμῶν, συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ, χαρισάμενος 14  
ἡμῖν πάντα τὰ παραπτώματα, ἐξαλείψας τὸ καθ' 14  
ἡμῶν χειρόγραφον τοῖς δόγμασιν ὃ ἦν ὑπεναντίον 14  
ἡμῖν, καὶ αὐτὸ ἤρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ 15  
τῷ σταυρῷ· ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξου- 15  
σίας ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς 15  
ἐν αὐτῷ.

Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει 16  
ἢ ἐν μέρει ἐορτῆς ἢ νομηνίας ἢ σαββάτων, ἃ ἐστὶ 17  
σῆμα τῶν μελλόντων, τὸ δὲ σῶμα Χριστοῦ. Μηδεὶς 18  
ὑμᾶς καταβραβεύετω, θέλων ἐν ταπεινοφροσύνῃ καὶ 18  
θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἑώρακεν ἐμβατεύων, 19  
εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, καὶ 19  
οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν 19  
ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβα- 20  
ζόμενον αὖξει τὴν αὖξιν τοῦ Θεοῦ. Εἰ ἀπεθάνετε 20  
σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς 21  
ζῶντες ἐν κόσμῳ δογματίζεσθε, Μὴ ἄφη μηδὲ γένση 21  
μηδὲ θίγη, ἃ ἐστὶ πάντα εἰς φθορὰν τῇ ἀποχρή- 22  
σει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀν- 22  
θρώπων; ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας ἐν 23  
ἐβελοθησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ 23  
σώματος, οὐκ ἐν τιμῇ τινί, πρὸς πλησμονὴν τῆς 23  
σαρκός.

Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω 3  
ζητεῖτε οὗ ὃ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ 2  
καθήμενος· τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς 3  
γῆς, ἃ ἐθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται 3

4 σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. Ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ. Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρεία, δι' ἧς ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε, ὅτε ἐζήτε ἐν τούτοις. Νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν ἢ ψευδεσθε εἰς ἀλλήλους, ἀπεκδυόμενοι τὸν παλιὸν ἄνθρωπον σὺν ταῖς ἀρτίαις αὐτοῦ καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν, ὅπου οὐκ ἔστι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δούλος, ἐλεύθερος, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός.

12 Ἐνδύσασθε οὖν, ὡς ἐκλέκτοι τοῦ Θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλαγχνὰ οἰκτιριστοὶ, χρηστότητα, ταπεινοφροσύνην, πραῖτητα, μακροθυμίαν, ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς ἕαν τις πρὸς τινα ἔχῃ μομφήν, καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς, ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ὅ ἐστι σύνδεσμος τῆς τελειότητος. Καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι καὶ εὐχάριστοι γίνεσθε.

16 Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς ἐν τῇ χάριτι ἄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Θεῷ καὶ πᾶν ὅ τι ἔαν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ πατρὶ δι' αὐτοῦ.

18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ. Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ ἐστὶν εὐάρεστον ἐν Κυρίῳ. Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσιν. Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδοουλείᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίᾳ φοβούμενοι τὸν Κύριον. Ὁ ἕαν

is hidden with Christ in God. <sup>4</sup>Whenever Christ, our life, shall be manifested, then will you also be manifested with him in glory. <sup>5</sup>Mortify then your members that are on the earth, whoredom, uncleanness, unruhly feeling, base lust, and covetousness, which is idolatry; <sup>6</sup>on account of which things comes the wrath of God; <sup>7</sup>in which you also once walked, when you were living in these things. <sup>8</sup>Now however do you too put them all aside; wrath, anger, spitefulness, reviling, foul talk out of your mouth: <sup>9</sup>lie not to each other, as having put off the old man with his doings <sup>10</sup>and put on the new man, that is being renewed into knowledge after his creator's likeness: <sup>11</sup>where there is no Jew and Greek, circumcision and uncircumcision, barbarian, Scythian, bond, free; but every thing and in all things is Christ.

<sup>12</sup>Put on then, as chosen ones of God, holy and beloved, yearnings of pity, kindness, lowliness of mind, meekness, forbearance, <sup>13</sup>bearing with each other, and granting forgiveness to one another, if one have a complaint against any one; even as Christ too granted forgiveness to you, so do you also: <sup>14</sup>and, over all these, love; which thing is a band of entire equipment. <sup>15</sup>And let the peace of Christ bear sway in your hearts; to which you were also called in one body: and be thankful. <sup>16</sup>Let the word of Christ indwell in you richly, with all wisdom teaching and advising each other, with psalms, hymns, spiritual songs, with grace singing in your hearts to God: <sup>17</sup>and every thing, whatever you do in word or in deed, let all be in the name of the Lord Jesus, giving thanks to God the Father through him.

<sup>18</sup>Wives, be under rule to your husbands, as is fitting in the Lord. <sup>19</sup>Husbands, love your wives and be not embittered against them. <sup>20</sup>Children, obey your parents in all things, for this is well pleasing in the Lord. <sup>21</sup>Fathers, fret not your children, that they be not disheartened. <sup>22</sup>Bondservants, obey in all things your masters as to flesh, not with eyeservices as menpleasers, but in singleness of heart fearing the Lord. <sup>23</sup>What-

over you do, work from your soul, as to the Lord and not to men, <sup>24</sup> knowing that from the Lord you will receive the reward of the inheritance. To the Lord Christ are you in service; <sup>25</sup> for he that does wrong, will get the wrong that he has done, and there is no regard of the person. Masters, shew towards your bond-servants right and fairness, knowing that you too have a master in heaven.

<sup>2</sup> Keep closely to prayer, being wakeful therein with thanksgiving; <sup>3</sup> praying at the same time for us also, that God would open for us a door of the word to speak the mystery of Christ, on account of which I am also in bonds, <sup>4</sup> that I may manifest it as I ought to speak. <sup>5</sup> Walk in wisdom towards those without, retrieving the seasonable time. <sup>6</sup> Let your speech be at all times with grace, seasoned with salt, so as to know how you ought to make answer to each several one.

<sup>7</sup> All my affairs will Tychicus make known to you, the beloved brother and trusty charge-bearer and fellow servant in the Lord, <sup>8</sup> whom I here send to you for this very purpose, that he may learn your matters and comfort your hearts, <sup>9</sup> with Onesimus, the faithful and beloved brother, who is one of you: all matters here they will make known to you.

<sup>10</sup> There greet you Aristarchus, my fellow-captive, and Mark, the nephew of Barnabas, about whom you received commands—should he come to you, receive him—<sup>11</sup> and Jesus called Justus, that belong to the circumcision. These are the only workfellows for the kingdom of God that have been a comfort to me. <sup>12</sup> There greets you, Epaphras, who is one of you, a bond-servant of Christ Jesus, ever struggling on your behalf in his prayers, that you may stand accomplished and assured in every matter of God's will: <sup>13</sup> for I bear him witness, that he has great concernment for you and those at Laodicea and those at Hierapolis. <sup>14</sup> There greet you Lucas, the physician, the beloved, and Demas. <sup>15</sup> Greet the brethren at Laodicea and Nymphas and the church at his house; <sup>16</sup> and when the epistle has been read among you, take means that it be read also in the church of the Laodiceans, and that you too read that from

ποιήτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε <sup>24</sup> τὴν ἀναπόδοσιν τῆς κληρονομίας. Τῷ Κυρίῳ Χριστῷ δουλεύετε· ὁ γὰρ ἀδικῶν κομίζεται ὁ ἡδί- <sup>25</sup> κησε, καὶ οὐκ ἔστι προσωποληψία. Οἱ κύριοι, τὸ ἄ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.

Τῇ προσευχῇ προσκαρτερεῖτε γρηγοροῦντες ἐν <sup>2</sup> αὐτῇ ἐν εὐχαριστίᾳ, προσευχόμενοι ἅμα καὶ περὶ <sup>3</sup> ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου λαλήσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδε- <sup>4</sup> μαι, ἵνα φανερώσω αὐτὸ ὡς δεῖ με λαλήσαι. <sup>5</sup> Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν <sup>6</sup> ἐξαγοραζόμενοι. Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, <sup>6</sup> ἄλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος ὁ <sup>7</sup> ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδου- <sup>8</sup> λος ἐν Κυρίῳ, ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ <sup>8</sup> τοῦτο, ἵνα γνῶ τὰ περὶ ὑμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγα- <sup>9</sup> πητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν πάντα ὑμῖν γνω- <sup>9</sup> ροῦσι τὰ ὧδε.

Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναιχιμάλωτος <sup>10</sup> μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς—ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε <sup>11</sup> αὐτόν—καὶ Ἰησοῦς ὁ λεγόμενος Ἰουδτος, οἱ ὄντες <sup>11</sup> ἐκ περιτομῆς. Οὗτοι μόνον συνεργοὶ εἰς τὴν βασιλείαν <sup>12</sup> τοῦ Θεοῦ οἵτινες ἐγενήθησάν μοι παρηγορία. Ἀσπά- <sup>12</sup> ζεται ὑμᾶς Ἐπαφράς ὁ ἐξ ὑμῶν, δούλος Χριστοῦ <sup>13</sup> Ἰησοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς <sup>13</sup> προσευχαῖς, ἵνα στήτε τέλειοι καὶ πεπληροφορη- <sup>13</sup> μένοι ἐν παντὶ θελήματι τοῦ Θεοῦ· μαρτυρῶ <sup>13</sup> γὰρ αὐτῷ ὅτι ἔχει πολλὸν πόνον ὑπὲρ ὑμῶν καὶ τῶν <sup>14</sup> ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. Ἀσπάζεταιται <sup>14</sup> ὑμᾶς Λουκάς ὁ ἰατρός ὁ ἀγαπητὸς καὶ Δημᾶς. Ἀσπά- <sup>15</sup> σασθε τοὺς ἐν Λαοδικείᾳ ἀδελφούς καὶ Νυμφᾶν <sup>15</sup> καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν. Καὶ ὅταν <sup>16</sup> ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα <sup>16</sup> καὶ ἐν τῇ Λαοδικέῳ ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν



- 17 ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε. Καὶ εἶπατε Ἀρχίππῳ, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.
- 18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετέ μου τῶν δεσμῶν. Ἡ χάρις μεθ' ὑμῶν.

Laodicea. <sup>17</sup>And say to Archippus, Take heed to the service which thou didst receive in the Lord, that thou fulfil it.

<sup>18</sup>The greeting of me Paul with my own hand. Remember my bonds. Grace be with you.

## ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ

## Π Ρ Ω Τ Η .

## THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

- ΠΑΥΛΟΣ καὶ Σιλβανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ Πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη.
- 2 Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνεῖαν ποιούμενοι ἐπὶ τῶν προσευχῶν
- 3 ἡμῶν ἀδιαλείπτως, μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν,
- 4 εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν, ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς
- 6 οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς
- 7 πνεύματος ἁγίου, ὥστε γενέσθαι ὑμᾶς τύπον πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ.
- 8 Ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ

Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: grace to you and peace.

<sup>2</sup>We thank God at all times about you all, making remembrance unbrokenly at the time of our prayers, while calling to mind on your part the work of faith and toil of love and endurance in the hope of our Lord Jesus Christ before our God and Father, <sup>4</sup>knowing, brethren beloved by God, your election; <sup>6</sup>because our gospel did not come to you in word only, but also with power and with Holy Spirit and with much assurance, even as you know what sort of men we became among you on your account. <sup>6</sup>And you became copiers of us and of the Lord, in receiving the word amid much distress with joy of Holy Spirit; <sup>7</sup>so that you became a pattern to all believers in Macedonia and in Achaia. <sup>8</sup>For from you has sounded out the word of the Lord not only in Macedonia and Achaia, but in every place your faith towards God has

come abroad, so that we have no need to say any thing; <sup>9</sup>for of themselves they report what sort of entrance we had to you, and how you turned to God from the idols to be in service to a living and true God, <sup>10</sup>and to wait for his Son from heaven, whom he raised from the dead, Jesus who rescues us from the wrath that is coming.

For of yourselves you know, brethren, our entrance to you, that it was not in vain; <sup>2</sup>but, though already ill treated and outraged, as you know, at Philippi, we were bold in our God to speak to you the gospel of God with a great struggle. <sup>3</sup>For our appeal came not from misguidance nor from uncleanness nor with guile; <sup>4</sup>but, even as we had been approved by God to be entrusted with the gospel, in this way we speak, not as pleasing men, but God that puts our hearts to proof: <sup>5</sup>for never did we employ language of flattery, as you know, nor a cloak of covetousness, God is witness, <sup>6</sup>nor sought glory from men, neither of you nor of others, when we might have made ourselves of weight, as apostles of Christ, <sup>7</sup>but became childlike amidst you. In whatever way a nurse cherishes her own children, <sup>8</sup>thus drawn in endearment towards you, we were willing to impart to you not only the gospel of God but even our own souls, because you had become beloved by us. <sup>9</sup>For you remember, brethren, our toil and trouble: it was while working night and day, that we might not burden any one of you, that we preached to you the gospel of God. <sup>10</sup>You are witnesses, and also God, how dutiously and righteously and blamelessly we behaved to you that believe; <sup>11</sup>just as you know how we besought you, each of you severally, as a father his own children, and spoke comfort, and avouched <sup>12</sup>that you should walk worthily of God that calls you to his own kingdom and glory.

<sup>13</sup>And on this account we also give thanks unbrokenly to God, that in entertaining God's word as heard from us, you received no word of men, but, as it is in truth, a word of God; which is also at work in you that be-

τόπω ἢ πίστις ὑμῶν ἢ πρὸς τὸν Θεὸν ἐξελέλυθεν, ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι· αὐτοὶ γὰρ 9  
περὶ ἡμῶν ἀπαγγέλλουσιν ὅποιαν εἴσοδον ἔσχομεν  
πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ  
τῶν εἰδώλων δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, καὶ 10  
ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν  
ἐκ τῶν νεκρῶν, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς  
ὀργῆς τῆς ἐρχομένης.

Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν 2  
πρὸς ὑμᾶς ὅτι οὐ κενὴ γέγονεν, ἀλλὰ προπαθόντες καὶ 2  
ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρησια-  
σάμεθα ἐν τῷ Θεῷ ἡμῶν λαλήσαι πρὸς ὑμᾶς τὸ εὐαγ-  
γέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. Ἡ γὰρ παράκλη- 3  
σις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὔτε ἐν  
δόλῳ, ἀλλὰ καθὼς δεδοκιμάσαμεθα ὑπὸ τοῦ Θεοῦ πι- 4  
στευθῆναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἀν-  
θρώποις ἀρέσκοντες ἀλλὰ Θεῷ τῷ δοκιμάζοντι τὰς  
καρδίας ἡμῶν· οὔτε γὰρ ποτε ἐν λόγῳ κολακείας 5  
ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονε-  
ξίας, Θεὸς μάρτυς, οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, 6  
οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει  
εἶναι ὡς Χριστοῦ ἀπόστολοι, ἀλλ' ἐγενήθημεν νηπιοὶ 7  
ἐν μέσῳ ὑμῶν. Ὡς ἐὰν τροφὸς θάλπη τὰ ἐαυτῆς  
τέκνα, οὕτως ὀμειρόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι 8  
ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ ἀλλὰ καὶ τὰς  
ἐαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε. Μνη- 9  
μονεῦτε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μό-  
χθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπι-  
βαρῆσαι τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέ-  
λιον τοῦ Θεοῦ. Ὑμεῖς μάρτυρες καὶ ὁ Θεός, ὡς 10  
ὀσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν  
ἐγενήθημεν, καθάπερ οἴδατε ὡς ἓνα ἕκαστον ὑμῶν, ὡς 11  
πατὴρ τέκνα ἐαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παρα-  
μυθούμενοι, καὶ μαρτυρούμενοι εἰς τὸ περιπατεῖν ὑμᾶς 12  
ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἐαυτοῦ  
βασιλείαν καὶ δόξαν.

Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ 13  
ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν  
τοῦ Θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ, καθὼς  
ἐστὶν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν

14 τοῖς πιστεύουσιν. Ὑμεῖς γὰρ μμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων τῶν καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων καὶ πᾶσιν ἀνθρώποις ἐναντίων, 16 καλούντων ἡμᾶς τοῖς ἔθνεσι λαλήσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. Ἐφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὄρας προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. 18 Διὸ ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος 19 καὶ ἄπαξ καὶ δῖς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. Τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐ- 20 τοῦ παρουσίᾳ; ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ. 3 ΔΙΟ μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι 2 ἐν Ἀθήναις μόνοι, καὶ ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηριξάει ὑμᾶς καὶ παρακαλέσαι ὑπὲρ 3 τῆς πίστεως ὑμῶν τὸ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι 4 ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα· καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλ- 5 λομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε. Διὰ τοῦτο καὶ γὰρ μηκέτι στέγων ἐπέμψα εἰς τὸ γινῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ 6 εἰς κενὸν γένηται ὁ κόπος ἡμῶν. Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε 7 μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς, διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ ἀνάγκῃ 8 καὶ θλίψει ἡμῶν, διὰ τῆς ὑμῶν πίστεως, ὅτι νῦν 9 ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ. Τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀναποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ἢ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν, νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δέομενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτί-

lieve. <sup>14</sup> For you, brethren, became copiers of the churches of God which in Judea are in Christ Jesus; because you have undergone the same things at the hands of your own countrymen, as they also at the hands of the Jews: <sup>15</sup> who both killed the Lord Jesus and the prophets, and persecuted us, and please not God, and set themselves against all men, <sup>16</sup> forbidding us to speak to the Gentiles that they may be saved, to fill up their sins at all times. But the wrath is come on them to the utmost.

<sup>17</sup> We however, brethren, left from you for a time, in face not in heart, were surpassingly earnest to see your face with great longing. <sup>18</sup> On which account we wished to come to you, I Paul once and twice, but Satan thwarted us. <sup>19</sup> For what is our hope or joy or crown of joyousness? Is it not even you before our Lord Jesus at his coming? <sup>20</sup> for you are our glory and our joy.

When we could on this account no longer forbear, we thought well to be left at Athens alone, <sup>2</sup> and sent Timothy, our brother and workfellow in the gospel of Christ, to make you steadfast and encourage you concerning your faith, <sup>3</sup> that no one be unmanned in these distresses: for yourselves know that for this issue we are set; <sup>4</sup> for when we were with you, we foretold you that we were to come into distress: just as it both came to pass and you know. <sup>5</sup> On this account I too, when I could no longer forbear, sent to get knowledge of your faith, lest the tempter had tempted you and our toil be in vain. <sup>6</sup> But now that Timothy has just come to us from you, and brought us good tidings of your faith and love, and that you have a kindly remembrance of us at all times, craving to see you, even as we also to see you; <sup>7</sup> on this account we were comforted, brethren, over you, over all your hardship and distress, through your faith, <sup>8</sup> because now are we alive, if you stand fast in the Lord. <sup>9</sup> For what thanksgiving are we able all the joy wherewith we rejoice on your account before our God, <sup>10</sup> night and day beyond measure entreating to see your face, and

mend the shortcomings of your faith. <sup>11</sup> Now may God our Father himself and our Lord Jesus guide our way aright to you, <sup>12</sup> and enhance and make you plenteous in love towards each other and towards all, even as we too are towards you; <sup>13</sup> in order to make your hearts steadfastly unblamable in holiness before our God and Father at the coming of our Lord Jesus with all his saints.

As to the rest then, brethren, we ask of you and beseech by the Lord Jesus that, according as you received of us how you ought to walk and please God, as you are even walking, that you would abound yet more: <sup>2</sup> for you know what charges we gave you through the Lord Jesus. <sup>3</sup> For this is God's will, your being holy; that you abstain from whoredom, <sup>4</sup> that each one of you know how to become a holder of his own vessel in a way of holiness and honour, <sup>5</sup> not in lustful affection, as even the heathen that know not God; <sup>6</sup> that no one encroach on and overreach his brother in the affair, because an avenger is the Lord for all such things, as we both forewarned you and avouched: <sup>7</sup> for God did not call us for uncleanness, but in a way of holiness. <sup>8</sup> Well then, he that slights, slights not man but God; who also bestowed his Holy Spirit for you.

<sup>9</sup> But about the love of the brotherhood you have no need that one write to you, for you are yourselves taught of God for the love of each other, <sup>10</sup> for you are doing it towards all the brethren in the whole of Macedonia. We beseech you, however, brethren, to abound yet more, <sup>11</sup> and make it your aim to be peaceful, and do your own business and work with your own hands, as we charged you; <sup>12</sup> that you may walk seemingly towards those without and have need of nothing.

<sup>13</sup> But we would not have you ignorant, brethren, about those that are falling asleep, that you sorrow not, as do even the rest that have no hope: <sup>14</sup> for if we believe that Jesus died and rose again, so will God also through Jesus bring those that have fallen asleep, along with him. <sup>15</sup> For this we tell you by a word of the Lord, that we the living, the survivors till the coming of

σαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν. Αὐτὸς δὲ ὁ 11  
Θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ Κύριος ἡμῶν Ἰησοῦς  
κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· ὑμᾶς δὲ ὁ Κύ- 12  
ριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους  
καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, εἰς τὸ 13  
στηρίζαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ  
ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ  
τοῦ Κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

ΔΟΙΘΟΝ οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρα- 4  
καλοῦμεν ἐν Κυρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε παρ'  
ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ,  
καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον· οἴδατε 2  
γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου 3  
Ἰησοῦ. Τοῦτο γὰρ ἐστὶ θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς  
ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, εἰδέναι ἕκαστον 4  
ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἀγιασμῷ καὶ τιμῇ, 5  
μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰ-  
δότα τὸν Θεόν, τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν 6  
ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἔδικος  
Κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν  
ὑμῖν καὶ διεμαρτυράμεθα· οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ 7  
Θεὸς ἐπὶ ἀκαθαρσία ἀλλὰ ἐν ἀγιασμῷ. Τοιγαροῦν 8  
ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν Θεὸν τὸν  
καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν 9  
ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν  
ἀλλήλους· καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελ- 10  
φοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν δὲ  
ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, καὶ φιλοτιμείσθαι 11  
ἡσυχάζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς  
χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, ἵνα περιπα- 12  
τῆτε εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρεῖαν  
ἔχητε.

Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν 18  
κοιμωμένων, ἵνα μὴ λυπησθε, καθὼς καὶ οἱ λοιποὶ οἱ  
μὴ ἔχοντες ἐλπίδα· εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς 14  
ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμη-  
θέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. Τοῦτο γὰρ 15  
ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ  
περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου οὐ μὴ

16 φθάσωμεν τοὺς κοιμηθέντας, ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ  
 17 ἀναστήσονται πρῶτον, ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα· καὶ οὕτω πάντοτε  
 18 σὺν Κυρίῳ ἐσόμεθα. Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

5 ΠΕΡΙ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί,  
 2 οὐ χρειάν ἔχετε ὑμῖν γράφεσθαι· αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως  
 3 ἔρχεται. Ὅταν λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνιδίως αὐτοῖς ἐφίσταται ὄλεθρος, ὥσπερ ἡ ὄδιον τῇ  
 4 ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῃσιν. Ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς  
 5 κλέπτῃς καταλάβῃ· πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμέν νυκτὸς οὐδὲ σκότους.  
 6 Ἄρα οὖν μὴ καθεύδωμεν, ὡς οἱ λοιποί, ἀλλὰ  
 7 γρηγορῶμεν καὶ νήφωμεν. Οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσι, καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν· ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι  
 8 θώρακα πίστεως καὶ ἀγάπῃς καὶ περικεφαλαίαν ἐλπίδα σωτηρίας, ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν ἀλλὰ  
 9 εἰς περιποίησιν σωτηρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ  
 10 Χριστοῦ, τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα, εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν.  
 11 Διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναί τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ καὶ  
 13 νοουθετοῦντας ὑμᾶς, καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσῶς ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. Εἰρηνεύετε ἐν  
 14 ἑαυτοῖς. Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νοουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντιέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.  
 15 Ὅρατε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς  
 16 17 πάντας. Πάντοτε χαίρετε, ἀδιαλείπτως προσεύχασθε, ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. Τὸ πνεῦμα μὴ

the Lord, shall not forestall those that had fallen asleep; <sup>16</sup> because the Lord himself, with a shout, with an archangel's voice and with a trumpet of God, will come down from heaven, and the dead in Christ will rise again in the first place: <sup>17</sup> then we the living, the survivors, will together with them be caught away in clouds to meet the Lord in the air, and in this way shall be ever with the Lord. <sup>18</sup> So then, comfort each other with these words.

But about the times and the seasons, brethren, you have no need that ought be written to you, <sup>2</sup> for of yourselves you know right well, that as a thief at night, so comes a day of the Lord. <sup>3</sup> Whenever they are saying, Peace and safety, then suddenly comes destruction upon them, as the throe on the woman with child, and they shall not escape. <sup>4</sup> You however, brethren, are not in darkness, that the day should surprise you as a thief; <sup>5</sup> for you are all sons of light and sons of day: we belong not to night or darkness. <sup>6</sup> Well then, let us not sleep, as the rest do, but let us be wakeful and sober, <sup>7</sup> for sleepers sleep by night, and drunkards are drunk by night: <sup>8</sup> but let us, as belonging to daylight, besober, putting on a breastplate of faith and love, and as a helmet a hope of salvation, <sup>9</sup> because God did not appoint us for wrath, but for a heritage of salvation through our Lord Jesus Christ, <sup>10</sup> who died on our behalf, that whether we are awake or asleep, we may be alive together with him. <sup>11</sup> Wherefore comfort one another, and upbuild each other, as you are even doing.

<sup>12</sup> And we ask of you, brethren, to know those that toil among you and are at your head in the Lord and advise you, <sup>13</sup> and to rate them very highly in love for their work's sake. Be peaceable among yourselves. <sup>14</sup> And we beseech you, brethren, warn the disorderly, speak comfort to the feeblehearted, uphold the weak, be forbearing towards all. <sup>15</sup> Mind that no one repay ill for ill to any one, but ever pursue what is good both regarding each other and all men. <sup>16</sup> Ever rejoice; <sup>17</sup> maintain prayer unbrokenly; <sup>18</sup> in every matter give thanks, for this is God's will in Christ Jesus regarding you. <sup>19</sup> The spirit quench

nōt : <sup>20</sup> prophesyings disdain not : <sup>21</sup> but put all things to proof; hold fast the good, <sup>22</sup> from every bad sort abstain. <sup>23</sup> And may the God of peace himself hallow you wholly, and entirely may your spirit and soul and body be kept free from blame at the coming of our Lord Jesus Christ. <sup>24</sup> Faithful is he that calls you; who will also perform.

<sup>25</sup> Brethren, pray for us. <sup>26</sup> Greet all the brethren with a holy kiss. <sup>27</sup> I lay an oath on you by the Lord, that the epistle be read to all the brethren.

<sup>28</sup> The grace of our Lord Jesus Christ be with you.

σβέννυτε, προφητείας μὴ ἐξουθενεῖτε· πάντα δὲ δο- 20 21  
κιμάζετε, τὸ καλὸν κατέχετε· ἀπὸ παντὸς εἶδους ποιη- 22  
ροῦ ἀπέχεσθε. Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιάσαι 23  
ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ  
ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ  
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθῆναι. Πιστὸς 24  
ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

Ἄδελφοί, προσεύχεσθε περὶ ἡμῶν. Ἀσπάσασθε 25 26  
τοὺς ἀδελφούς πάντας ἐν φιλήματι ἀγίῳ. Ἐνορκίζω 27  
ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι  
τοῖς ἀδελφοῖς.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. 28

## ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ

Δ Ε Τ Τ Ε Ρ Α .

### THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

Paul and Silvanus and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ : <sup>2</sup> grace to you and peace from God the Father and the Lord Jesus Christ.

<sup>3</sup> We ought to give thanks to God at all times for you, brethren, as is due, because your faith is making great growth and the love of every one of you all toward each other is enhanced; <sup>4</sup> so that we ourselves pride ourselves in you among the churches of God concerning your patience and faith in all your persecutions and in the distresses which you endure; <sup>5</sup> a betokenment of the righteous doom of God, for your being deemed worthy of the kingdom of God, concerning which you are also sufferers;

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ  
Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ  
Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ 2  
Κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστεῖν ὀφειλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, 3  
ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις  
ὑμῶν καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν  
εἰς ἀλλήλους, ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν ἐγκυχᾶσθαι 4  
ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν  
καὶ πίστεως ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλί-  
ψεσιν αἷς ἀνέχεσθε, ἕνδειγμα τῆς δικαίας κρίσεως τοῦ 5  
Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ

6 Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε, εἴπερ δίκαιον παρὰ Θεῷ  
 7 ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν, καὶ ὑμῖν  
 τοῖς θλιβομένοις ἀνεῖν μεθ' ἡμῶν ἐν τῇ ἀποκαλύψει  
 τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνα-  
 8 μως αὐτοῦ ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς  
 μὴ εἰδόσι Θεὸν καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγε-  
 9 λίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ, οἵτινες δίκην τίσουσιν  
 ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ  
 10 τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἔλθῃ ἐνδοξασθῆναι  
 ἐν τοῖς ἁγίοις αὐτοῦ καὶ θανμασθῆναι ἐν πᾶσι τοῖς  
 πιστεύσασιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ'  
 11 ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. Εἰς ὃ καὶ προσευχόμεθα  
 πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ  
 Θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθού-  
 12 νης καὶ ἔργον πίστεως ἐν δυνάμει, ὅπως ἐνδοξασθῇ  
 τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν καὶ ὑμεῖς  
 ἐν αὐτῷ κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου  
 Ἰησοῦ Χριστοῦ.

2 ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρ-  
 ουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν  
 2 ἐπισυναγωγῆς ἐπ' αὐτόν, εἰς τὸ μὴ ταχέως σαλευθῆναι  
 ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι, μήτε διὰ πνεύ-  
 ματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν,  
 3 ὡς ὅτι ἐνέσθηκεν ἡ ἡμέρα τοῦ Κυρίου. Μὴ τις ὑμᾶς  
 ἐξαπατήσῃ κατὰ μηδένα τρόπον, ὅτι ἐὰν μὴ ἔλθῃ  
 ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος  
 4 τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντικείμενος  
 καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέ-  
 βασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσει,  
 5 ἀποδικυνύνατα ἑαυτὸν ὅτι ἔστι Θεός. Οὐ μνημονεύετε  
 6 ὅτι ἐτι ὡν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν; Καὶ νῦν τὸ  
 κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ  
 7 ἑαυτοῦ καιρῷ. Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται  
 τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου  
 8 γένηται· καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ  
 Κύριος ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ  
 9 καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, ὃ  
 ἔστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ  
 10 δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους, καὶ ἐν πάσῃ

<sup>6</sup> since it is a rightful thing with God to repay distress to those that distress you, <sup>7</sup> and to you the distressed respite with us, at the revealing of Jesus Christ from heaven with his mighty angels <sup>8</sup> in flaming fire, awarding vengeance to those that know not God and those that obey not the gospel of our Lord Jesus; <sup>9</sup> such as will pay penalty, everlasting destruction from the presence of the Lord and from the glory of his might, <sup>10</sup> when he shall come to be set in glorious array with his saints and to become wondrous in all those that shall have believed—because believed was the witness we brought to you—at that day. <sup>11</sup> For which end we also pray ever for you, that our God may count you worthy of the call, and bring to full issue every pleasure of goodness and work of faith mightily; <sup>12</sup> that the name of our Lord Jesus may become glorious in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

And we ask of you, brethren, concerning the coming of our Lord Jesus Christ, <sup>2</sup> that you be not hastily unsettled from your frame of thought nor be troubled, neither by spirit nor by word nor by letter, as coming through us, as that the day of the Lord is close at hand. <sup>3</sup> Let no one deceive you in any way: because it is not so unless there first come the revolt, and the man of sin have been revealed, the son of utter loss, <sup>4</sup> that withstands and uprears himself against every god, so called, or matter of worship, so that he takes his seat in the temple of God, displaying himself that he is God. <sup>5</sup> Do you not remember that while still with you I told you these things? <sup>6</sup> And now you know what is holding in abeyance, in order to his being revealed in his own due time. <sup>7</sup> For the mystery of lawlessness is already at work; only just now there is one that holds in abeyance until he shall be out of the field; <sup>8</sup> and then will the lawless one be revealed, whom the Lord will take off with the breath of his mouth, and bring to nought by the rise into light of his coming: <sup>9</sup> whose coming is according to a working of Satan, with every lying miracle and signs and marvels, <sup>10</sup> and

with every unrighteous deceit for those that are being lost, since they received not the love of the truth that they might be saved. <sup>14</sup>And on this account God is sending them a working of misguidance in order to their believing the lie; <sup>15</sup>that all may be doomed that shall not have believed the truth but had pleasure in unrighteousness.

<sup>16</sup>We however ought to give thanks to God at all times for you, brethren beloved by the Lord, because God chose you from the first to salvation by hallowing of spirit and belief of truth; <sup>17</sup>for which end did he call you through our gospel unto a heritage of glory of our Lord Jesus Christ. <sup>18</sup>So then, brethren, stand your ground, and hold fast the lessons in charge which you were taught either by word or by letter from us; <sup>19</sup>and may our Lord Jesus Christ himself and our God and Father, that loved us and gave us everlasting comfort and good hope by grace, <sup>20</sup>comfort your hearts, and make them steadfast in every good work and word.

As to the rest, pray, brethren, for us, that the word of the Lord may run and be glorified, even as it is also with you, <sup>2</sup>and that we may be rescued from the misdoers and wicked people; for the faith is not all men's. <sup>3</sup>Faithful however is the Lord; who will make you steadfast and guard you from the Evil One. <sup>4</sup>And we feel assured in the Lord towards you, that what things we give in charge, you both do and will do. <sup>5</sup>And may the Lord guide your hearts aright to the love of God and to the patience of Christ.

<sup>6</sup>Now we charge you, brethren, in the name of the Lord Jesus Christ, to avoid every brother that walks disorderly and not according to the lesson in charge which they received from us. <sup>7</sup>For yourselves know how you ought to copy us; because we were not disorderly among you, <sup>8</sup>nor did we eat bread at any one's hands free of cost, but with toil and trouble working night and day, with a view to burdening none of you: <sup>9</sup>not that we have no right, but that we may afford ourselves a pattern for you to copy us; <sup>10</sup>for when we were with you, this we gave you in charge, that whoever does not choose to work, neither let him eat. <sup>11</sup>For

ἀπάτη ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτοὺς. Καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης <sup>11</sup> εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει, ἵνα κριθῶσιν <sup>12</sup> ἅπαντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ ἀλλ' εὐδοκῆσαντες ἐν τῇ ἀδικίᾳ.

Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε <sup>13</sup> περὶ ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ Κυρίου, ὅτι εἰλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἀγιασμῷ πνεύματος καὶ πίστει ἀληθείας, εἰς ὃ ἐκάλεσεν ὑμᾶς <sup>14</sup> διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἄρα οὖν, ἀδελφοί, <sup>15</sup> στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν· αὐτὸς δὲ ὁ <sup>16</sup> Κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας ὑμᾶς καὶ δούς παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, παρακαλέσαι ὑμῶν τὰς <sup>17</sup> καρδίας καὶ στηρίζαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, <sup>3</sup> ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζεται, καθὼς καὶ πρὸς ὑμᾶς, καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων <sup>2</sup> καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. Πιστὸς δὲ ἐστὶν ὁ Κύριος, ὃς στηρίζει ὑμᾶς καὶ <sup>3</sup> φυλάξῃ ἀπὸ τοῦ πονηροῦ. Πεποιθήμεν δὲ ἐν Κυ- <sup>4</sup> ρίῳ ἐφ' ὑμᾶς, ὅτι ἂ παραγγέλλομεν, καὶ ποιεῖτε καὶ ποιήσετε. Ὁ δὲ Κύριος κατευθῆναι ὑμῶν τὰς καρ- <sup>5</sup> διας εἰς τὴν ἀγάπην τοῦ Θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ <sup>6</sup> Κυρίου Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβον παρ' ἡμῶν. Αὐτοὶ <sup>7</sup> γὰρ οἴδατε πῶς δεῖ μμεῖσθαι ἡμᾶς, ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, οὐδὲ δωρεάν ἄρτον ἐφάγομεν παρά <sup>8</sup> τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν· οὐχ <sup>9</sup> ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μμεῖσθαι ἡμᾶς· καὶ γὰρ ὅτε ἦμεν <sup>10</sup> πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθίτω. Ἀκούομεν γάρ <sup>11</sup>



- τινας περιπατούντας ἐν ὑμῖν ἀτάκτως, μηδὲν εργα-  
 12 ζομένους ἀλλὰ περιεργαζομένους· τοῖς δὲ τοιούτοις  
 παραγγέλλομεν καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ  
 Χριστῷ ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν  
 13 ἄρτον ἐσθίωσιν. Ὑμεῖς δέ, ἀδελφοί, μὴ ἐγκακῆ-  
 14 σητε καλοποιοῦντες. Εἰ δέ τις οὐχ ὑπακούει τῷ  
 λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειῶσθε  
 15 μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπήῃ· καὶ μὴ  
 ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ νοθετεύετε ὡς ἀδελφόν.  
 16 Αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δῶῃ ὑμῖν τὴν εἰρή-  
 νην διὰ παντὸς ἐν παντὶ τρόπῳ. Ὁ Κύριος μετὰ  
 πάντων ὑμῶν.  
 17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶ ση-  
 μεῖον ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω.  
 18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ  
 πάντων ὑμῶν.

we hear of some walking among you disorderly, doing no business but busy bodies: <sup>12</sup> and such as these we charge and beseech by the Lord Jesus Christ, that they work peacefully and eat their own bread. <sup>13</sup> Do not you however, brethren, lose heart in well-doing. <sup>14</sup> And if any one is not obeying our word by the epistle, set your mark on him not to keep company with him, that he may be abashed: <sup>15</sup> still do not count him as a foe, but warn him as a brother. <sup>16</sup> Now may the Lord of peace himself give you peace always by all means. The Lord be with you all.

<sup>17</sup>The greeting by the hand of me Paul, which is a mark in every epistle: thus I write.

<sup>18</sup>The grace of our Lord Jesus Christ be with you all.

## ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.

## THE FIRST EPISTLE OF PAUL TO TIMOTHY.

- ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν  
 Θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος  
 2 ἡμῶν, Τιμοθέε, γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος,  
 εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ  
 Κυρίου ἡμῶν.  
 3 Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πο-  
 ρευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶ μὴ  
 4 ἑτεροδιδασκαλεῖν μηδὲ προσέχειν μύθοις καὶ γενεα-  
 λογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον  
 5 ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει—τὸ δὲ τέλος τῆς

PAUL, an apostle of Christ Jesus according to a command of God our saviour and Christ Jesus our hope, <sup>2</sup> to Timothy, an own child of his in faith; grace, mercy, peace from God the Father and Christ Jesus our Lord.

<sup>3</sup>As I besought thee, when I set out for Macedonia, still to stay at Ephesus, that thou mightest charge some not to set up strange teaching, <sup>4</sup>nor pay heed to fables and endless genealogies, which give rise to debates rather than a stewardship of God that is in faith—<sup>5</sup>The end, however, of the

charge is love out of a clean heart and good conscience and faith unfeigned; <sup>6</sup> of which things some have missed the aim, and turned aside to unmeaning talk, <sup>7</sup> wishing to be law-teachers, understanding neither what things they say nor about what they stoutly aver. <sup>8</sup> We know however that the Law is good, if one use it in the way of law, <sup>9</sup> as one aware of this, that for a righteous man there is no law in force, but for lawless and disobedient ones, ungodly and sinful, unholly and profane, murderers of fathers and mothers, manslayers, <sup>10</sup> whoremongers, sodomites, kidnappers, liars, oathbreakers, and whatever else is contrary to the healthful teaching <sup>11</sup> according to the glorious gospel of the blest God, where-with I was entrusted. <sup>12</sup> I am thankful to him that empowered me, Christ Jesus our Lord, because he deemed me trustworthy, putting me into a post of service, <sup>13</sup> though beforetime a reviler and persecutor and despiseful; but I found mercy, because unknowingly I did it in unbelief; <sup>14</sup> and in overflowing measure was the grace of our Lord, together with faith and love that is in Christ Jesus. <sup>15</sup> Trustworthy is the saying and worthy of all acceptance, because Christ Jesus came into the world to save sinners, of whom I am foremost: <sup>16</sup> but on this account did I find mercy, that in me foremost might Christ Jesus shew entire forbearance, for a pattern-sketch of those that would believe on him to life everlasting. <sup>17</sup> Now to the everlasting king, undecaying, unseem, only God, honour and glory for ever and ever. Amen.

<sup>18</sup> This charge I entrust with thee, child Timothy, according to the prophesyings which beforetime came to thee, that thou mightest with them war the good warfare, <sup>19</sup> holding faith and a good conscience, which some having discarded made shipwreck touching the faith: <sup>20</sup> to whom belong Hymenaeus and Alexander, whom I have given over to Satan, that they may be taught a lesson not to blaspheme.

I exhort then, first of all, that entreaties, prayers, pleadings, thanksgivings, be made on behalf of all men, <sup>2</sup> on behalf of kings and all in high rank; that we may lead a calm and peaceful life

παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου, ὧν τινες <sup>6</sup> ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν, θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἂ λέγουσι μήτε περὶ τίνων διαβεβαιοῦνται. Οἶδαμεν δὲ ὅτι κατὰ τὸν νόμον, εἴαν τις αὐτῷ νομίμως χρῆται εἰδὼς τοῦτο, <sup>9</sup> ὅτι δικαίω νόμος οὐ κείται, ἀνόμοις δὲ καὶ ἀνυποτακτοῖς, ἀσεβέσι καὶ ἀμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολόφαις καὶ μητρολόφαις, ἀνδροφόνοις, πόρνοις, <sup>10</sup> ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιανούσῃ διδασκαλίᾳ ἀντίκειται, κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπίστευθην ἐγώ. Χάρην ἔχω τῷ ἐνδυναμώσαντί με <sup>12</sup> Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστὸν με ἠγήσατο θέμενος εἰς διακονίαν, τὸ πρότερον ὄντα βλάστηνον καὶ διώκτην καὶ ὑβριστήν· ἀλλὰ ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ, ὑπερεπλέονασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἀμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ· ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξῃται Χριστὸς Ἰησοῦς τὴν ἅπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἀοράτῳ μόνῳ <sup>17</sup> Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.

Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον <sup>18</sup> Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σε προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, ἔχων <sup>19</sup> πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπασάμενοι περὶ τὴν πίστιν ἐνανάγησαν· ὧν ἐστὶν Ὑμέναιος καὶ <sup>20</sup> Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

ΠΑΡΑΚΑΛΩ οὖν πρῶτον πάντων ποιῆσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ <sup>2</sup> ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ

3 εὐσεβεία καὶ σεμνότητι· τοῦτο γὰρ καλὸν καὶ  
4 ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, ὃς  
5 πάντα ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνω-  
6 σιν ἀληθείας ἐλθεῖν· εἰς γὰρ Θεός, εἰς καὶ μεσί-  
7 της Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,  
8 ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρ-  
9 τύριον καιροῖς ἰδιοῖς, εἰς ὃ ἐτέθην ἐγὼ κήρυξ  
καὶ ἀπόστολος, ἀληθιναὶ λέγω, οὐ ψεύδομαι,  
10 διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν  
9 παντὶ τόπῳ ἐπαίροντας ὀσίους χεῖρας χωρὶς ὀργῆς  
10 καὶ διαλογισμῶν· ὡσαύτως καὶ γυναῖκας ἐν κατα-  
11 στολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν  
12 ἑαυτάς, μὴ ἐν πλέγμασι καὶ χρυσῷ ἢ μαργαρίταις  
13 ἢ ἱμάτισμῷ πολυτελεῖ, ἀλλ' ὃ πρέπει γυναῖξιν  
14 ἐπαγγελλομέναις θεοσεβείαν, δι' ἔργων ἀγαθῶν.  
15 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ·  
16 διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν  
17 ἄνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ· Ἀδὰμ γὰρ πρῶ-  
18 τος ἐπλάσθη, εἶτα Ἐὔα· καὶ Ἀδὰμ οὐκ ἠπατήθη,  
19 ἢ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονε.  
20 Σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν  
ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφρο-  
21 σύνης. Πιστὸς ὁ λόγος.

3 Εἰ τις ἐπίσκοπὸς ὀρέγεται, καλοῦ ἔργου ἐπι-  
2 θυμεῖ. Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι,  
3 μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμιον,  
4 φιλόξενον, διδακτικόν, μὴ πάροινον, μὴ πλήκτην,  
5 ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον, τοῦ ἰδίου  
6 οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑπο-  
7 ταγῇ μετὰ πάσης σεμνότητος· εἰ δὲ τις τοῦ ἰδίου  
8 οἴκου προστῆναι οὐκ οἶδε, πῶς ἐκκλησίας Θεοῦ  
9 ἐπιμελήσεται; μὴ νεόφυτον, ἵνα μὴ τυφωθεῖς εἰς  
10 κρίμα ἐμπέσῃ τοῦ διαβόλου. Δεῖ δὲ καὶ μαρτυρίαν  
11 καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὄνειδισμὸν  
12 ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου. Διακόνους ὡσαύ-  
13 τως σεμνοὺς, μὴ διλόγους, μὴ οἶνον πολλῶν προσέχον-  
14 τας, μὴ αἰσχροκερδεῖς, ἔχοντας τὸ μυστήριον τῆς  
15 πίστεως ἐν καθαρῇ συνειδήσει. Καὶ οὗτοι δὲ δοκι-  
16 μαζίσθωσαν πρῶτον, εἶτα διακονείτωσαν ἀνέγκλητοι

in all godliness and staidness; <sup>3</sup>for this is good and acceptable before our saviour God, <sup>4</sup>who wills that all men be saved and come to an acquaintance with truth: <sup>5</sup>for there is one God and one mediator between God and men, a man, Christ Jesus, <sup>6</sup>who gave himself a ransom in behalf of all, the matter of witness in its own due times, <sup>7</sup>for which I was appointed a herald and apostle—I speak truth and lie not—a teacher of gentile folk in faithfulness and truth. <sup>8</sup>I would have the men then pray in every place, lifting up devout hands, without anger and debates: <sup>9</sup>in like manner, that women deck themselves in seemly garb coupled with bashfulness and sobriety, not in braids and gold, or pearls, or costly apparel, <sup>10</sup>but, which becomes women professing godliness, by means of good works. <sup>11</sup>Let a woman learn in silence with entire submissiveness; <sup>12</sup>but I do not give a woman leave to teach, nor to be masterful over a man, but to be in silence: <sup>13</sup>for Adam was first framed, then Eve; <sup>14</sup>and Adam was not deceived, but the woman being quite deceived, became in transgression. <sup>15</sup>She will be brought safe, however, through her childbearing, if they abide in faith and love and holiness together with sobriety. <sup>16</sup>Trustworthy is the saying.

Whoever is eager for a post of oversight, sets his heart on a good work. <sup>2</sup>The overseer then must be irreprouchable, husband of one wife, wakeful, sober-minded, orderly, hospitable, with ability to teach, <sup>3</sup>not a blusterer, not ready with a blow, but gentle, no brawler, not covetous, <sup>4</sup>managing his own house well, having children under rule with all staidness—<sup>5</sup>but if one knows not how to manage his own house, how will he take care of a church of God?—<sup>6</sup>not a novice, lest he be puffed up and fall into strong impeachment from the devil. <sup>7</sup>And he must also have fair witness borne him by those that are outside, lest he fall into reproach and a snare of the devil. <sup>8</sup>Deacons, in like manner, staid, not double-tongued, nor given to much wine, not fond of low gain, <sup>9</sup>holding the mystery of the faith in a clean conscience. <sup>10</sup>And let these too first be brought under proof: then let them do a deacon's work, if they are unimpeachable.

<sup>11</sup> Women, in like manner, staid, not slanderous, wakeful, trustworthily in all things. <sup>12</sup> Let deacons be husbands of one wife, managing children and their own households well: <sup>13</sup> for those that have done a deacon's work well, earn for themselves a fair step of advancement, and much boldness in faith that is in Christ Jesus.

<sup>14</sup> These things I write to thee, hoping to come to thee speedily; <sup>15</sup> but should I linger, that thou mayest know how one ought to behave in a household of God, which is a congregation of a living God, a pillar and groundwork of the truth. <sup>16</sup> And avowedly great is the mystery of godliness; he that was manifested by flesh, was justified by spirit, made appearance to angels, was published among nations, believed on in the world, taken up in glory.

The Spirit however expressly says that in after times some will revolt from the faith, paying heed to misleading spirits and doctrines of demons, <sup>2</sup> by hypocrisy of dealers in falsehood, that have their own conscience seared, <sup>3</sup> commanding not to marry, to abstain from meats, which God created to be partaken of by those that are believers and have gained acquaintance with the truth: <sup>4</sup> because every created thing of God is good, and by no means to be cast aside, if received with thanksgiving; <sup>5</sup> for it is hallowed through God's word and prayer. <sup>6</sup> While bringing these things before the minds of the brethren, thou wilt be a good servant of Christ Jesus, reared in the words of the faith and of the good master-lesson with which thou hast a close acquaintance. <sup>7</sup> But the unhallowed and oldwomanish stories waive, and put thyself in training for godliness: <sup>8</sup> for the training of the body is of scant advantage, but godliness is of advantage for all ends, having promise of life, that which is now and that which is to come. <sup>9</sup> Trustworthy is the saying and worthy of entire acceptance; <sup>10</sup> for as regards this do we both toil and meet with reproach, because we have set our hope on a living God, who is a saviour of all men, chiefly of believers.

<sup>11</sup> Give these things in charge, and teach them. <sup>12</sup> Let no one scorn thy youth; but become a pattern of the believers in speech, in way of living, in love, in faith-

όντες. Γυναίκας ὡσαύτως σεμνάς, μὴ διαβόλους, 11 νηφαλίους, πιστὰς ἐν πᾶσι. Διάκονοι ἕστωσαν μιᾷ 12 γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἰκῶν· οἱ γὰρ καλῶς διακονήσαντες βαθμὸν 13 ἑαυτοῖς καλὸν περιποιοῦνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

Ταῦτά σοι γράφω ἐλπίζων ἐλθεῖν πρὸς σε τάχιον· 14 ἂν δὲ βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀνα- 15 στρέφεσθαι, ἣτις ἐστὶν ἐκκλησία Θεοῦ ζώωτος, στῦλος καὶ ἑδραῖωμα τῆς ἀληθείας. Καὶ ὁμολογουμένως μέγα 16 ἐστὶ τὸ τῆς εὐσεβείας μυστήριον, ὃς ἐφανερῶθι ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ᾤφθη ἀγγέλοις, ἐκη- 17 ρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

ΤΟ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς 4 ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύ- 5 μασι πλάνοις καὶ διδασκαλίαις δαιμονίων, ἐν ὑποκρί- 6 σει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδη- 7 σιν, κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ 8 Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πι- 9 στοῦς καὶ ἐπεγνώκοσι τὴν ἀλήθειαν. Ὅτι πᾶν κτίσμα 4 Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον· ἀγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐν- 5 τεύξεως.

Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔση διά- 6 κονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἧ παρηκολούθη- 7 κας· τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ, 7 γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν· ἡ γὰρ σωματικὴ 8 γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. Πιστὸς ὁ λόγος καὶ 9 πάσης ἀποδοχῆς ἄξιος· εἰς τοῦτο γὰρ καὶ κοπιῶμεν 10 καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὃς ἐστὶ σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν.

Παράγγελλε ταῦτα καὶ διδάσκει. Μηδεὶς σου 11 12 τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πι- 13 στῶν, ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν

13 ἀγνεία. Ἔως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει,  
 14 τῇ παρακλήσει, τῇ διδασκαλίᾳ. Μὴ ἀμέλει τοῦ  
 ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας  
 μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.  
 15 Ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἢ προκοπῇ  
 16 φανερὰ ἢ πᾶσιν. Ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ,  
 ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν  
 σώσεις καὶ τοὺς ἀκούοντάς σου.

5 ΠΡΕΣΒΥΤΕΡΩ μὴ ἐπιπλήξῃς ἀλλὰ παρα-  
 2 κάλει ὡς πατέρα, νεωτέρους ὡς ἀδελφούς, πρεσ-  
 βυτέρας ὡς μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ  
 3 ἄγνείᾳ. Χήρας τίμα τὰς ὄντως χήρας· εἰ δέ τις  
 χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον  
 τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι  
 5 τοῖς προγόνοις· τοῦτο γὰρ ἐστὶν ἀπόδεκτον ἐνώπιον  
 τοῦ Θεοῦ. Ἡ δὲ ὄντως χήρα καὶ μεμονωμένη  
 ἤλπικεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι  
 6 καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας· ἡ δὲ  
 7 σπαταλώσα ζῶσα τέθηκε. Καὶ ταῦτα παράγ-  
 8 γελλε, ἵνα ἀνεπίληπτοι ᾧσιν. Εἰ δέ τις τῶν ἰδίων  
 καὶ μάλιστα οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρηνη-  
 9 ται καὶ ἔστιν ἀπίστος χείρων.  
 9 Χήρα καταλεγέσθω μὴ ἑλαττον ἐτῶν ἐξήκοντα  
 10 γεγυῖα, ἐνὸς ἀνδρὸς γυνή, ἐν ἔργοις καλοῖς  
 μαρτυρομένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενόδοχησεν,  
 εἰ ἀγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν,  
 11 εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε. Νεωτέρας  
 δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσι  
 12 τοῦ Χριστοῦ, γαμεῖν θέλουσιν, ἔχουσαι κρίμα  
 13 ὅτι τὴν πρώτην πίστιν ἠθέτησαν· ἅμα δὲ καὶ  
 ἀργαὶ μανθάνουσι περιερχόμεναι τὰς οἰκίας, οὐ  
 μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περι-  
 14 εργοι, λαλοῦσαι τὰ μὴ δέοντα. Βούλομαι οὖν  
 νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδε-  
 15 μίαν ἀφορμὴν δίδοναι τῷ ἀντικειμένῳ λοιδωρίας  
 16 χάριν· ἤδη γὰρ τινες ἐξετράπησαν ὀπίσω τοῦ  
 Σατανᾶ. Εἰ τις πιστὸς ἢ πιστὴ ἔχει χήρας,  
 ἐπαρκείτω αὐταῖς, καὶ μὴ βαρεῖσθω ἢ ἐκκλησία,  
 ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

fulness, in purity. <sup>13</sup>Until I come, apply thyself to reading, to exhortation, to the teacher's task. <sup>14</sup>Be not regardless of the endowment that is in thee, which was given thee through prophesying together with a laying on of the hands of the elderhood. <sup>15</sup>On these things bestow pains; in these be wholly engaged, that thy advance may be manifest to all. <sup>16</sup>Be heedful to thyself and the teacher's task; be steadily set on these matters, for while doing this thou wilt save both thyself and those that hear thee.

An elderly man do not chide sharply, but beseech him as a father; younger men, as brothers; <sup>2</sup>elderly women, as mothers; younger ones, as sisters, with all purity. <sup>3</sup>Widows honour that are widows indeed: <sup>4</sup>but whatever widow has children or grandchildren, let these learn to be dutiful in the first place towards their own home, and requite their parents, for this is acceptable in the sight of God. <sup>5</sup>But she that is a widow indeed and lone, has set her hope on God, and is closely engaged in intreaties and prayers night and day; <sup>6</sup>but she that gives loose to pleasure, is dead while in life. <sup>7</sup>These things too give in charge, that they may be irrefragable. <sup>8</sup>But whoever does not take thought for those that belong to him, and most of all for those of his household, has denied the faith, and is worse than an unbeliever.

<sup>9</sup>Let a widow be put on the list when not less than sixty years old, a wife of one man, <sup>10</sup>having witness borne her on the score of good deeds, that she has reared children, that she has entertained strangers, that she has washed saints' feet, that she has relieved the distressed, that she has gone along with every good work. <sup>11</sup>But younger widows waive; for, when they shall have become restive against Christ, they choose to marry, <sup>12</sup>having a strong impeachment that they have slighted their first faith. <sup>13</sup>And at the same time, idlers too do they learn to become, while making circuit of the houses; and not only idlers, but both tattlers and busybodies, saying things that are not fitting. <sup>14</sup>I would then have younger ones marry, bear children, manage a household, give the adversary no vantage ground for railing; <sup>15</sup>for already have some turned aside after Satan. <sup>16</sup>Whatever believing man or woman has widows, let him relieve them, and let not the church be burdened; that it may relieve those that are widows indeed.

<sup>17</sup>Let the elders that rule well, be held worthy of double honour; most of all, those that toil in discourse and the teacher's task; <sup>18</sup>for the scripture says, An ox while treading corn thou shalt not muzzle: and, Worthy is the workman of his wages. <sup>19</sup>Against an elder do not harbour an accusation, unless it be when confronted with two or three witnesses. <sup>20</sup>Those that sin, take to task before all; that the rest too may feel fear.

<sup>21</sup>I avouch before God and Christ Jesus and the chosen angels, that thou keep these matters without foredooming, doing nothing with any leaning. <sup>22</sup>Lay hands hastily on no one, nor become a partner with other men's sins: keep thyself stainless. <sup>23</sup>Be no longer a water-drinker, but use a little wine for the sake of thy stomach and thy oft-coming ailments. <sup>24</sup>Some men's sins are in broad view, heading the way to judgment, and on some they also hang in the rear: <sup>25</sup>in the same manner, the good deeds also are in broad view, and those that are otherwise, cannot be hidden.

Let as many bondservants as are under yoke, deem their own masters worthy of all honour, that the name of God and the master-lesson be not reviled. <sup>2</sup>And let not those that have believing masters, regard them slightly on the score that they are brethren, but render them the more service, because believers and beloved are those that reap the good service.

These things teach and exhort. <sup>3</sup>Whoever deals in strange teaching, and is not in agreement with healthful words, those of our Lord Jesus Christ, and the master-lesson that is according to godliness, <sup>4</sup>he is puffed up, knowing nothing, but doting about matters of debate and word-battles, from which issue envy, strife, revilings, evil surmisings, <sup>5</sup>jarrings of men utterly tainted in mind and bereft of the truth, thinking that godliness is gain. <sup>6</sup>Godliness coupled with contentment is however great gain; <sup>7</sup>for nought did we bring into the world; clear is it, that neither can we carry aught out of it. <sup>8</sup>But while having maintenance and clothing, with these we will be content. <sup>9</sup>Those however who would be rich, fall into a trial and a snare, and many foolish and hurtful lusts, such as

Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς 17  
ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ δι-  
δασκαλίᾳ· λέγει γὰρ ἡ γραφή, Βοῦν ἀλοῶντα οὐ 18  
φιμώσεις· καί, Ἄξιός ἐστι ἐργάτης τοῦ μισθοῦ αὐτοῦ.  
Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτός 19  
ἐστι μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. Τοὺς ἀμαρτάνον- 20  
τας ἐνόπιον πάντων ελεγε, ἵνα καὶ οἱ λοιποὶ φόβον  
ἔχωσι.

Διαμαρτύρομαι ἐνόπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰη- 21  
σοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης  
χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.  
Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἀμαρ- 22  
τίας ἀλλοτρίαις· σεαυτὸν ἀγνὸν τήρει. Μηκέτι 23  
ὑδροπότει, ἀλλὰ οἶνον ὀλίγον χρῶ διὰ τὸν στόμαχόν σου  
καὶ τὰς πικρίας σου ἀσθενείας. Τινῶν ἀνθρώπων αἱ 24  
ἀμαρτίαι πρόδηλοὶ εἰσι, προάγουσαι εἰς κρίσιν, τισὶ δὲ  
καὶ ἐπακολουθοῦσιν· ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ 25  
πρόδηλα, καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.

Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους δε- 6  
σπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ  
ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημηται. Οἱ 2  
δὲ πιστοὺς ἔχοντες δεσπότας μὴ καταφρονεῖτωσαν,  
ὅτι ἀδελφοὶ εἰσιν, ἀλλὰ μᾶλλον δουλευτέωσαν, ὅτι  
πιστοὶ εἰσι καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντι-  
λαμβανόμενοι.

Ταῦτα δίδασκε καὶ παρακάλει. Εἴ τις ἑτεροδιδα- 3  
σκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τοῖς τοῦ  
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ' εὐσέβειαν δι-  
δασκαλίᾳ, τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν 4  
περὶ ζητήσεις καὶ λογομαχίας, ἐξ ἧν γίνεται φθόνος  
ἔρις, βλασφημίαι, ὑπόνοιαι πονηραί, διαπαρτριβιαὶ 5  
διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων  
τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέ-  
βειαν. Ἔστι δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐ- 6  
ταρκείας· οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, 7  
δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα· ἔχοντες δὲ 8  
διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.  
Οἱ δὲ βουλόμενοι πλουτεῖν ἐμπύπτουσιν εἰς πειρασμὸν 9  
καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλα-  
βερὰς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον

- 10 καὶ ἀπόλειαν· ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινὲς ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν ὀδυναίς πολλαῖς.
- 11 Σὺ δέ, ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα φεύγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, 12 πραῦτάθειαν. Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ζωογονούντος τὰ πάντα καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, τηρήσαι σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἣν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευνόντων καὶ κύριος τῶν κυριευόντων, ὁ μόνος ἔχων ἀθανασία, φῶς οὐκ ὄντων ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ὃ τιμὴ καὶ κράτος αἰῶνιον. Ἀμήν.
- 17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν, μηδὲ ἠλπικεῖναι ἐπὶ πλοῦτου ἀδηλόγητι, ἀλλ' ἐν τῷ Θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν, ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς, ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωται τῆς ὄντως ζωῆς.
- 20 Ὡς Τιμόθεε, τὴν παραθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδοδωνύμου γνώσεως, ἣν τινες ἐπαγγελόμενοι περὶ τὴν πίστιν ἡστόχησαν.
- 22 Ἡ χάρις μετὰ σοῦ.

whelm mankind in an outcast and lost estate: <sup>10</sup> for a root of all ills is the love of money, which while some were eager for, they went astray from the faith, and pierced themselves through with many pang.

<sup>11</sup> But do thou, O man of God, fly these things, and pursue righteousness, godliness, faithfulness, love, patience, meekness. <sup>12</sup> Fight the good fight of the faith; lay hold on the everlasting life to which thou wast called, and thou didst avow the good avowal before many witnesses. <sup>13</sup> I charge thee before God, who quickens all things, and before Jesus Christ, who at the bar of Pontius Pilate witnessed the good avowal, <sup>14</sup> that thou keep the matter of command unsullied, unimpeachable, till the appearing of our Lord Jesus Christ: <sup>15</sup> which in its own due times the blest and only sovereign will shew, the king of kings and lord of lords, <sup>16</sup> that alone has immortality, dwelling in light unapproachable, whom no one of mankind has seen or can see: to whom be honour and power everlasting. Amen.

<sup>17</sup> Those that are wealthy in this world, charge not to be haughty minded, nor to rest hope on wealth's uncertainty, but in God, who furnishes all things to us richly for enjoyment; <sup>18</sup> to be doers of good, to be rich in good deeds, to be ready givers, openhanded, <sup>19</sup> storing up for themselves a good groundwork against the time to come, that they may lay hold on that which is life indeed.

<sup>20</sup> O Timothy, guard the matter of trust, shunning the unhalloved babblings and encounters of the falsely called knowledge; <sup>21</sup> which while some professed, touching the faith they went wide of the mark.

Grace be with thee.

## ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β.

### THE SECOND EPISTLE OF PAUL TO TIMOTHY.

PAUL, an apostle of Christ Jesus through will of God, as regards a promise of life that is in Christ Jesus, <sup>2</sup> to Timothy, a beloved child: grace, mercy, peace from God the Father and Christ Jesus our Lord.

<sup>3</sup> I am thankful to God, whom I worship from forefather times with a clean conscience, while I keep my remembrance about thee unbroken in my prayers night and day; <sup>4</sup> longing to see thee, as remembering thy tears, that I may be filled with joy <sup>5</sup> on receiving a reminder of the unfeigned faith that is in thee; which made its abode first in thy grandmother Lois and thy mother Eunice, and I am assured that in thee also. <sup>6</sup> On which account I remind thee to kindle up the endowment of God, which is in thee through the laying on of my hands: <sup>7</sup> for God did not give us a craven spirit, but of might and love and sobermindedness. <sup>8</sup> Be not then ashamed of the witness of our Lord nor of me his prisoner, but share in hardship with the gospel according to God's might; <sup>9</sup> who saved us and called us with a holy call, not according to our works, but according to a purpose of his own, and grace that was bestowed on us before all time, <sup>10</sup> but has now been manifested through the appearing of our Saviour Jesus Christ, having done death away and thrown light on life and undecay through the gospel: <sup>11</sup> for which I was set as a herald and apostle and a teacher of Gentiles; <sup>12</sup> on which account I am also suffering these things, but am not ashamed, for I know in whom I have put trust, and am assured that he is able to guard my

ΠΑΥΛΟΣ, ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, Τιμοθέω, ἀγαπητῷ τέκνω· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν 3 καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μείαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ ὑπόμνησιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνέφικσε πρῶτον ἐν τῇ μάμμῃ σου Λωίδι καὶ τῇ μητρί σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοί. Δι' ἣν αἰτίαν ἀναμνησκῶ σε ἀναζωοπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου· οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ. Μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθείσαν ἡμῖν ἐν Χριστοῦ Ἰησοῦ πρὸ χρόνων αἰώνιων, φανερωθείσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζῶην καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν· δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ὅτι πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατὸς ἐστι



τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.  
 13 Ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ  
 ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ.  
 14 τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἁγίου  
 τοῦ ἐνοικοῦντος ἐν ἡμῖν.

15 Οἶδας τοῦτο ὅτι ἀπεστράφησάν με πάντες οἱ ἐν  
 16 τῇ Ἀσίᾳ, ὧν ἐστὶ Φύγελος καὶ Ἐρμογένης. Δόφῃ  
 ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις  
 με ἀνέψυξε καὶ τὴν ἄλυσίν μου οὐκ ἐπαίσχυνθη,  
 17 ἀλλὰ γενομένος ἐν Ῥώμῃ σπουδαιότερον ἐζήτησέ  
 18 με καὶ εὔρε—δόφῃ αὐτῷ ὁ Κύριος εὔρεῖν ἔλεος παρὰ  
 Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ—καὶ ὅσα ἐν Ἐφέσῳ  
 διηκόνησε, βέλτιον σὺ γινώσκεις.

2 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ  
 2 ἐν Χριστῷ Ἰησοῦ, καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ  
 πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώ-  
 ποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.  
 3 Συγκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰη-  
 4 σοῦ. Οὐδεὶς στρατεούμενος ἐμπλέκεται ταῖς τοῦ βίου  
 5 πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ· ἐὰν  
 δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως  
 6 ἀθλήσῃ. Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν  
 7 καρπῶν μεταλαμβάνειν. Νόει ὁ λέγω· δώσει γάρ  
 8 σοι ὁ Κύριος σύνεσιν ἐν πᾶσι. Μνημόνευε Ἰη-  
 σοῦν Χριστὸν ἐγγεγερμένον ἐκ νεκρῶν, ἐκ σπέρματος  
 9 Δαυὶδ, κατὰ τὸ εὐαγγέλιόν μου, ἐν ᾧ κακοπαθῶ  
 μέχρι δεσμῶν ὡς κακοῦργος, ἀλλὰ ὁ λόγος τοῦ Θεοῦ  
 10 οὐ δέδεται. Διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς  
 ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι τῆς ἐν  
 11 Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου. Πιστὸς ὁ λόγος·  
 12 εἰ γὰρ συναπαθάνομεν, καὶ συζήσομεν· εἰ ὑπομένο-  
 μεν, καὶ συμβασιλεύσομεν· εἰ ἀρνήσομεθα, κἀκεῖνος  
 13 ἀρνήσεται ἡμᾶς· εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει·  
 ἀρνήσασθαι ἑαυτὸν οὐ δύναται.

14 Ταῦτα ὑπομίμησκε, διαμαρτυρούμενος ἐνώπιον τοῦ  
 Κυρίου. Μὴ λογομάχει, εἰς οὐδὲν χρήσιμον, ἐπὶ  
 15 καταστροφῇ τῶν ἀκούοντων. Σπούδασον σεαυτὸν  
 δόκιμον παραστήσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυν-

matter of trust against that day.  
 13 Have a pattern-sketch of health-  
 ful words which thou didst hear  
 from me, in faith and love that  
 is in Christ Jesus. 14 The good  
 matter of trust guard, through  
 Holy Spirit that dwells in us.

16 Thou knowest this, that all  
 that are in Asia turned their back  
 on me; to whom belong Phylgolus  
 and Hermogenes. 15 May the  
 Lord bestow mercy on the house-  
 hold of Onesiphorus, because he  
 oft refreshed me, and was not  
 ashamed of my chain, 17 but being  
 in Rome made search for me with  
 great pains and found me—18 may  
 the Lord grant to him to find  
 mercy in that day—and how many  
 services he rendered me at Ephe-  
 sus, thou knowest full well.

Thou then, my child, put on  
 power in the grace that is in  
 Christ Jesus; 2 and what things  
 thou didst hear from me through  
 many witnesses, these put in trust  
 with faithful men, such as will be  
 able to teach others also. 3 Share  
 in hardship, as a good soldier of  
 Christ Jesus. 4 No one while on  
 soldier's duty entangles himself  
 in the businesses of life, that he  
 may please him that enlisted  
 him: 5 and should one engage too  
 in the games, he is not crowned,  
 unless he engage by rule. 6 The  
 toiling husbandman ought to be  
 the first to partake in the fruits.  
 7 Mark what I am saying; for the  
 Lord will give thee understand-  
 ing in all things. 8 Bear in mind  
 Jesus Christ, raised from the  
 dead, of the seed of David, ac-  
 cording to my gospel: 9 wherein  
 I endure hardship as far as bonds,  
 as an illdoer; but the word of  
 God is not in bonds. 10 On ac-  
 count of this I endure all things  
 for the sake of the chosen ones,  
 that they too may attain salva-  
 tion that is in Christ Jesus, to-  
 gether with everlasting glory.  
 11 Trustworthy is the saying: for  
 if we shared in death, we shall  
 also share in life; 12 if we are en-  
 during, we shall also share in  
 kingship; if we shall deny, he  
 too will deny us; 13 if we are un-  
 faithful, he abides faithful: deny  
 himself he cannot.

14 Of these things give remind-  
 ers, avouching before the Lord.  
 Do not engage in word-battles—  
 a thing in no way useful, aiming  
 at an overthrow of the hearers.  
 15 Take pains to shew thyself of  
 tried worth to God, a workman

not to be ashamed of, carrying in a straight course the word of the truth. <sup>16</sup> But the unhallowed babblings shun, for they will make advance to a greater amount of ungodliness, <sup>17</sup> and their word will eat its way like a gangrene: to whom belong Hymenaeus and Philetus, <sup>18</sup> who touching the truth have gone wide of the mark, saying that the resurrection has already taken place, and overset the faith of some. <sup>19</sup> The well-laid groundwork of God is nevertheless standing, having this seal, The Lord took knowledge of those that are his: and, Let every one that names the name of the Lord, stand aloof from unrighteousness. <sup>20</sup> And in a great house there are not only golden and silver vessels, but wooden and earthen ones, and some for honour, but some for dishonour: <sup>21</sup> if then one shall have cleansed himself from these things, he will be a vessel for honour, hallowed, of good use to the owner, made ready for every good work. <sup>22</sup> But the lusts of youth fly from, and pursue righteousness, faithfulness, love, peace with those that call on the Lord out of a clean heart. <sup>23</sup> The foolish and ignorant debates, however, waive, knowing that they give birth to battlings: <sup>24</sup> but a servant of the Lord must not battle, but be gentle towards all, ready to teach, patient, <sup>25</sup> with meekness putting lessons to those that are set against him, that, if so be, God may grant them repentance to an acknowledging of truth, <sup>26</sup> and they may rouse themselves out of the devil's snare, entrapped as they have been at his will.

This however know, that in late days trying times will be close at hand; <sup>2</sup> for mankind will be self-lovers, covetous, vauntful, haughty, revilers, disobedient to parents, thankless, unholy, <sup>3</sup> heartless, relentless, slanderous, without self-control, ungentle, without love of goodness, <sup>4</sup> treacherous, headstrong, puffed up, lovers of pleasures more than lovers of God, <sup>5</sup> having an outward shape of godliness but having denied its power: from these too turn away; <sup>6</sup> for of this sort are those that creep into the houses and take captive silly women, heaped with sundry lusts, <sup>7</sup> ever learning and never able to arrive at acquaintance with truth. <sup>8</sup> And in such

τον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. Τὰς 16 δὲ βεβήλους κενοφονίας περίστασιν ἐπὶ πλείον γὰρ προκόφουσιν ἀσεβείας, καὶ ὁ λόγος αὐτῶν ὡς γὰγ- 17 γραῖνα νομὴν ἕξει· ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος, οἵτινες περὶ τὴν ἀλήθειαν ἠστοχῆσαν, λέγοντες τὴν 18 ἀνάστασιν ἤδη γεγονένα, καὶ ἀνατρέπουσι τὴν τιμὴν πίστιν. Ὁ μόνου στερεὸς θεμέλιος τοῦ Θεοῦ ἐστὶν- 19 κεν, ἔχων τὴν σφραγιῶτα ταύτην, Ἐγγὺς Κύριος τοὺς ὄντας αὐτοῦ, καί, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομαζῶν τὸ ὄνομα Κυρίου. Ἐν μεγάλῃ δὲ οἰκίᾳ 20 οὐκ ἐστὶ μόνου σκευὴ χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἅ μὲν εἰς τιμὴν, ἅ δὲ εἰς ἀτιμίαν· εἰ δὲ οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, 21 ἐστὶ σκευὸς εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότη, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. Τὰς 22 δὲ νεωτερικὰς ἐπιθυμίας φεύγε, δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήμην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας. Τὰς δὲ μωρὰς καὶ 23 ἀπαιδέτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσι μάχας· δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ 24 ἦπιον εἶναι πρὸς πάντας, διδασκτικόν, ἀνεξίκακον, ἐν 25 πρᾶττητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μὴ ποτε δαῖ ἀυτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐξω- 26 γρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

ΤΟΥΤΟ δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις 3 ἐνοστήσονται καιροὶ χαλεποὶ· ἔσονται γὰρ οἱ ἄν- 2 θρωποι φίλαντοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεύσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκράτεις, ἀήμεροι, 3 ἀφιλάγαθοι, προδόται, προπετεῖς, τετυφωμένοι, φι- 4 ἴδοι μᾶλλον ἢ φιλόθεοι, ἔχοντες μόρφωσιν εὖσε- 5 βείας, τὴν δὲ δύναμιν αὐτῆς ἠρημένοι· καὶ τούτους ἀποτρέπου· ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς 6 οἰκίας καὶ αἰχμαλωτίζοντες γυναῖκας σεσωρευμένα ἄμαρτίας, ἀγόμενα ἐπιθυμίας ποικίλας, πάντοτε 7 μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλ- 8 θεῖν δυνάμενα. Ἄν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς 8

ἀντέστησαν Μωυσεῖ, οὕτω καὶ οὗτοι ἀντίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. Ἄλλ' οὐ προκόψουσιν ἐπὶ πλείων· ἡ γὰρ ἄνοια αὐτῶν ἕκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο. Σὺ δὲ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἷους διωγμὸν ὑπήνεγκα, καὶ ἐκ πάντων με ἔρρύσαστο ὁ Κύριος. Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται. Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι· σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ τίνων ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας τὰ δυνάμενά σε σοφίσει εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγμον, πρὸς ἐπαυρόθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, ἵνα ἄρτιος ᾦ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρητισμένος.

4 ΔΙΑΜΑΡΤΥΡΟΜΑΙ ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ, κήρυσσον τὸν λόγον, ἐπίστηθι εὐκαιρῶς ἀκαιρῶς, ἔλεγχον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ· ἔσται γὰρ καιρὸς ὅτε τῆς ὑγαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσι διδασκάλους κνηθόμενοι τὴν ἀκοήν, καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον· ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεως μου ἐφέστηκε. Τὸν καλὸν ἀγῶνα ἠγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

fashion as Jannes and Jambres withstood Moses, so do these also withstand the truth, men utterly tainted in mind, worthless as concerns the faith. <sup>9</sup> But they will make no farther advance, for their folly will be plain to all, as theirs also became. <sup>10</sup> Thou however hast closely tracked my teaching, rule of life, purpose, faithfulness, forbearance, love, endurance, <sup>11</sup> persecutions, sufferings—such as befel me at Antioch, at Iconium, at Lystra—what persecutions I underwent: and from all the Lord rescued me. <sup>12</sup> And all too that chose to live godly in Christ Jesus, will be persecuted. <sup>13</sup> But wicked men and impostors will go on to worse and worse, misleading and misled. <sup>14</sup> Do thou however abide in the things which thou didst learn, and of which thou didst gain warrant, knowing from whom thou didst learn them, <sup>15</sup> and because from a child thou knowest Holy Writ, that is able to make thee wise unto salvation through faith that is in Christ Jesus. <sup>16</sup> Every scripture is God-inspired, and of advantage for teaching, for reproof, for amendment, for lession-work in righteousness; <sup>17</sup> that the man of God may be in fit frame, fully equipped for every good work.

I avouch before God and Christ Jesus, who is going to judge quick and dead, both by his appearing and his kingdom; <sup>2</sup> publish the word, ply work, time suiting, time unsuiting; reprove, chide, beseech with all forbearance and effort to teach: <sup>3</sup> for there will be a time when they will not bear with the healthful teaching, but after their own lusts will heap for themselves teachers, having itching ears; <sup>4</sup> and from the truth which they turn their ear away, but will turn aside to the idle tales. <sup>5</sup> Be thou however wakeful in all things, do an evangelist's work, fully discharge thy service; <sup>6</sup> for I already am being poured in offering, and the time of my departure is close at hand. <sup>7</sup> The good fight I have fought, the race have I ended, the faith have I kept safe: <sup>8</sup> thereafter is there laid in store for me the crown of righteousness, which the Lord will render me at that day, the righteous judge, and not only to me, but to all those too that have loved his appearing.

<sup>9</sup> Make effort to come to me speedily, <sup>10</sup> for Demas forsook me, having loved the present world, and set out for Thessalonica, Crescens for Galatia, Titus for Dalmatia. <sup>11</sup> Luke alone is with me. Take up Mark and bring him with thee, for he is of good use to me for attendant service. <sup>12</sup> And Tychicus have I despatched to Ephesus. <sup>13</sup> The cloak which I left behind at Troas with Carpus bring when thou comest, and the books, especially the parchments. <sup>14</sup> Alexander the coppersmith vented much mischief at me: requite him will the Lord according to his deeds: <sup>15</sup> against whom be thou on thy guard, for greatly does he withstand our words. <sup>16</sup> At my first defence no one ranged himself at my side, but all forsook me—may it not be laid to their account—<sup>17</sup> the Lord however stood by me, and empowered me, that through me the matter of preaching might be fully given, and all the Gentiles might hear; and I was rescued from a lion's mouth. <sup>18</sup> Rescue me will the Lord from every wicked deed, and save me for his heavenly kingdom: to whom be the glory for ever and ever. Amen.

<sup>19</sup> Greet Prisca and Aquila, and the household of Onesiphorus. <sup>20</sup> Erastus stayed at Corinth, and Trophimus I left behind at Miletus sick. <sup>21</sup> Make effort to come before winter. There greet thee Eubulus and Pudens and Linus and Claudia and all the brethren.

<sup>22</sup> The Lord be with thy spirit. Grace be with you.

Σπούδασον ἐλθεῖν πρὸς με ταχέως· Δημῶς γὰρ 9 10  
με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα καὶ ἐπορεύθη  
εἰς Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς  
Δαλματίαν· Λουκᾶς ἐστὶ μόνος μετ' ἐμοῦ. Μάρκον 11  
ἀναλαβὼν ἄγαγε μετὰ σεαυτοῦ· ἐστὶ γὰρ μοι εὐχρη-  
στος εἰς διακονίαν. Τύχικον δὲ ἀπέστειλα εἰς Ἔφε- 12  
σον. Τὸν φελόνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ 13  
Κάρπου, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς  
μεμβράνας. Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ 14  
ἐνεδείξατο ἀποδώσει αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα  
αὐτοῦ· ὃν καὶ σὺ φυλάσσου· λίαν γὰρ ἀνθέστηκε 15  
τοῖς ἡμετέροις λόγοις. Ἐν τῇ πρώτῃ μου ἀπολογία 16  
οὐδεὶς μοι συμπαραγένετο, ἀλλὰ πάντες με ἐγκα-  
τέλιπον· μὴ αὐτοῖς λογισθεῖν· ὁ δὲ Κύριός μοι παρ- 17  
έστη καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα  
πληροφορηθῆ καὶ ἀκούσασι πάντα τὰ ἔθνη· καὶ ἐρ-  
ρῦσθην ἐκ στόματος λέοντος. Ῥύσεται με ὁ Κύριος 18  
ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασι-  
λείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας  
τῶν αἰῶνων ἀμήν.

Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησι- 19  
φόρου οἶκον. Ἐραστος ἐμεινεν ἐν Κορίνθῳ, Τρόφι- 20  
μον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα. Σπούδα- 21  
σον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβουλος  
καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ  
πάντες.

Ὁ Κύριος μετὰ τοῦ πνεύματος σου. Ἡ χάρις 22  
μεθ' ὑμῶν.

## ΠΡΟΣ ΤΙΤΟΝ.

### THE EPISTLE OF PAUL TO TITUS.

ΠΑΥΛΟΣ, δούλος Θεοῦ, ἀπόστολος δὲ Χριστοῦ Ἰησοῦ κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν, ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων, ἔφανέρωσε δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτήρος ἡμῶν Θεοῦ, Τίτῳ, γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν χάρις καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτήρος ἡμῶν.

5 Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διαταξάμην, εἴ τις ἐστὶν ἀνέγκλητος, μᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, 6 μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα· δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς Θεοῦ οἰκονόμον, μὴ ἀθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ ἀισχροκερδῆ, ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, 7 δίκαιον, ὅσιον, ἐγκρατῆ, ἀντεχόμενον τοῦ κατὰ τὴν διδασκαλίαν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγαινούσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν· εἰσὶ γὰρ πολλοὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς, οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσι διδάσκοντες ἅ μὴ δεῖ, ἀισχροῦ κέρδους χάριν. 8 Εἶπέ τις ἐξ αὐτῶν, ἴδρια αὐτῶν προφήτης, Κρήτες αἰεὶ ψεύσται, κακὰ θίδια, γαστέρες ἀργαί. 9 Ἡ μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτίαν ἐλέγχε

PAUL, a bondservant of God, and apostle of Christ Jesus as regards faith of God's chosen ones and acknowledgement of truth that is according to godliness, <sup>2</sup> in hopefulness of everlasting life which God, in whom is no falsehood, promised before all time, <sup>3</sup> but manifested in its own due times his word by a preaching, wherewith I was entrusted according to a command of our Saviour God: <sup>4</sup> to Titus, an own son of his as regards a common faith, grace and peace from God the Father and Christ Jesus our Saviour.

<sup>5</sup> For this purpose I left thee behind in Crete, that thou mightest set right matters of default, and appoint in each several city elders, as I gave thee orders; <sup>6</sup> whoever is unimpeachable, husband of one wife, having believing children, not lying under a charge of riot, or unruly: <sup>7</sup> for the overseer must be unimpeachable, as a steward of God, not selfwilled, not soon angry, no blusterer, not ready with a blow, not fond of base gain, <sup>8</sup> but hospitable, a lover of goodness, soberminded, upright, dutious, under selfcontrol, <sup>9</sup> holding by the trustworthy word according to what he was taught, that he may be able both to exhort by the healthful teaching and to rebut gainsayers: <sup>10</sup> for there are many unruly ones, dealers in empty talk and beguilers, chiefly the people of circumcision; <sup>11</sup> whose mouths it is needful to stop, since they overset whole households, teaching things which they ought not, for the sake of base gain. <sup>12</sup> One of themselves said, a prophet of their own, Creteans are always liars, noisome beasts, lazy gluttons. <sup>13</sup> This witness is true: for which reason re

proveh them sharply, that they may be healthful in the faith,<sup>14</sup> not paying heed to Jewish tales, and commandments of men that turn their back on the truth.<sup>15</sup> All things are clean to the clean; but to the defiled and unbelieving is nothing clean, but both their mind and conscience have been defiled.<sup>16</sup> God they avow that they know, but by their works deny him, being loathsome and disobedient and for every good work worthless.

Do thou however speak the things that be seem the healthful teaching: <sup>2</sup> that elderly men be wakeful, staid, soberminded, healthful in faithfulness, love, endurance: <sup>3</sup> elderly women, in like manner, in mien marked as holy, not slanderous, not enslaving to much wine, setting forth a fair lesson, <sup>4</sup> that they may steady the young women so as to be husband-loving, child-loving, <sup>5</sup> soberminded, chaste, home-busied, good, under rule to their own husbands; that the word of God may not be reviled. <sup>6</sup> The younger men in like manner exhort to be soberminded <sup>7</sup> as concerns every thing; in thyself furnishing a pattern of good works; in thy teaching, freedom from taint, staidness, <sup>8</sup> sound discourse that cannot be condemned, that he that is arrayed against us, may be abashed, having no ill to say of us. <sup>9</sup> Bondservants exhort to be under rule to their own masters, to meet in all things their pleasure; not gainsaying, <sup>10</sup> not purloining, but displaying all good faithfulness, that they may embellish the teaching of our saviour God in all things. <sup>11</sup> For abroad came the grace of God with saving power for all men, <sup>12</sup> putting lessons to us that, denying ungodliness and the worldly lusts, we may live soberly and uprightly and godly in this world's time, <sup>13</sup> looking for the blissful hope and appearing of the glory of the great God and our Saviour Jesus Christ, <sup>14</sup> who gave himself on our behalf, that he might ransom us from all lawlessness, and cleanse for himself a chief-prized people, zealous of good works. <sup>15</sup> These things speak, and exhort, and reprove with all force of command: let no one disregard thee.

Remind them to be under rule to powers, authorities, to be obedient, to be ready for every good work, <sup>2</sup> to revile no one, to be

αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, μὴ <sup>14</sup> προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενον τὴν ἀλήθειαν. Πάντα καθαρὰ <sup>15</sup> τοῖς καθαροῖς· τοῖς δὲ μεμασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμιάται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ <sup>16</sup> ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

ΣΥ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ· <sup>2</sup> πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· πρεσβυτιδας ὡσαύτως ἐν καταστάματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους, ἵνα σωφρονίζωσι τὰς νέας φιλάνδρους <sup>4</sup> εἶναι, φιλοτέκνους, σώφρονας, ἀγνάς, οἰκουργοὺς, ἀγαθάς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηῖται. Τοῦς νεωτέρους <sup>6</sup> ὡσαύτως παρακάλει σωφρονεῖν περὶ πάντα, σεαυτὸν <sup>7</sup> παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα, λόγον ὑγῆ ἀκατάγνωστον, ἵνα <sup>8</sup> ὁ ἐξ ἐναντίας ἐντραπῆ μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον. Δούλους δεσπότηται ἰδίοις ὑποτάσσεσθαι, <sup>9</sup> ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, μὴ <sup>10</sup> νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθὴν, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν. Ἐπεφάνη γὰρ ἡ χάρις <sup>11</sup> τοῦ Θεοῦ σωτήριος πᾶσιν ἀνθρώποις, παιδεύουσα <sup>12</sup> ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὃς ἔδωκεν <sup>14</sup> ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθάρισῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης <sup>15</sup> ἐπιταγῆς· μηδεὶς σου περιφρονεῖτω.

ΥΠΟΜΙΜΝΗΣΚΕ αὐτοὺς ἀρχαῖς, ἐξουσίαις <sup>3</sup> ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτόιμους εἶναι, μηδένα βλασφημεῖν, ἀμάχους εἶναι, <sup>2</sup>

ἐπεικεῖς, πᾶσαν ἐνδεικνυμένους πραύτητα πρὸς πάν-  
 3 τας ἀνθρώπους. Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι,  
 ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ  
 4 ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες,  
 καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτήρος ἡμῶν Θεοῦ,  
 5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ᾧν ἐποιήσαμεν ἡμεῖς,  
 ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ  
 6 παλιγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,  
 οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ  
 7 τοῦ σωτήρος ἡμῶν, ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι  
 κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.  
 8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε δια-  
 βεβαιοῦσθαι, ἵνα φροντίζῃσι καλῶν ἔργων προϊστα-  
 9 σθαι οἱ πεπιστευκότες Θεῷ. Ταῦτά ἐστι καλὰ καὶ  
 9 ὠφέλιμα τοῖς ἀνθρώποις· μωρὰς δὲ ζητήσεις καὶ  
 γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περίστασο·  
 10 εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι. Αἰρετικὸν ἄνθρω-  
 10 πον μετὰ μίαν νουθεσίαν καὶ δευτέραν παραιτοῦ,  
 11 εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει ὡν  
 αὐτοκατάκριτος.  
 12 Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τύχικον, σπού-  
 δασον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέ-  
 13 κρικα παραχειμάσαι. Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶ  
 14 σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη. Μαν-  
 θανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστα-  
 σθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.  
 15 Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. Ἀσπασαι  
 τοὺς φιλοῦντας ἡμᾶς ἐν πίστει.  
 Ἡ χάρις μετὰ πάντων ὑμῶν.

no brawlers, gentle, shewing all meekness towards all men. <sup>3</sup>For we too were once senseless, disobedient, astray, slaves to sundry lusts and pleasures, spending our life in wickedness and spite, hateful, hating each other: <sup>4</sup>and when the kindness and the love for man of our saviour God came abroad, <sup>5</sup>it was not from works fraught with righteousness which ourselves had done, but after his own mercy he saved us, through a washing of fresh birth and renewal of Holy Spirit <sup>6</sup>which he shed on us richly through Jesus Christ our Saviour, <sup>7</sup>that, having been justified by his grace, we might become heirs, in the way of hope, of everlasting life. <sup>8</sup>Trustworthy is the saying: and touching these things, I would have thee aver steadfastly, that those who have believed God may be thoughtful to maintain good works. These things are good and of advantage to mankind: <sup>9</sup>but foolish debates and genealogies and strifes and battlings over the law slun, for they are bootless and vain. <sup>10</sup>A party-fostercer after a first and second warning waive, <sup>11</sup>knowing that such an one is gone awry and is in the wrong, being self-condemned.

<sup>12</sup>Whenever I shall send Artemas to thee or Tychicus, make effort to come to me to Nicopolis, for there have I settled to winter. <sup>13</sup>Help Zenas the lawyer and Apollon on their journey with pains, that nothing may be wanting to them. <sup>14</sup>And let our people too learn to maintain good works, against the wants that must needs arise, that they be not unfruitful.

<sup>15</sup>There greet thee all that are with me. Greet those that love us in faithfulness. Grace be with you all.

## ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

### THE EPISTLE OF PAUL TO PHILEMON.

PAUL, a prisoner of Christ Jesus, and Timothy the brother, to Philemon the beloved and our work-fellow,<sup>2</sup> and to Apphia the sister, and to Archippus our fellow-soldier, and to the church at thy house:<sup>3</sup> grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>4</sup> I thank my God, ever making a remembrance of thee at my prayers, <sup>5</sup> while hearing of thy love and of the faith which thou hast towards the Lord Jesus and for all the saints, <sup>6</sup> that thy fellowship in the faith may become full of work, by acquaintance with every good deed in our reach as regards Christ: <sup>7</sup> for we feel much thankfulness and comfort over thy love, because the bowels of the saints have been refreshed through thee, brother.

<sup>8</sup> Wherefore, though having much privilege in Christ to lay command on thee of that which is befitting, <sup>9</sup> for love's sake I rather beseech it, such as I am. As Paul, a man in years and now a prisoner too of Jesus Christ, <sup>10</sup> I beseech thee about my child whom I begat in my bonds, Onesimus; <sup>11</sup> that was once useless to thee, but now of good use to thee and me, <sup>12</sup> whom I have sent back; and do thou receive him, that is, my own bowels: <sup>13</sup> whom I would have kept with myself, that in thy stead he might give attendance on me in the bonds of the gospel; <sup>14</sup> but without thy warrant I was unwilling to do anything, that thy good deed might not be, as it were, forced, but frank: <sup>15</sup> for perhaps for this reason was he parted for a time, that thou mayest have him back for ever, <sup>16</sup> no longer as a bondservant, but above a bondservant, a brother beloved,

ΠΑΥΛΟΣ, δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος 1  
ὁ ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν  
καὶ Ἀπφίᾳ τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ συστρα- 2  
τιώτῃ ἡμῶν καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ· χάρις 3  
ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου  
Ἰησοῦ Χριστοῦ.

Εὐχαριστῶ τῷ Θεῷ μου πάντοτε μνείαν σου ποιού- 4  
μενος ἐπὶ τῶν προσευχῶν μου, ἀκούων σου τὴν ἀγά- 5  
πην καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν  
καὶ εἰς πάντας τοὺς ἁγίους, ὅπως ἡ κοινωνία τῆς 6  
πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παν-  
τὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστὸν· χάρις γάρ 7  
ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου,  
ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπνυται διὰ σοῦ,  
ἀδελφέ. Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων 8  
ἐπιτάσσει σοι τὸ ἀνῆκον, διὰ τὴν ἀγάπην μᾶλλον 9  
παρακαλῶ τοιοῦτος ὢν. Ὡς Παῦλος πρεσβύτερς,  
νυνὶ δὲ καὶ δέσμιος Χριστοῦ Ἰησοῦ, παρακαλῶ σε 10  
περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς,  
Ὀνήσιμον, τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ 11  
ἐμοὶ εὐχρηστον, ὃν ἀπέπεμψα· σὺ δὲ αὐτόν, τοῦτ' 12  
ἔστι, τὰ ἐμὰ σπλάγχνα—ὃν ἐγὼ ἐβουλόμην πρὸς 13  
ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς  
δεσμοῖς τοῦ εὐαγγελίου, χωρὶς δὲ τῆς σῆς γνώμης 14  
οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ  
ἀγαθόν σου ἢ ἀλλὰ κατὰ ἐκούσιον τάχα γάρ διὰ 15  
τοῦτο ἐχωρίσθη πρὸς ὧραν ἵνα αἰώνιον αὐτὸν ἀπέχης,  
οὐκ ἔτι ὡς δούλον ἀλλ' ὑπὲρ δούλων, ἀδελφὸν ἀγα- 16  
πητόν, μάλιστα ἐμοί, πόσφω δὲ μᾶλλον σοὶ καὶ ἐν



- 17 σαρκὶ καὶ ἐν Κυρίῳ· εἰ οὖν με ἔχεις κοινῶνόν, προσ-  
 18 λαβοῦ αὐτὸν ὡς ἐμέ. *Εἰ δέ τι ἠδίκησέ σε ἢ*  
 19 *ὀφείλει, τοῦτο ἐμοὶ ἐλλόγα.* Ἐγὼ Παῦλος ἔγραψα  
 τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ  
 20 σεαυτὸν μοι προσοφείλεις. *Ναί, ἀδελφέ, ἐγὼ σου*  
*ὀναίμην ἐν Κυρίῳ· ἀνάπασόν μου τὰ σπλάγχνα ἐν*  
*Χριστῷ.*  
 21 *Πεποιθὸς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι*  
 22 *καὶ ὑπὲρ ὃ λέγω, ποιήσεις.* Ἀμα δὲ καὶ ἐτοίμαξέ  
 μοι ξενίαν· ἐλπίζω γάρ ὅτι διὰ τῶν προσευχῶν ὑμῶν  
 23 *Ἀσπάζεται σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου*  
 24 *ἐν Χριστῷ Ἰησοῦ, Μάρκος, Ἀρίσταρχος, Δημάς,*  
*Λουκάς, οἱ συνεργοί μου.*  
 25 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ  
 τοῦ πνεύματος ὑμῶν.

most highly by me, and how much more by thee both in flesh and in the Lord: <sup>17</sup>if then thou countest me a fellow, receive him as myself. <sup>18</sup>And in whatever he has wronged thee or is indebted, set this to my account. <sup>19</sup>I Paul here write it with my own hand: I will pay off—not to tell thee that thou further owest me even thy own self. <sup>20</sup>Yes, brother, let me have cheer of thee in the Lord; refresh my bowels in Christ.

<sup>21</sup>Relying on thy compliance have I written to thee, knowing that thou wilt do even more than I say. <sup>22</sup>At the same time get me also ready a lodging, for I hope that through your prayers I shall be granted to you.

<sup>23</sup>There greet thee Epaphras, my fellow-captive in Christ Jesus, <sup>24</sup>Marcus, Aristarchus, Demas, Lucas, my workfellows.

<sup>25</sup>The grace of our Lord Jesus Christ be with your spirit.

## ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

## THE EPISTLE TO THE HEBREWS.

ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάσαι ὁ Θεὸς  
 2 του τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ ὃν  
 3 αἰῶνας, ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτῆρ  
 τῆς ὑποστάσεως αὐτοῦ φέρων τε τὰ πάντα τῷ ῥήματι  
 τῆς δυνάμεως αὐτοῦ, καθαρισμόν τῶν ἀμαρτιῶν  
 4 ὑψηλοῖς, τοσοῦτῳ κρείττων γενόμενος τῶν ἀγγέλων  
 ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνο-  
 5 μα. *Τίνι γὰρ εἶπέ ποτε τῶν ἀγγέλων, Υἱός μου εἶ*

WHEN God had, at sundry times and in many ways, spoken of old to the fathers by the prophets, <sup>2</sup>at the last stage of these days he spoke to us by a son whom he appointed heir of all things, through whom he also made the worlds; <sup>3</sup>who, being a gleam of his glory and a marked likeness of his being, and upholding all things by the word of his power, when he had achieved a cleansing of sins, sat down at the right hand of the majesty on high, <sup>4</sup>become so much better than the angels, as he has inherited a name of higher rank than they. <sup>5</sup>For to which of the angels did he ever

say, My son art thou, I to-day have begotten thee: and again, I will be to him for a father and he shall be to me for a son. <sup>6</sup>And, whenever he again has brought the firstborn into the world, he says, And let all the angels of God do him homage. <sup>7</sup>And regarding the angels he says, Who makes winds his angels, and flame of fire his ministers: <sup>8</sup>but regarding the Son, Thy throne, O God, is for ever and ever: and, A sceptre of uprightness is the sceptre of thy kingdom; <sup>9</sup>thou didst love righteousness and hate lawlessness, wherefore God, thy God, anointed thee with oil of gladness beyond thy fellows: <sup>10</sup>and, Thou at first, O Lord, didst found the earth, and works of thy hands are the heavens; <sup>11</sup>they will perish, but thou abidest still, and they all as a mantle will wax old, <sup>12</sup>and as a robe wilt thou roll them up and they shall be changed, but thou art the same, and thy years will not fail. <sup>13</sup>But to which of the angels has he ever said, Sit at my right hand, till I shall have set thy foes a footstool of thy feet? <sup>14</sup>Are they not all ministering spirits, sent forth on service for the sake of those that are to inherit salvation?

On this account we ought to pay the more earnest heed to the things we have heard, lest we slip away from our ground: <sup>2</sup>for if the word spoken through angels became steadfast, and every transgression and disobedience received a rightful requital, <sup>3</sup>how shall we escape on disregarding a salvation so great? which, having begun to be spoken through the Lord, was conveyed with assurance to us by the hearers, <sup>4</sup>while God at the same time bore witness thereto both with signs and wonders and sundry miracles and bestowals of Holy Spirit, according to his own pleasure. <sup>5</sup>For not to angels has he given in control the world that is to be, about which we speak: <sup>6</sup>but one has somewhere avouched, saying, What is man, that thou callest him to mind, or son of man, that thou visitest him? <sup>7</sup>thou didst make him a little lower than angels, with glory and honour didst thou crown him, <sup>8</sup>thou didst put everything beneath his feet. For by putting all things under him he left nothing not put under him; now however we do not yet see

σὺ, ἐγὼ σήμερον γεγέννηκά σε; καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα καὶ αὐτὸς ἔσται μοι εἰς υἱόν; Ὄταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ προσκνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. Καὶ πρὸς μὲν τοὺς ἄγγέλους <sup>7</sup> λέγει, Ὁ ποιῶν τοὺς ἄγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα· πρὸς δὲ τὸν υἱόν, Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος· καί, Ῥάβδος εὐθύτητος ἢ ῥάβδος τῆς βασιλείας σου ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν διὰ <sup>9</sup> τοῦτο ἔχρισέ σε, ὁ Θεός, ὁ Θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. Καί, Σὺ κατ' <sup>10</sup> ἀρχάς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί· αὐτοὶ ἀπολοῦνται, σὺ <sup>11</sup> δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτοὺς καὶ ἀλλαγῆσονται, σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι. Πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκέ ποτε, Κάθου ἐκ <sup>13</sup> δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

ΔΙΑ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς <sup>2</sup> ἀκουσθεῖσι, μὴ ποτε παραρρῶμεν· εἰ γὰρ ὁ δι' <sup>2</sup> ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοῆ ἔλαβεν ἔνδικον μισθαποδοσίαν, πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες <sup>3</sup> σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι <sup>4</sup> καὶ ποικίλαις δυνάμεσι καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν. Οὐ γὰρ ἀγγέλοις ὑπέταξε <sup>5</sup> τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν· διεμαρτύρατο δὲ πού τις λέγων, Τί ἐστὶν ἄνθρωπος <sup>6</sup> ὅτι μιμησκή αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπη αὐτόν; ἠλάττωσας αὐτὸν βραχὺ τι παρ' ἀγγέλους, <sup>7</sup> δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, πάντα ὑπέταξας <sup>8</sup> ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξει αὐτῷ τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον· νῦν

9 δὲ οὐπω ὀρώμεν αὐτῷ τὰ πάντα ὑποτεταγμένα· τὸν δὲ  
 βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν  
 διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἑστεφανωμέ-  
 νον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γενύσῃται θανάτου.  
 10 Ἐπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὐ τὰ πάν-  
 τα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς  
 11 σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι· ὃ τε γὰρ  
 ἀγιαῶν καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες· δι' ἣν  
 αἰτίαν οὐκ ἐπαισχύνεται ἀδελφούς αὐτοὺς καλεῖν,  
 12 λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,  
 13 ἐν μέσῳ ἐκκλησίας ὑμνήσω σε· καὶ πάλιν, Ἐγὼ  
 ἔσομαι πεποισθὸς ἐπ' αὐτῷ· καὶ πάλιν, Ἰδοὺ ἐγὼ καὶ  
 14 τὰ παιδιά ἃ μοι ἔδωκεν ὁ Θεός. Ἐπεὶ οὖν τὰ παιδιά  
 κεκοινωνήκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παρα-  
 πλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου  
 καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ'  
 15 ἔστι τὸν διάβολον, καὶ ἀπαλλάξῃ τούτους, ὅσοι  
 φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δου-  
 16 λείας· οὐ γὰρ δὴ πού ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ  
 17 σπέρματος Ἀβραάμ ἐπιλαμβάνεται. Ὅθεν ὠφείλε  
 κατὰ πάντα τοῖς ἀδελφοῖς ὀμοιωθῆναι, ἵνα ἐλήμων  
 γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς  
 18 τὸ ἰλάσκεσθαι τὰς ἀμαρτίας τοῦ λαοῦ· ἐν ᾧ γὰρ  
 πέπονθεν αὐτὸς πειρασθεῖς, δύναται τοῖς πειραζομένοις  
 βοηθῆσαι.

3 ὍΘΕΝ, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέ-  
 2 τοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς  
 2 ὁμολογίας ἡμῶν Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι  
 3 αὐτόν, ὡς καὶ Μωυσῆς ἐν τῷ οἴκῳ αὐτοῦ. Πλείονος  
 γὰρ οὗτος δόξης παρὰ Μωυσῆν ἠξίωται, καθ' ὅσον  
 4 πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν·  
 4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινός, ὁ δὲ πάντα  
 5 κατασκευάσας Θεός· καὶ Μωυσῆς μὲν πιστὸς ἐν ὄλῳ  
 τῷ οἴκῳ αὐτοῦ, ὡς θεράπων εἰς μαρτύριον τῶν λαλη-  
 6 θησομένων, Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ,  
 οὐ οἶκός ἐσμεν ἡμεῖς, ἐὰν τὴν παρρησίαν καὶ τὸ καύ-  
 7 χημα τῆς ἐλπίδος κατασχωμεν. Διό, καθὼς λέγει τὸ  
 8 πνεῦμα τὸ ἅγιον, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκού-  
 σητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παρα-

all things put under him; <sup>9</sup> but  
 him that has been made a little  
 lower than angels, namely, Jesus,  
 we behold crowned on account of  
 his suffering of death with glory  
 and honour, that by God's grace  
 he might in behalf of every one  
 taste death. <sup>10</sup> For it besemed  
 him on account of whom are all  
 things and through whom are all  
 things, to make the chieftain  
 of their salvation, on bringing  
 many sons to glory, accomplished  
 through sufferings; <sup>11</sup> for both  
 the hallower and those that are  
 hallowed, are all from one, for  
 which reason he is not ashamed  
 to call them brethren, <sup>12</sup> saying,  
 I will declare thy name to my  
 brethren, in the midst of an as-  
 sembly will I sing thy praise:  
<sup>13</sup> and again, Lo, I and the chil-  
 dren that God gave me. <sup>14</sup> Since  
 then the children are partakers  
 in blood and flesh, he himself  
 also became in a like fashion par-  
 taker in the same, that through  
 death he might bring to naught  
 him that held the power of death,  
 that is, the devil, <sup>15</sup> and rid these,  
 as many as, through fear of death,  
 were all their lifetime in thralldom:  
<sup>16</sup> for in sooth he does not ally  
 himself with angels, but with  
 Abraham's seed does he ally him-  
 self. <sup>17</sup> Whence he ought in all  
 points to be made like his brethren,  
 that he might become a merciful  
 and faithful high priest in matters  
 regarding God, in order to atone  
 for the sins of the people: <sup>18</sup> for on  
 the ground that he has himself  
 suffered in being tried, he is able  
 to bring aid to those that are tried.

Whence, holy brethren, par-  
 takers in a heavenly call, mark  
 the apostle and high priest of our  
 confession, Jesus, <sup>2</sup> as being faith-  
 ful to him that appointed him, as  
 Moses also was in all his house.  
<sup>3</sup> For of more glory than Moses  
 has this man been deemed worthy,  
 inasmuch as he has more honour  
 than the house, who framed it;  
<sup>4</sup> for every house is framed by  
 some one, but he that framed all  
 things is God: <sup>5</sup> and Moses was  
 faithful in all his house, as a  
 servant to give witness of the  
 things that would be spoken,  
<sup>6</sup> but Christ as a son over his  
 own house; whose household  
 are we, if we hold fast our frank  
 avowal and the joyousness of our  
 hope. <sup>7</sup> Wherefore—as says the  
 Holy Spirit, To-day should you  
 hear his voice, <sup>8</sup> harden not your

heart, as at the bitter strife, on the day of the trial in the wilderness, <sup>9</sup> where your fathers made trial by proof, and saw my works forty years; <sup>10</sup> wherefore I took displeasure at this generation, and said, Always do they go astray in heart, and they did not learn my ways; <sup>11</sup> so I swear in my wrath, Enter they shall not into my rest—<sup>12</sup> take heed, brethren, lest there be in any one of you an evil heart of unbelief by revolting from the living God; <sup>13</sup> but exhort each other daily, while it is called to-day, that no one of you be hardened by beguilement of sin; <sup>14</sup> for partners of Christ have we become, if only we hold the beginning of our assurance steadfast to the last; <sup>15</sup> while it is said, To-day should you hear his voice, harden not your hearts, as at the bitter strife. <sup>16</sup> For who on hearing shewed bitter strife? why, did not all that had come out of Egypt by means of Moses? <sup>17</sup> and at whom was he displeased forty years? was it not at those who sinned? whose carcasses fell in the wilderness; <sup>18</sup> and to whom did he swear that they should not enter into his rest, but to the disobedient? <sup>19</sup> So we see that they could not enter on account of unbelief.

Let us then fear, lest, when a promise is bequeathed of entering into his rest, any one of you should be deemed to have come short: <sup>2</sup> for with good tidings have we been addressed, just as they too were; but the word that reached the ear, brought no advantage to those, not being blended with faith in the hearers. <sup>3</sup> For we do enter into the rest, we that have believed; as he has said, So I swear in my wrath, They shall not enter into my rest: though his work had been done from the founding of the world; <sup>4</sup> for he has spoken somewhere about the seventh day thus, And God rested on the seventh day from all his works: <sup>5</sup> and in this place again, They shall not enter into my rest. <sup>6</sup> Since then it is still left for some to enter into it, and those that beforetime were addressed with good tidings, entered not through disobedience, <sup>7</sup> he again marks out a day, To-day—saying in David, after so long a time, as has been before spoken—To-day should you hear his voice, harden not your

πικρασμῷ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, οὐδ' ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ, καὶ εἶδον 9 τὰ ἔργα μου τεσσαράκοντα ἔτη· διὸ προσώχθισα τῇ 10 γενεᾷ ταύτῃ καὶ εἶπον, Ἄει πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου, ὡς ὤμοσα ἐν τῇ 11 ὀργῇ μου, Ἐἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· βλέπετε, ἀδελφοί, μή ποτε ἔσται ἐν τινι ὑμῶν καρδιά 12 πονηρὰ ἀπιστίας ἐν τῷ ἀποστήναι ἀπὸ Θεοῦ ζῶντος, ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν, 13 ἄχρι οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ ἐξ ὑμῶν τις ἀπάτη τῆς ἀμαρτίας· μέτοχοι γὰρ τοῦ 14 Χριστοῦ γεγόναμεν, εἴανπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν ἐν τῷ 15 λέγεσθαι, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ. Τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' 16 οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωσέως; τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς 17 ἀμαρτήσασιν; ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ· τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν 18 αὐτοῦ, ἐἰ μὴ τοῖς ἀπειθήσασιν; Καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν διὰ ἀπιστίας.

ΦΟΒΗΘΩΜΕΝ οὖν μή ποτε, καταλειπομένης 4 ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ 2 τις ἐξ ὑμῶν ὑστερηκεῖν· καὶ γὰρ ἔσμεν εὐηγγελισμένοι καθάπερ καὶ ἐκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος 2 τῆς ἀκοῆς ἐκείνους μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασιν. Εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν 3 οἱ πιστεύσαντες, καθὼς εἶρηκεν, Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Ἐἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων· εἶρηκε γὰρ πού περὶ τῆς ἐβδόμης οὕτω, Καὶ κατέ- 4 παυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ· καὶ ἐν τούτῳ πάλιν, Ἐἰ εἰσελεύ- 5 σονται εἰς τὴν κατάπαυσίν μου. Ἐπεὶ οὖν ἀπολεί- 6 πεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον ἐπαγγελισθέντες οὐκ εἰσηλθον διὰ ἀπειθείαν, πάλιν 7 τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς προεῖρηται, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας

8 ὑμῶν· εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν  
 9 περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας. Ἔτι ἀπο-  
 10 λείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ· ὁ γὰρ  
 εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέ-  
 11 παυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὡσπερ ἀπὸ τῶν ἰδίων  
 τοῦ Θεοῦ. Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν  
 12 κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ  
 τῆς ἀπειθείας· ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ καὶ ἐνεργ-  
 13 ῆς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον  
 καὶ δίκκονόμενος ἄχι μερισμοῦ ψυχῆς καὶ πνεύματος  
 ἄρμων τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ  
 14 ἐννοιῶν καρδίας· καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον  
 αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχλισμένα τοῖς  
 ὀφθαλμοῖς αὐτοῦ· πρὸς ὃν ἡμῖν ὁ λόγος.  
 15 ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς  
 οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς  
 ὁμολογίας· οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον  
 16 συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ  
 κατὰ πάντα καθ' ὁμοίότητα χωρὶς ἁμαρτίας. Προσε-  
 17 ρχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάρι-  
 τος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὐρωμεν εἰς εὐκαι-  
 ρον βοήθειαν.  
 18 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος,  
 19 ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα  
 20 προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, μετριο-  
 21 παθεῖν δυνάμενος τοῖς ἄγνοοῦσι καὶ πλαναμένοις,  
 22 ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν, καὶ δι' αὐτὴν  
 23 ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ  
 24 προσφέρειν περὶ ἁμαρτιῶν. Καὶ οὐχ ἑαυτῷ τις  
 λαμβάνει τὴν τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ,  
 25 καθὼς περὶ καὶ Ἀαρῶν. Οὕτω καὶ ὁ Χριστὸς οὐχ  
 26 ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας  
 πρὸς αὐτόν, Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά  
 27 σε· καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν  
 28 αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. Ὁς ἐν ταῖς  
 29 ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας  
 πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ  
 30 κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰς-  
 31 ακουσθεὶς ἀπὸ τῆς εὐλαβείας, καί περ ὢν υἱός, ἔμαθεν  
 32 ἀφ' ὧν ἔπαθε τὴν ὑπακοήν, καὶ τελειωθείς ἐγένετο

hearts: <sup>8</sup> for had Joshua given them rest, he would not have spoken of another day afterwards. <sup>9</sup> So then there is still left a sabbath-tide for the people of God; <sup>10</sup> for he that has entered into his rest, himself too has rest from his works, as God from his own. <sup>11</sup> Let us then make earnest effort to enter into that rest, that no one fall by the same fashion of disobedience: <sup>12</sup> for living is the word of God and full of power, and sharper than every two-edged sword, and piercing to a cleaving asunder of soul and spirit and of joints and marrow, and quick to scan ponderings and thoughts of heart; <sup>13</sup> and no created thing is lost to sight before him, but all things are naked and laid bare to his eyes: with whom lies our reckoning.

<sup>14</sup> Having then a great high priest who has passed through the heavens, Jesus, the Son of God, let us keep a fast hold on our confession: <sup>15</sup> for we have not a high priest unable to share in feeling with our infirmities, but tried on all points in like sort, without sin. <sup>16</sup> Let us then approach with boldness the throne of grace, that we may get mercy, and find grace for seasonable aid.

<sup>17</sup> For every high priest, taken from among men, is on men's behalf appointed in matters regarding God, that he may offer both gifts and sacrifices for sins; <sup>18</sup> one able to bear gently with those that are in ignorance and astray, since he himself too is beset with infirmity, and ought on account of it, as for the people, so for himself to offer for sins. <sup>19</sup> And no one takes the honour for himself, but when called of God, just as Aaron was. <sup>20</sup> In this way Christ too did not glorify himself to become a high priest, but he that said to him, My Son art thou; I to-day have begotten thee: <sup>21</sup> as he says also in another place, Thou art a priest for ever after the order of Melchisedec. <sup>22</sup> Who, having in the days of his flesh offered up both prayers and intertreaties to him that was able to save him from death, together with strong crying and tears, and having been heard for his godfearing; <sup>23</sup> so as he was, still learned obedience from the things which he suffered; <sup>24</sup> and having become accomplished he became

for all those that obey him, a source of everlasting salvation, <sup>10</sup> styled by God a high priest after the order of Melchisedec.

<sup>11</sup> About whom large is our matter of discourse and hard to convey clearly, since you are become dull of hearing. <sup>12</sup> For, whereas on account of the time you ought to be teachers, on the other hand you have need that one teach you what are the first lines of the outset of the oracles of God, and have come to need milk, not strong food: <sup>13</sup> for every one that partakes of milk, is unskilled in a word of righteousness, for he is a babe; <sup>14</sup> but to full grown ones belongs the strong food, those that through usage have their senses well trained for judging between good and evil.

Wherefore let us leave the discourse of the outset of Christ and go onwards to full growth, not again laying a groundwork of repentance from dead works and faith towards God—<sup>2</sup> a lesson belonging to baptisings and laying on of hands—and of resurrection of the dead and everlasting doom. <sup>3</sup> And this we will do, if only God give leave: <sup>4</sup> for it is impossible that those who have been once enlightened and tasted the heavenly gift and become partakers of Holy Spirit, <sup>5</sup> and have tasted that good is a word of God and powers of an age that was to be, <sup>6</sup> and have fallen aside, should again make renewal to repentance, crucifying to themselves anew the Son of God and holding him up to shame. <sup>7</sup> For land that drank in the rain that often comes upon it and is bringing forth herbage suitable for those on whose account it is also tilled, shares in blessing from God; <sup>8</sup> but, if yielding thorns and briers, is worthless and near to cursing; the issue of which is in burning. <sup>9</sup> But we are assured touching you, brethren, of the better things and such as are close on salvation, though we thus speak: <sup>10</sup> for God is not unrighteous to forget your work, and the love which you have displayed towards his name, in having done and still doing kind service to the saints; <sup>11</sup> but we are desirous that you should display the same effort towards the full assurance of hope to the last, <sup>12</sup> that you may not become sluggish, but copiers of those that through faith

τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου, προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ 10 τὴν τάξιν Μελχισεδέκ.

Περὶ οὖν πολλὸς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος 11 λέγειν, ἐπεὶ νοθροὶ γέγονατε ταῖς ἀκοαῖς. Καὶ γὰρ 12 ὀφείλουτες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, καὶ γέγονατε χρείαν ἔχοντες γάλακτος, οὐ στερεᾶς τροφῆς· πᾶς γὰρ ὁ 13 μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστι· τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ 14 τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

ΔΙΟ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον 6 ἐπὶ τὴν τελειότητα φεράμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων καὶ πίστεως ἐπὶ Θεόν, βαπτισμῶν διδαχῆς ἐπιθέσεώς τε 2 χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ κρίματος αἰωνίου. Καὶ τοῦτο ποιήσομεν ἕανπερ ἐπιτρέπη ὁ Θεός· 3 ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας γευσάμενους 4 τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἁγίου καὶ καλῶν γευσάμενους Θεοῦ 5 ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος καὶ παραπεσόν- 6 τας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας. Γῆ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλακίς 7 ὑετὸν καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ· ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους ἀδόκι- 8 μος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καύσιν. Πειπίσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα 9 καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν· οὐ γὰρ 10 ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἀγίοις καὶ διακονοῦντες, ἐπιθυμοῦμεν δὲ 11 ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους, ἵνα μὴ 12 νοθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μα-

13 κροθυμίας κληρονομούντων τὰς ἐπαγγελίας. Τῷ γὰρ Ἀβραάμ ἐπαγγελάμενος ὁ Θεός, ἐπεὶ κατ' οὐδένος  
 14 εἶχε μείζονος ὁμοίαι, ὥμοσε καθ' ἑαυτοῦ, λέγων, Ἡ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνουν πληθυνῶ  
 15 σε· καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας.  
 16 Ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὀμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος·  
 17 ἐν ᾧ περισσώτερον βουλόμενος ὁ Θεός ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βου-  
 18 λῆς αὐτοῦ ἐμεσίτευσεν ὄρκω, ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψευσασθαι Θεόν, ισχυ-  
 19 ρῶν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατήσαι τῆς προκειμένης ἐλπίδος, ἣν ὡς ἀγκυραν ἔχουμεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς  
 20 τὸ ἐσώτερον τοῦ καταπετάσματος, ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσηλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

7 ΟΥΤΟΣ γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραάμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλείων καὶ εὐλο-  
 2 γήσας αὐτόν, ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἐρμηνεύομενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶ βα-  
 3 σιλεὺς εἰρήνης, ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διη-  
 4 νεκές. Θεωρεῖτε δὲ πηλίκος οὗτος ᾧ δεκάτην Ἀβρα-  
 5 ἂμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσι ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἐστὶ, τοὺς ἀδελφούς αὐτῶν, καίπερ ἐξελη-  
 6 λυθότας ἐκ τῆς ὄσφύος Ἀβραάμ· ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε· χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.  
 8 Καὶ ὧδε μὲν δεκάτας ἀποθηήσκοντες ἄνθρωποι λαμβάνουσι, ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῆ. Καὶ ὡς ἔπος εἰπεῖν, διὰ Ἀβραάμ καὶ Λευὶς ὁ δεκάτας λαμβάνων δεδεκάτωται· ἐτι γὰρ ἐν τῇ ὄσφύϊ τοῦ πατρὸς

and unwearied waiting inherit the promises. <sup>13</sup> For to Abraham when God had made promise, since he could swear by no greater one, he swore by himself, <sup>14</sup> saying, Blessing will I bless thee, and multiplying will I multiply thee; <sup>15</sup> and in this way, when he had enduringly waited, did he reach the promise. <sup>16</sup> For men swear by the greater, and of every disagreement an end for them in fast assurance is the oath: <sup>17</sup> on which ground God, meaning to display more and more to the heirs of the promise the unchangeableness of his purpose, gave warrant with an oath; <sup>18</sup> that, through two unchangeable things wherein it is impossible that God should lie, we may have strong encouragement, that have fled to lay hold on the hopeset before us: <sup>19</sup> which we have as an anchor of the soul both sure and stedfast and entering within the veil; <sup>20</sup> where a forerunner entered on our behalf, Jesus, for ever become a high priest after the order of Melchisedec.

For this Melchisedec, king of Salem, priest of the most high God, that met Abraham when returning from the slaughter of the kings and blessed him, <sup>2</sup> to whom Abraham allotted also a tenth of all—in the first place, when interpreted, King of righteousness, and next also, king of Salem, that is, king of peace—<sup>3</sup> with no father, no mother, no pedigree, having neither beginning of days nor end of life, but made to bear a likeness to the Son of God, abides evermore a priest. <sup>4</sup> And you clearly see how great this man is to whom Abraham gave a tenth of the spoils, the patriarch. <sup>5</sup> And those of the sons of Levi that receive the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though come from the loins of Abraham; <sup>6</sup> he however that does not count lineage from them, has taken tithes of Abraham and blessed him that had the promises: <sup>7</sup> and, without all gainsaying, the less is blessed by the greater. <sup>8</sup> And here men that die, take tithes; there, however, one who has witness that he is living. <sup>9</sup> And, so to say, through Abraham Levi too who takes tithes, has been tithed, <sup>10</sup> for he was as yet in the loins of his father when

Melchisedec met him. <sup>11</sup> Had there then been entire accomplishment through the Levitical priesthood, for the people have law grounded on it, what further need was there that after the order of Melchisedec another priest should stand up, and not be counted after the order of Aaron? <sup>12</sup> For when a change is made of the priesthood, there must needs take place a change also of the law: <sup>13</sup> for he regarding whom these things are said, belonged to another tribe, from which no one has given attendance on the altar; <sup>14</sup> for it is quite plain that our Lord has sprung out of Judah, with regard to which tribe Moses spoke nothing about priests; <sup>15</sup> and more and more is it further clear, that in like sort with Melchisedec there stands up another priest, <sup>16</sup> who has become so not according to rule of a fleshly commandment, but according to power of an imperishable life, <sup>17</sup> for it is witnessed, Thou art a priest for ever after the order of Melchisedec. <sup>18</sup> For a voidance takes place of a foregoing commandment on account of its being weak and bootless—<sup>19</sup> for the law brought no accomplishment—and an incoming of a better hope, through which we draw near to God. <sup>20</sup> And in so far as it was not without oath-taking—<sup>21</sup> for they became priests without oath, he however with an oath through him that said to him, The Lord sware and will not change his mind, thou art a priest for ever—<sup>22</sup> so far has Jesus become a surety of a better covenant. <sup>23</sup> And they have become priests in numbers, because they were hindered by death from keeping their place; <sup>24</sup> he however, because he abides for ever, has his priesthood indefeasible: <sup>25</sup> whence he is able even to save to the utmost those that approach through him to God, ever living to plead on their behalf. <sup>26</sup> For a high priest of this sort besemed us, one holy, harmless, undefiled, sundered from sinners, and become loftier than the heavens, <sup>27</sup> who has not a daily need, as the high priests have, first on behalf of his own sins to offer up sacrifices, next for those of the people; for this he did once for all in offering up himself: <sup>28</sup> for the law appoints men as high priests having infirmity, but the word of the oath that was since the law, a son accomplished for ever.

ἦν ὅτε συνήνησεν αὐτῷ ὁ Μελχισεδέκ. Εἰ μὲν 11  
 οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ  
 λαὸς γὰρ ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι χρεία  
 κατὰ τὴν τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι  
 ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; με- 12  
 τατιθεμένης γὰρ τῆς ἱερωσύνης, ἔξ ἀνάγκης καὶ  
 νόμου μεταθεσις γίνεται· ἐφ' ὃν γὰρ λέγεται ταῦτα, 13  
 φυλῆς ἐτέρας μετέσχηκε, ἀφ' ἧς οὐδεὶς προσέσχηκε  
 τῷ θυσιαστηρίῳ· πρόδηλον γὰρ ὅτι ἐξ Ἰουδα ἀνα- 14  
 τέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων  
 οὐδὲν Μωσῆς ἐλάλησε· καὶ περισσώτερον ἔτι 15  
 κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχι-  
 σεδέκ ἀνίσταται ἱερεὺς ἕτερος, ὃς οὐ κατὰ νόμον 16  
 ἐντολῆς σαρκίνης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς  
 ἀκαταλύτου, μαρτυρεῖται γὰρ, ὅτι, σὺ ἱερεὺς εἰς 17  
 τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. Ἀθέτησις 18  
 μὲν γὰρ γίνεται προαγωγῆς ἐντολῆς διὰ τὸ αὐτῆς  
 ἀσθενὲς καὶ ἀνωφελές, οὐδὲν γὰρ ἐτελείωσεν ὁ νό-  
 μος, ἐπεισαγωγῆ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγί- 19  
 ζομεν τῷ Θεῷ. Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμο- 20  
 σίας—οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς  
 γεγονότες, ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος 21  
 περὶ αὐτόν, Ὡμοσε Κύριος, καὶ οὐ μεταμεληθή-  
 σεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα—κατὰ τοσοῦτο 22  
 κρείττονος διαθήκης γέγονεν ἕγγυος Ἰησοῦς. Καὶ 23  
 οἱ μὲν πλείονές εἰσι γεγονότες ἱερεῖς διὰ τὸ θανάτω  
 κωλύεσθαι παραμένειν· ὁ δὲ διὰ τὸ μένειν αὐτὸν 24  
 εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην, ὅθεν 25  
 καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχο-  
 μένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγ-  
 χάνειν ὑπὲρ αὐτῶν. Τοιοῦτος γὰρ ἡμῖν ἔπρεπε 26  
 ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος  
 ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν  
 γενόμενος, ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ 27  
 οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν  
 θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τούτο γὰρ  
 ἐποίησεν ἐπάπαξ ἑαυτὸν ἀνεύκτας· ὁ νόμος γὰρ 28  
 ἀνθρώπου καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν,  
 ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν  
 εἰς τὸν αἰῶνα τετελειωμένον.



8 **ΚΕΦΑΛΑΙΟΝ** δὲ ἐπὶ τοῖς λεγομένοις, τοιούτου  
 ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου  
 2 τῆς μεγαλοσύνης ἐν τοῖς οὐρανοῖς, τῶν ἁγίων λει-  
 τουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ  
 3 Κύριος, οὐκ ἄνθρωπος· πᾶς γὰρ ἀρχιερεὺς εἰς τὸ  
 προσφέρειν δῶρά τε καὶ θυσίας καθίσταται, ὅθεν  
 4 ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὁ προσενέγκη. **Εἰ**  
 μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν  
 5 προσφερόντων κατὰ νόμον τὰ δῶρα, οἵτινες ὑποδείγ-  
 ματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς  
 κεκηραμίσται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκη-  
 νήν· **Ὅρα γάρ, φησι, ποιήσεις πάντα κατὰ τὸν**  
 6 **τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·** νυνὶ δὲ δια-  
 φορωτέρας τέτυχε λειτουργίας, ὅσῳ καὶ κρείττονός  
 ἐστι διαθήκης μεσίτης, ἣτις ἐπὶ κρείττοσιν ἐπαγ-  
 7 γελίας νενομοθέτηται. **Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν**  
 8 **ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος·** μεμψό-  
 μενος γὰρ αὐτοῖς λέγει, **Ἴδοὺ ἡμέραι ἔρχονται, λέγει**  
 9 **Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ**  
 ἐπὶ τὸν οἶκον Ἰουδα διαθήκην καινὴν, οὐ κατὰ τὴν  
 διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ  
 ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγῆναι αὐ-  
 10 τοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ  
 διαθήκῃ μου, καγὼ ἡμέλησα αὐτῶν, λέγει Κύριος·  
 11 **ὅτι αὕτη ἡ διαθήκη ἦν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ**  
 μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νό-  
 12 μους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας  
 αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς Θεὸν  
 13 καὶ αὐτοὶ ἔσονται μοι εἰς λαόν· καὶ οὐ μὴ διδάξωσιν  
 ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφόν  
 αὐτοῦ, λέγων, **Γινῶθι τὸν Κύριον, ὅτι πάντες εἰδῆ-**  
 14 **σουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν·** ὅτι  
 ἴλωσ ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν  
 15 αὐτῶν οὐ μὴ μνησθῶ ἔτι. **Ἐν τῷ λέγειν Καινὴν**  
 πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ  
 γηράσκον ἐγγὺς ἀφανισμοῦ.

9 **ΕΙΧΕ** μὲν οὖν καὶ ἡ πρώτη δικαιώματα λατρείας  
 2 τό τε ἅγιον κοσμικόν· σκηνὴ γὰρ κατεσκευάσθη ἡ  
 πρώτη, ἐν ἣ ἢ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρό-

And—a matter at the head of the things that are being spoken—a high priest have we of this sort, one that took his seat on the right hand of the majesty in the heavens; minister of the Holy Place and the true tabernacle, which the Lord pitched, not man: for every high priest is appointed to offer both gifts and sacrifices; whence it is needful that this one also have something to offer. Had he then been on earth, he would not have even been a priest, since there are those that offer the gifts according to law, such as perform worship with a shadow and draft of the heavenly place; just as Moses had a bidding from heaven when going to carry out the work of tabernacle, for, Mind, he says, that thou make every thing after the pattern shewn thee in the mount. Now, however, has he come to hold a ministration of higher worth, in so far as he is a mediator of even a better covenant, whose rule is laid upon better promises. For had that first covenant been faultless, room would not have been sought for a second: for finding fault with them he says, Lo, days are coming, says the Lord, when I will establish with the house of Israel and with the house of Judah a new covenant, not after the covenant which I made for their fathers, on the day of my grasping their hand to bring them out of the land of Egypt, because they did not abide in my covenant, and I disregarded them, says the Lord: because this is the covenant which I will covenant for the house of Israel after those days, says the Lord, by putting my laws in their mind; and in their hearts will I write them, and I will be to them for a God and they will be to me for a people; and they shall not teach each one his townsman and each one his brother, saying, Know the Lord: because all will know me from the least to the greatest of them; because I will be merciful to their unrighteousnesses, and their sins and lawlessnesses shall I remember no more. By calling it new, he has made the first old; now that which waxes old and becomes aged, is well nigh vanishing away.

The first covenant then had ordinances of worship and the holy garniture: for a tabernacle was framed, the forepart, in which was

the candlestick and the table and the shewbread, which is called the Holy Place; <sup>3</sup> but after the second veil a tabernacle called Holy of Holies, <sup>4</sup> having a golden censer, and the ark of the covenant overlaid all round with gold, in which were a golden pot holding the manna, and the rod of Aaron that budded, and the tables of the covenant, <sup>5</sup> and above it Cherubin of glory overshadowing the mercy-seat: about which one cannot now speak in detail. <sup>6</sup> Now when these things had been thus framed, into the fore tabernacle there enter at all times the priests, discharging the rites of worship; <sup>7</sup> but into the second enters, once a year, the high priest alone, not without blood, which he offers for himself and the ignorances of the people; <sup>8</sup> the Holy Spirit clearly shewing this, that the road to the Holy Place had not yet been manifested, while the first tabernacle had still standing: <sup>9</sup> which is a semblance for the time being, according to which both gifts and sacrifices are offered unable to make the worshipper accomplished as to conscience, <sup>10</sup> being only fleshly ordinances resting on meats and drinks and sundry washings, in force till a time of entire amendment. <sup>11</sup> But Christ, having come as high priest of the good things that were to be, did, through the greater and more entire tabernacle, not hand-wrought, that is, not belonging to this creation, <sup>12</sup> nor yet through blood of goats and calves, but through his own blood, enter once for all into the Holy Place, having won an everlasting ransoming: <sup>13</sup> for, if the blood of goats and bulls, and ashes of a heifer, sprinkling the defiled, hallow for the cleanness of the flesh, <sup>14</sup> how much more will the blood of Christ, who through everlasting spirit offered himself without blemish to God, cleanse our conscience from dead works unto worshipping the living God! <sup>15</sup> And on this account is he mediator of a new covenant, that, since death took place for a ransoming of the transgressions grounded on the first covenant, those that have been called, may receive the promise of the everlasting inheritance. <sup>16</sup> For, where a covenant is, a death of the covenanter must duly pass; <sup>17</sup> for a covenant stands good upon dead bodies, since it has no force when

θεσις τῶν ἄρτων, ἥτις λέγεται ἅγια· μετὰ δὲ τὸ 3  
 δεύτερον καταπέτασμα σκημῆς ἢ λεγομένη ἅγια 4  
 ἁγίων, χρυσοῦν ἔχουσα θυματήριον καὶ τὴν κιβω- 4  
 τὸν τῆς διαθήκης περικεκαλυμμένη παντοθεν χρυ- 5  
 σίῳ, ἐν ἣ ἰστάμιος χρυσοῦ ἔχουσα τὸ μάννα 6  
 καὶ ἡ ῥάβδος Ἀαρὼν ἢ βλαστήσασα καὶ αἱ πλά- 7  
 κες τῆς διαθήκης, ὑπεράνω δὲ αὐτῆς Χερουβιν 5  
 δόξης κατασκιάζοντα τὸ ἰλαστήριον· περὶ ὧν οὐκ 6  
 ἔστι νῦν λέγειν κατὰ μέρος. Τούτων δὲ οὕτω 6  
 κατασκευασμένων, εἰς μὲν τὴν πρώτην σκημὴν διὰ 7  
 παντὸς εἰσίστιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦν- 8  
 τες, εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἑνιαυτοῦ μόνος 7  
 ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος ὃ προσφέρει ὑπὲρ 8  
 ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, τούτο δηλ- 8  
 οῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶ- 9  
 σθαι τὴν τῶν ἁγίων ὁδὸν ἐτι τῆς πρώτης σκημῆς 9  
 ἔχούσης στάσιμ, ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν 9  
 ἐνεστηκότα, καθ' ἣν δωρὰ τε καὶ θυσία προσ- 10  
 φέρονται μὴ δυνάμεναι κατὰ συνειδησιν τελειῶσαι 10  
 τὸν λατρεύοντα, μόνον ἐπὶ βρώμασι καὶ πόμασι 10  
 καὶ διαφόροις βαπτισμοῖς δικαιώματα σαρκὸς μέχρι 11  
 καιροῦ διορθώσεως ἐπικείμενα. Χριστὸς δὲ παρα- 11  
 γενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ 12  
 τῆς μείζονος καὶ τελειότερας σκημῆς οὐ χειρο- 12  
 ποιήτου, τοῦτ' ἔστιν, οὐ ταύτης τῆς κτίσεως, οὐδὲ 12  
 δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου 13  
 αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰώνιαν λύ- 13  
 τρωσιν εὐράμενος· εἰ γὰρ τὸ αἷμα τράγων καὶ ταύ- 13  
 ρων καὶ σποδοῦ δαμάλεως ῥαντίζουσα τοὺς κεκο- 14  
 νωμένους ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, 14  
 πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύ- 14  
 ματος αἰωνίου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ Θεῷ, 14  
 καθαρῆι ἐπὶ τῆς συνειδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων 14  
 εἰς τὸ λατρεύειν Θεῷ ζῶντι; Καὶ διὰ τοῦτο δια- 15  
 θήκης καινῆς μεσίτης ἐστίν, ὅπως, θανάτου γενομέ- 15  
 νου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ 15  
 παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλη- 16  
 μένοι τῆς αἰωνίου κληρονομίας. Ὅπου γὰρ δια- 16  
 θήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου· 16  
 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μή ποτε 17

18 ἰσχύει ὅτε ζῆ ὁ διαθέμενος· ὅθεν οὐδὲ ἡ πρώτη χωρὶς  
 19 αἵματος ἐγκεκαίνισται· λαληθείσης γὰρ πάσης ἐντο-  
 λῆς κατὰ νόμον ὑπὸ Μωυσέως παντὶ τῷ λαῷ, λαβῶν  
 τὸ αἷμα τῶν μόσχων καὶ τῶν τράγων μετὰ ὕδατος καὶ  
 20 πάντα τὸν λαὸν ἐρράντισε, λέγων, Τοῦτο τὸ αἷμα τῆς  
 21 διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός. Καὶ τὴν  
 σκιηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ  
 22 αἵματι ὁμοίως ἐρράντισεν, καὶ σχεδὸν ἐν αἵματι  
 πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἵμα-  
 23 εκχυσίας οὐ γίνεται ἄφεςις. Ἀνάγκη οὖν τὰ μὲν  
 ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρί-  
 ζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ  
 24 ταύτας· οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ  
 Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν  
 τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ  
 25 Θεοῦ ὑπὲρ ἡμῶν, οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυ-  
 τόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ'  
 26 ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ, ἐπεὶ ἔδει αὐτὸν πολ-  
 λάκις παθεῖν ἀπὸ καταβολῆς κόσμου, νυνὶ δὲ ἅπαξ  
 ἐπὶ συντελείᾳ τῶν αἰῶνων εἰς ἀθέτησιν τῆς ἁμαρτίας  
 27 διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. Καὶ καθ' ὅσον  
 ἀποκείται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ  
 28 τοῦτο κρίσις, οὕτω καὶ ὁ Χριστός, ἅπαξ προσενε-  
 χθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευ-  
 τέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδε-  
 χομένοις εἰς σωτηρίαν.

10 ΣΚΙΑΝ γὰρ ἔχον ὁ νόμος τῶν μελλόντων ἀγα-  
 θῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ'  
 ἐνιαυτὸν ταῖς αὐταῖς θυσίαις αἷς προσφέρουσιν εἰς  
 τὸ διηκεῖς οὐδέποτε δύναται τοὺς προσερχομένους  
 2 τελειῶσαι· ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι,  
 διὰ τὸ μηδεμίαν ἔχειν ἐτι συνείδησιν ἁμαρτιῶν τοὺς  
 3 λατρεύοντας ἅπαξ κεκαθαμένους; ἀλλ' ἐν αὐταῖς  
 4 ἀνάμνησιν ἁμαρτιῶν κατ' ἐνιαυτὸν ἀδύνατον γὰρ  
 5 αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. Διὸ  
 εἰσερχόμενος εἰς τὸν κόσμον λέγει, Θυσίαν καὶ προσ-  
 φορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι,  
 6 ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠδόκησας·

the covenant lives; <sup>18</sup> whence not even was the first covenant duly opened without blood; <sup>19</sup> for, when every commandment had been spoken according to law by Moses to all the people, he took the blood of the calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, <sup>20</sup> saying, 'This is the blood of the covenant which God has sent in command to you.' <sup>21</sup> And the tabernacle too and all the vessels of the ministration he in like manner sprinkled with the blood; <sup>22</sup> and almost every thing is cleansed by blood according to the law, and without bloodshedding no forgiveness takes place. <sup>23</sup> It was needful then that the sketches of the heavenly place be cleansed with these, but the heavenly place itself with better sacrifices than these; <sup>24</sup> for not into a hand-wrought Holy Place did Christ enter, a counterpart of the true, but into heaven itself, now to present himself to the face of God on our behalf; <sup>25</sup> nor that he should offer himself often, as the high priest enters into the Holy Place every year with blood of others; <sup>26</sup> else must he have often suffered from the founding of the world: now, however, once for all, at a close of the ages, for a putting away of sin through a sacrifice of himself, has been manifested. <sup>27</sup> And inasmuch as there is in store for men once to die, and after this a judgment, <sup>28</sup> in this way Christ also, having been once offered to bear the sins of many, will a second time appear without sin to those that await him for salvation.

For the law having but a shadow of the good things that were to be, not the likeness itself of the very things, by the same sacrifices year by year that they are evermore offering, can never make the comers thereto altogether accomplished: <sup>2</sup> else, would they not have ceased being offered, because of the worshippers, cleansed once for all, having no more consciousness of sins? <sup>3</sup> But in them there is a reminder of sins year by year: <sup>4</sup> for it is impossible that blood of bulls and goats should take away sins. <sup>5</sup> Wherefore, on coming into the world, he says, Sacrifice and offering thou didst not choose, for me; a body didst thou

files and sin offerings thou didst not view with pleasure: <sup>7</sup> then I said, Lo, I am come—in a roll of a book has it been written about me—to do, O God, thy will. <sup>8</sup> Saying in the forefront, Sacrifices and offerings and whole burnt sacrifices and sin offerings thou didst not choose nor view with pleasure—such as are offered according to law—<sup>9</sup> then has he said, Lo, I am come to do thy will—he makes away with the first thing that he may establish the second—<sup>10</sup> by which will have we been hallowed, that are so through the offering of the body of Jesus Christ once for all. <sup>11</sup> And every priest stands daily ministering and oftentimes offering the same sacrifices, such as can never take away sins; <sup>12</sup> this one however, having offered one sacrifice for sins, evermore sat down at the right hand of God, <sup>13</sup> henceforward awaiting till his foes shall have been made a footstool of his feet: <sup>14</sup> for by one offering has he made evermore accomplished those that are hallowed. <sup>15</sup> And the Holy Spirit too bears us witness; for, after saying, <sup>16</sup> This is the covenant which I will covenant with them after those days, says the Lord, by putting my laws in their hearts, and on their minds will I write them—<sup>17</sup> and their sins and their lawlessnesses shall I remember no more. <sup>18</sup> Now where there is forgiveness of these, there is no longer offering for sin.

<sup>19</sup> Having then, brethren, boldness for the entrance of the Holy Place by the blood of Jesus, <sup>20</sup> which road he has duly opened for us a fresh and living one through the veil, that is, the road of his flesh, <sup>21</sup> and having a great priest over the household of God, <sup>22</sup> let us approach with a true heart in full assurance of faith. Having had our hearts sprinkled from an evil conscience, and the body bathed with clean water, <sup>23</sup> let us hold the avowal of the hope unswerving, for faithful is the promiser: <sup>24</sup> and let us mark each other in order to give a spur to love and good deeds, <sup>25</sup> not abandoning the assembling of ourselves, as is a custom with some, but making exhortation, and so much the more as you see the day approaching. <sup>26</sup> For if wittingly we are sinning after gaining acquaintance with the truth, there is no longer left in store a sacri-

τότε εἶπον, Ἴδου ἤκω, ἐν κεφαλίδι βιβλίου γέγρα- 7  
πται περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου.  
'Ανώτερον λέγων, ὅτι, θυσίας καὶ προσφορὰς καὶ 8  
ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ  
ἠδύοκῆσας, αἵτινες κατὰ νόμον προσφέρονται, τότε 9  
εἶρηκεν, Ἴδου ἤκω τοῦ ποιῆσαι τὸ θέλημά σου·  
ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ, ἐν ᾧ 10  
θελήματι ἡγιασμένοι ἐσμὲν οἱ διὰ τῆς προσφορᾶς  
τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ. Καὶ πᾶς 11  
μὲν ἱερεὺς ἕστηκε καθ' ἡμέραν λειτουργῶν καὶ τὰς  
αὐτὰς πολλάκις προσφέρον ἑαυτοῦ θυσίας, αἵτινες οὐδέ-  
ποτε δύναται περιελεῖν ἁμαρτίας· αὐτὸς δὲ μίαν 12  
ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκές  
ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, τὸ λοιπὸν ἐκδεχόμενος 13  
ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν  
αὐτοῦ· μὴ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διη- 14  
νεκές τοὺς ἁγιαζομένους. Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ 15  
πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκεῖναι, Αὕτη  
ἡ διαθήκη ἦν διαθήσκουσα πρὸς αὐτοὺς μετὰ τὰς ἡμέ-  
ρας ἐκεῖνας, λέγει Κύριος, διδούς νόμους μου ἐπὶ  
καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπι-  
γράφω αὐτούς, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν 17  
ἀνομιῶν αὐτῶν οὐ μὴ μνησθήσομαι ἔτι. Ὅπου δὲ 18  
ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.

ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον 19  
τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν 20  
ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπατάσματος,  
τούτ' ἔστι τῆς σαρκὸς αὐτοῦ, καὶ ἱερέα μέγαν ἐπὶ 21  
τὸν οἶκον τοῦ Θεοῦ, προσερχόμεθα μετ' ἀληθινῆς 22  
καρδίας ἐν πληροφορίᾳ πίστεως. Ἐρραντισμένοι τὰς  
καρδίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελουμένοι 23  
τὸ σῶμα ὕδατι καθαρῷ, κατέχωμεν τὴν ὁμολογίαν  
τῆς ἐλπίδος ἀκλινη· πιστὸς γὰρ ὁ ἐπαγγελλόμενος·  
καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης 24  
καὶ καλῶν ἔργων, μὴ ἐγκαταλείποντες τὴν ἐπισυνα- 25  
γωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦν-  
τες, καὶ τοσοῦτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν 26  
τὴν ἡμέραν. Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν  
μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι

27 περὶ ἁμαρτιῶν ἀπολείπεται θυσία, φοβερὰ δὲ τις ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος ἐσθίει μέλλοντος  
 28 τοὺς ὑπεναντίους. Ἀθετήσας τις νόμον Μωυσέως χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀπο-  
 29 θνήσκει· πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμω-  
 30 ρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγήσάμενος, ἐν ᾧ ἡγάσθη, καὶ  
 31 τὸν πνεῦμα τῆς χάριτος ἐνυβρίσας; Οἶδαμεν γὰρ τὸν εἰπόντα, Ἔμοι ἐκδίκησις, ἐγὼ ἀναπαδώσω καὶ  
 32 πάλιν, Κρινεῖ Κύριος τὸν λαὸν αὐτοῦ. Φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶτος. Ἀναμνη-  
 33 σκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων, τοῦτο μὲν  
 34 οὐνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες· καὶ  
 35 γὰρ τοῖς δεσμίοις συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοῖς κρείττονα ὑπαρξιν καὶ μέ-  
 36 νουσαν. Μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἣτις ἔχει μεγάλην μισθαποδοσίαν· ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες  
 37 κομίσηθε τὴν ἐπαγγελίαν. Ἔτι γὰρ μικρὸν ὅσον ὅσον, Ὅ ἐρχόμενος ἤξει καὶ οὐ χρονιεῖ· ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται, οὐκ  
 38 εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίη-  
 39 σιν ψυχῆς.

11 ἜΣΤΙ δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγ-  
 2 μάτων ἔλεγχος οὐ βλεπομένων· ἐν ταύτῃ γὰρ ἔμαρ-  
 3 τυρήθησαν οἱ πρεσβύτεροι. Πίστει νοοῦμεν κατηγο-  
 4 ρίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι. Πίστει πλεί-  
 5 ονα θυσίαν Ἀβελ παρὰ Καὶν προσήνεγκε τῷ Θεῷ, δι' ἧς ἔμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς  
 6 ὄμοις αὐτοῦ τοῦ Θεοῦ, καὶ δι' αὐτῆς ἀποθανὼν ἔτι  
 7 λαλεῖ. Πίστει Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠύρισκετο διότι μετέθηκεν αὐτὸν ὁ Θεός·  
 8 πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται εὐαρεστηκεῖναι

27 but a fearful out-look for judgment, and fierceness of a fire that is to devour the adversaries. <sup>28</sup> When one has set at naught Moses' law, he dies without pity on proof by two or three witnesses; <sup>29</sup> of how much sorer punishment think you will be deemed deserving that trampled on the Son of God, and counted unholy the blood of the covenant wherewith he was hallowed, and did despite to the Spirit of grace! <sup>30</sup> For we know him that said, To me belongs vengeance, I will requite, says the Lord; and again, The Lord will judge his people. <sup>31</sup> Fearful is it to fall into the hands of the living God. <sup>32</sup> But call to remembrance the former days, in which having been enlightened you endured much wrestled with sufferings, <sup>33</sup> on the one hand, while made a grazing-stock both by taunts and hardships, and on the other, by becoming sharers with those that so fared; <sup>34</sup> for you shewed fellow-feeling with the prisoners, and welcomed with joy the plunder of your goods, knowing that you have for yourselves a better substance and an abiding one. <sup>35</sup> Do not then forego your bold avowal, which has large requital; <sup>36</sup> for of endurance you have need, that, having done the will of God, you may win the promise. <sup>37</sup> For yet a very little while, he that is coming, will be come, and will not linger: <sup>38</sup> now my righteous one will live from faith; but should he shrink back, my soul has no pleasure in him. <sup>39</sup> We however have no shrinking back unto utter loss, but faith unto saving of soul.

<sup>1</sup> Now faith is a grounded assurance of things hoped for, a clear warrant of matters not seen: <sup>2</sup> for thereby had the elders witness borne to them. <sup>3</sup> By faith we understand that the worlds have been framed by a word of God; so that what is seen, has not come into being from things that meet the view. <sup>4</sup> By faith a fuller sacrifice did Abel offer than Cain; through which he had witness borne to him that he was righteous, God bearing witness to his gifts, and through it in death he still speaks. <sup>5</sup> By faith Enoch was translated so as not to see death, and was not found, because God had translated him, for before his translation he has witness borne to him that he had pleased

God: <sup>6</sup>but without faith it is impossible to please, for he that comes to God, must believe that he is, and becomes a rewarder to those that search him out. <sup>7</sup>By faith Noah, when forewarned about the things not yet seen, touched with God-fearing, built an ark for a saving of his household, through which he condemned the world, and became heir of the righteousness that is by faith. <sup>8</sup>By faith Abraham, when called, obeyed to set out for a place which he was to receive for an inheritance, and set out, not knowing whither he was going. <sup>9</sup>By faith he came to sojourn in a land of promise, as a strange country, dwelling in tents, together with Isaac and Jacob, the fellow heirs of the same promise; <sup>10</sup>for he awaited the city that has her foundations, that of which the craftsman and builder is God. <sup>11</sup>By faith Sarah herself too gained strength for conception of seed, even past the due age, since she deemed the promiser trustworthy. <sup>12</sup>Wherefore even from one, and that too when no better than dead, came offspring like the stars of the heaven in number, and as the sand by the sea shore which is countless.

<sup>13</sup>In faith died all these, not having gotten the promises, but having seen and greeted them from afar, and avowed that strangers and pilgrims were they on the earth. <sup>14</sup>For they that say such things, shew plainly that they are in search of a country: <sup>15</sup>and had they been mindful of that from which they came out, they would have had a fit time for returning: <sup>16</sup>as it is, however, they are eager for a better, that is, a heavenly one; on which account God is not ashamed to surname himself God of them, for he has made ready for them a city.

<sup>17</sup>By faith Abraham, when tried, offered up Isaac, and he that had taken to himself the promises, was offering his only son, <sup>18</sup>regarding whom it had been spoken, In Isaac shall a seed be called for thee: <sup>19</sup>reckoning that even from the dead is God able to raise; whence he also recovered him in semblance. <sup>20</sup>By faith Isaac blessed Jacob and Esau touching even things to come. <sup>21</sup>By faith Jacob, when dying, blessed each of the sons of Joseph, and bent in homage on the top of his

τῷ Θεῷ, χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· <sup>6</sup>πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ ὅτι ἔστι καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδοτῆς γίνεται. <sup>7</sup>Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέτω βλε- <sup>7</sup>πομένων, εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς κατέκρινε τὸν κόσμον καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος. <sup>8</sup>Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελ- <sup>8</sup>θεῖν εἰς τὸν τόπον ὃν ἐμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστάμενος ποῦ ἔρχεται. <sup>9</sup>Πίστει παρῳκῆσεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἄλλο- <sup>9</sup>τριάν, ἐν σκηναῖς κατοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· ἐξεδέχετο γὰρ τὴν τοὺς θεμελίου ἐχουσαν <sup>10</sup>πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός. <sup>11</sup>Πίστει <sup>11</sup>καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλαμένον. <sup>12</sup>Διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, <sup>12</sup>καὶ ταῦτα νενεκρωμένον, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος.

Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόν- <sup>13</sup>τες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. <sup>14</sup>Οἱ γὰρ τοιαῦτα <sup>14</sup>λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν καὶ <sup>15</sup>εἰ μὲν ἐκείνης ἐμνημόνεον ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι· νῦν δὲ κρείττονος ὀρέγονται, <sup>16</sup>τοῦτ' ἔστιν ἐπουραίου· διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν· ἠτοίμασε γὰρ αὐ- <sup>16</sup>τοῖς πόλιν.

Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειρα- <sup>17</sup>ζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὃ τὰς ἐπαγγελίας ἀναδεξάμενος, πρὸς ὃν ἐλαλήθη ὅτι ἐν Ἰσαὰκ <sup>18</sup>κληθήσεται σοι σπέρμα· λογισάμενος ὅτι καὶ ἐκ <sup>19</sup>νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο. <sup>20</sup>Πίστει καὶ περὶ μελλόντων <sup>20</sup>ἠλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. <sup>21</sup>Πί- <sup>21</sup>στει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ ἠλόγησε, καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ράβ-

22 *δου αὐτοῦ. Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε καὶ περὶ τῶν*  
 23 *ὄστέων αὐτοῦ ἐνετείλατο. Πίστει Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστέιον τὸ παιδίον, καὶ οὐκ ἐφοβήθησαν*  
 24 *τὸ διάταγμα τοῦ βασιλέως. Πίστει Μωσῆς μέγας γενόμενος ἤρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ,*  
 25 *μᾶλλον ἐλόμενος συγκαταχέισθαι τῷ λαῷ τοῦ Θεοῦ*  
 26 *ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλασιν, μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν*  
 27 *μισθαποδοσίαν. Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον*  
 28 *ὡς ὄρων ἐκατέρησε. Πίστει πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρευῶν*  
 29 *τὰ πρωτότοκα θίγῃ αὐτῶν. Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς πείραν*  
 30 *λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν. Πίστει τὰ τεῖχη Ἰεριχὼ ἔπεσαν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.*  
 31 *Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπάλετο τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.*  
 32 *Καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεὼν, Βαράκ, Σαμψὼν, Ἰεφθάε, Δαυὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, οἳ διὰ*  
 33 *πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα*  
 34 *λεόντων, ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν*  
 35 *ἄλλοτριῶν. Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν ἄλλοι δὲ ἐτυμpanίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστά-*  
 36 *σεως τύχωσιν ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων*  
 37 *πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς ἐλιθάσθησαν, ἐπίστησαν, ἐπειράσθησαν, ἐν φόβῳ μαχαίρας ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,*  
 38 *ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὄπαῖς τῆς γῆς.*  
 39 *Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως*

staff. <sup>22</sup> By faith Joseph, when near his end, made mention about the departure of the sons of Israel, and gave commandment touching his bones. <sup>23</sup> By faith Moses at his birth was hidden three months by his parents, because they saw that the child was beautiful, and did not fear the behest of the king. <sup>24</sup> By faith Moses, when grown up, refused to be called son of Pharaoh's daughter, <sup>25</sup> choosing rather to share in hardship with the people of God, than to have for a season an enjoyment of sin, <sup>26</sup> deeming the reproach of the Christ greater riches than the treasures of Egypt, for he set his eye on the requital. <sup>27</sup> By faith he forsook Egypt, <sup>28</sup> not fearing the anger of the king; for he was steadfast, as seeing the unseen one. <sup>29</sup> By faith he kept the passover and the sprinkling of the blood, that the destroyer of the firstborn might not touch them. <sup>30</sup> By faith they crossed the Red Sea, as over dry land, venturing on which the Egyptians were swallowed up. <sup>31</sup> By faith the walls of Jericho fell, on having been marched round for seven days. <sup>32</sup> By faith Rahab the harlot perished not with those that disbelieved, in having received the spies with peace.

<sup>32</sup> And why am I to say more? for the time will fail me while recounting about Gideon, Barak, Sampson, Jephthah, and David, and Samuel and the prophets, <sup>33</sup> who through faith battled down the power of kings, wrought righteousness, achieved promises, stopped lions' mouths, <sup>34</sup> quenched the might of fire, escaped the sword's edge, from weakness were fraught with strength, became valiant in war, drove back hosts of foemen. <sup>35</sup> Women took their dead raised again: and others were put to rack, not embracing the means of deliverance, that they might gain a better resurrection; <sup>36</sup> and others braved mockings and scourgings, and moreover bonds and imprisonment: <sup>37</sup> they were stoned, were sawn asunder, were sorely tried, were slain with the sword; they went about in sheepskins and goatskins, needy, distressed, hard beset, <sup>38</sup> of whom the world was not worthy; roaming in wilds and mountains and dens and the caves of the earth. <sup>39</sup> And all these, though having had witness borne them through

faith, did not reap the promise; <sup>40</sup> since God had forecast something better for us, that apart from us they might not reach accomplishment.

Well then, let us too, while having so great a cloud of witnesses all around us, cast off every cumberance and the readily besetting sin, and run enduringly the race that lies before us, <sup>2</sup> setting our view on the beginner and accomplisher of the faith, Jesus, who in purchase of the joy that lay before him, endured a cross in scorn of shame, and is seated at the right hand of the throne of God. <sup>3</sup> For take account of him that endured so much gainsaying aimed at him by the sinners, that you may not be wearied out, fainting in your souls. <sup>4</sup> Not yet have you withstood as far as bloodshed, while struggling against sin; <sup>5</sup> and you have forgotten the exhortation which discourses with you as sons, My son, make not light of the Lord's chastisement, nor faint when rebuked by him, <sup>6</sup> for whom the Lord loves, he chastises, and scourges every son that he receives. <sup>7</sup> At chastisement be enduring; as with sons is God dealing with you; for what son is there whom a father does not chastise? <sup>8</sup> but if you are without chastisement, of which all have become partakers, then are you bastards and not sons. <sup>9</sup> Besides, we had the fathers of our flesh as chastisers, and we stood in awe: shall we not much more be under rule to the father of our spirits, and live? <sup>10</sup> for they for a few days, according as it seemed good to them, dealt chastisement; but he for our advantage, in order to a partaking in his holiness. <sup>11</sup> Now no chastisement for the times seems a thing of joy, but of grief: afterwards, however, it yields peaceful fruit of righteousness to those that have been trained thereby. <sup>12</sup> Wherefore recruit the drooping hands and the enfeebled knees, <sup>13</sup> and make straight paths for your feet, that lameness may not miscarry, but rather be healed. <sup>14</sup> Pursue peace with all, and holiness, without which no one will see the Lord; <sup>15</sup> looking watchfully whether any one is keeping a back from the grace of God, lest any root of bitterness shoot up and give trouble, and through it the many be defiled: <sup>16</sup> whether any one is a whoremonger, or profane

οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν, τοῦ Θεοῦ περὶ ἡμῶν 40 κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

ΤΟΙΓΑΡΟΥΝ καὶ ἡμεῖς, τοσοῦτον ἔχοντες 12 περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομοιῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα, ἀφορώντες 2 εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρὰς ὑπέμεινε σταυρὸν αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ κεκάθικεν. Ἀναλογίσασθε γὰρ τὸν τοιαύ- 3 τὴν ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμῃτε ταῖς ψυχαῖς ὑμῶν ἐκλύομενοι. Οὕτω μέχρις αἵματος ἀντεκατέστητε πρὸς 4 τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, καὶ ἐκλέλησθε τῆς 5 παρακλήσεως ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται, Υἱέ μου, μὴ ὀλιγῶρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος· ὃν γὰρ ἀγαπᾷ Κύριος, παιδεύει, μαστι- 6 γοῖ δὲ πάντα υἱὸν ὃν παραδέχεται. Εἰς παιδείαν ὑπο- 7 μένετε ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατὴρ; εἰ δὲ χωρὶς ἐστέ παιδείας, 8 ἧς μέτοχοι γέγονασι πάντες, ἄρα νοθοὶ ἐστέ καὶ οὐχ υἱοί. Εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας 9 εἶχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ μάλ- 10 λον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν; οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ 10 δοκοῦν αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. Πᾶσα δὲ 11 παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηκικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης. Διὸ τὰς 12 παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε, καὶ τροχιάς ὀρθὰς ποιήσατε τοῖς ποσὶν 13 ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῆ, ἰαθῆ δὲ μάλλον. Εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἀγιασμόν, οὐδ' 14 χωρὶς οὐδέτις ὄψεται τὸν Κύριον, ἐπισκοποῦντες μὴ 15 τις ὕστερόν ἀπὸ τῆς χάριτος τοῦ Θεοῦ, μὴ τις ρίζα πικρίας ἄνω φύουσα ἐνοχλῆ καὶ δι' αὐτῆς μαινωσιν οἱ πολλοί· μὴ τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς 16



ἀντὶ βρώσεως μᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ.  
 17 Ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι  
 τὴν εὐλογίαὶν ἀπεδοκίμασθη· μετανοίας γὰρ τόπον  
 οὐχ εἶρε, καίπερ μετὰ δακρῦν ἐξήχησας αὐτήν.

18 Οὐ γὰρ προσελλύθατε ψηλαφωμένω καὶ κεκαυ-  
 19 μένω πυρὶ καὶ γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ, καὶ  
 σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες  
 20 παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον· οὐκ  
 ἔφερον γὰρ τὸ διαστελλόμενον, Κἂν θηρίον θίγῃ  
 21 τοῦ ὄρου, λιθοβοληθήσεται· καί, οὕτω φοβερόν ἦν  
 τὸ φανταζόμενον, Μωυσῆς εἶπεν, Ἐκφοβός εἰμι καὶ  
 22 ἔντρομος· ἀλλὰ προσελλύθατε Σιών, ὅρει καὶ πόλει  
 Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν,  
 23 ἀγγέλων πανηγύρει, καὶ ἐκκλησίᾳ πρωτοτόκων ἀπο-  
 γεγραμμένων ἐν οὐρανοῖς, καὶ κριτῇ Θεῷ πάντων,  
 24 καὶ πνεύμασι δικαίων τετελειωμένων, καὶ διαθήκης  
 νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρείττον  
 25 λαλοῦντι παρὰ τὸν Ἄβελ. Βλέπετε μὴ παραιτή-  
 σησθε τὸν λαλοῦντα· εἰ γὰρ ἐκείνοι οὐκ ἐξέφυγον  
 ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μάλ-  
 26 λον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι, οὗ  
 ἢ φωνῇ τὴν γῆν ἐσάλευσε τότε, νῦν δὲ ἐπηγγέλται  
 λέγων, Ἐπι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ  
 27 καὶ τὸν οὐρανόν. Τὸ δέ, Ἐπι ἅπαξ, δηλοῖ τὴν  
 τῶν σαλευόμενων μεταθεσιν ὡς πεποιημένων, ἵνα  
 28 μείνῃ τὰ μὴ σαλευόμενα. Διὸ βασιλείαν ἀσάλευτον  
 παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς λατρεύομεν  
 29 εὐαρέστως τῷ Θεῷ, μετὰ εὐλαβείας καὶ δέου· καὶ  
 γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον.

13 Ἡ ΦΙΛΑΔΕΛΦΙΑ μενέτω. Τῆς φιλοξενίας  
 μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες  
 3 ξενίσαντες ἀγγέλους. Μιμνήσκεσθε τῶν δεσμίων  
 ὡς συνδεδεμένοι, τῶν κακουχουμένων ὡς καὶ αὐτοὶ  
 4 ὄντες ἐν σώματι. Τίμιος ὁ γάμος ἐν πᾶσι καὶ ἡ  
 κοίτη ἀμιάματος· πόρνος δὲ καὶ μοιχοὺς κρινεῖ ὁ  
 5 Θεός. Ἀφιλάργυρος ὁ τρόπος· ἀρκοῦμενοι τοῖς  
 παροῦσιν αὐτοὺς γὰρ εἴρηκεν, Οὐ μὴ σε ἀνῶ οὐδ'

like Esau, who for oneness of food sold his own birthright. <sup>17</sup> For you know that, even when afterwards wishing to inherit the blessing, he was declared unfit, for he found no room for retrieval, though making suit for it with tears.

<sup>18</sup> For you have not come to a fire to be touched and glowing, and to darkness and gloom and storm, <sup>19</sup> and sound of trumpet, and utterance of words, of which the hearers entreated that no more might be spoken to them; <sup>20</sup> for they could not bear the charge, And if a beast touch the mountain, it shall be stoned; <sup>21</sup> and, so fearful was the sight, Moses said, I am affrighted and quake; <sup>22</sup> but you have come to Sion, mount and city of the living God, a heavenly Jerusalem, and to tens of thousands, a full gathering of angels, <sup>23</sup> and assembly of firstborn ones enrolled in heaven, and to a God, judge of all, and to spirits of righteous men that have accomplished their course, <sup>24</sup> and to a mediator of a fresh covenant, Jesus, and to blood of sprinkling, telling something better than Abel. <sup>25</sup> Take heed lest you show disregard of him that speaks; for, if those escaped not when on earth disregarding him that spoke warnings, much more shall not we, who turn away from him that speaks from heaven; <sup>26</sup> whose voice at that time shook the earth; now, however, he has promised, saying, Once more I give a shock not only to the earth but the heaven. <sup>27</sup> Now the words, Once more, clearly show the displacement of the things that are shaken, as things that have been made, that those that are not shaken, may abide. <sup>28</sup> Wherefore, while receiving an unshaken kingdom, let us have grace, through which we may pay well-pleasing worship to God with godly fear and dread; <sup>29</sup> for our God is a consuming fire.

Let love of the brethren be abiding. <sup>3</sup> The entertainment of strangers forget not, for thereby some have entertained angels unaware. <sup>3</sup> Remember the prisoners, as in bonds with them; those that are hard bestead, as being yourselves too in a body. <sup>4</sup> Let marriage be highly prized in all, and its bed be undefiled; but whoremongers and adulterers will God judge. <sup>5</sup> Your way of dealing be free from covetousness; be content with what you have;

for he himself has said, I will by no means leave nor will I forsake thee: <sup>6</sup>so that we take heart and say, The Lord is for me a helper. I will not fear what man shall do to me. <sup>7</sup>Be mindful of those that are at your head, those that have spoken to you the word of God; reviewing the issue of whose course of life, copy their faith.

<sup>8</sup>Jesus Christ is to-day and to-morrow the same, and for ever. <sup>9</sup>By motley and strange teachings be not carried aside; for it is well that the heart be established by grace, not by matters of food, wherein those that walked, found no advantage. <sup>10</sup>We have an altar whereof the worshippers at the tabernacle have no means of eating, <sup>11</sup>for of what beasts the blood is brought into the holy place by the high priest, of these the bodies are burnt outside the camp: <sup>12</sup>on which account Jesus too, that he might hallow the people through his own blood, suffered outside the gate. <sup>13</sup>Well then, let us go out to him outside the camp, bearing his reproach, <sup>14</sup>for we have not here an abiding city, but are in pursuit of that which is to be. <sup>15</sup>Through him, then, let us offer up a sacrifice of praise at all times to a God, that is, fruit of lips giving thanks to his name. <sup>16</sup>And work of kindness and bounty forget not, for with such sacrifices is God well pleased.

<sup>17</sup>Be compliant to those at your head, and bend to them; for they are wakeful in behalf of your souls, as having to render an account, that they may do this with joy and not in sighs; for this is not for your advantage. <sup>18</sup>Pray for us, for we trust that we have a good conscience, in all things choosing to live by fair rule: <sup>19</sup>and the rather do I beseech you to do this, that I may be speedily restored to you. <sup>20</sup>And may the God of peace, who brought up from the dead the great shepherd of the sheep with blood of an everlasting covenant, our Lord Jesus, <sup>21</sup>make you fully fitted with every good work, so as to do his will, bringing about in you that which is well pleasing in his sight: to whom be the glory forever. Amen.

<sup>22</sup>Now I beseech you, brethren, bear with the word of exhortation, for in few words have I written a

ὄν μή σε ἐγκαταλίπω ὥστε θαρροῦντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός, οὐ φοβηθήσομαι, τί ποιήσει μοι ἄνθρωπος. Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμῆσθε τὴν πίστιν.

Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτὸς καὶ 8 εἰς τοὺς αἰῶνας. Διδαχαῖς ποικίλαις καὶ ξέναις μὴ 9 παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες. Ἐχομεν θυσιαστήριον ἐξ οὗ φαίνονται οὐκ ἔχουσιν οἱ τῇ σκηνῇ λατρεύοντες, ὧν γὰρ 11 εἰσφέρεται ζῶων τὸ αἷμα εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς· διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου 12 αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθε. Τοίνυν 13 ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς τὸν ὀνειδισμόν αὐτοῦ φέροντες· οὐ γὰρ ἔχομεν ὧδε 14 μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. Δι' αὐτοῦ οὖν ἀναφερόμεν θυσίαν ἀinéσεως διὰ 15 παντὸς τῷ Θεῷ, τοῦτ' ἐστίν, καρπὸν χειλῶν ὁμολογούντων τῷ ὀνόματι αὐτοῦ. Τῆς δὲ ἐνποιίας καὶ 16 κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.

Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε· 17 αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι καὶ μὴ στεναζόντες· ἀλυσιτελεῆς γὰρ ὑμῖν τοῦτο. Προσεύχεσθε περὶ ἡμῶν· πειθόμεθα γὰρ ὅτι καλὴν 18 συνειδήσιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι· περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν. Ὁ δὲ Θεὸς 20 τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, καταρτίσει ὑμᾶς ἐν παντί 21 ἔργῳ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου 22 τῆς παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα

- 23 ὑμῖν. Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολευ-  
 μένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς.  
 24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάν-  
 τας τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς  
 25 Ἰταλίας. Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.

letter to you. <sup>23</sup> You know that the brother Timothy has been set free: in company with whom, should he come speedily, I will see you. <sup>24</sup> Greet all those that are at your head, and all the saints. There greet you those from Italy. <sup>25</sup> Grace be with you all. Amen.

## ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.

### THE EPISTLE OF JAMES.

- 1 ἸΑΚΩΒΟΣ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ  
 δούλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ·  
 χαίρειν.  
 2 Πᾶσαν χαρὰν ἠγήσασθε, ἀδελφοί μου, ὅταν πει-  
 3 ρασμοῖς περιπέσητε ποικίλοις, γινώσκοντες ὅτι τὸ  
 4 δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν· ἡ  
 5 δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ  
 6 ὀλόκληροι, ἐν μηδενὶ λειπόμενοι. Ἐὶ δέ τις ὑμῶν λεί-  
 7 πεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν  
 8 ἀπλῶς καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ· αἰτείτω  
 9 δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινό-  
 10 μενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπι-  
 11 ζομένῳ· μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι  
 12 λήψεται τι παρὰ τοῦ Κυρίου, ἀνὴρ δίψυχος, ἀκατά-  
 13 στατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ· Κανχάσθω δὲ ὁ  
 14 ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ᾧ ἔψει αὐτοῦ, ὁ δὲ πλούσιος  
 15 ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύ-  
 16 σται· ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ  
 17 ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε καὶ  
 18 ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπόλετο· οὕτω καὶ  
 19 ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.  
 20 Μακάριος ἄνθρωπος ὁς ὑπομένει πειρασμόν, ὅτι δόκιμος

JAMES, a bondservant of God and the Lord Jesus Christ, to the twelve tribes that are in the dispersion, health.

<sup>2</sup> Deem it all joy, my brethren, whenever you encounter sundry trials, <sup>3</sup> knowing that the assaying of your faith works out endurance: <sup>4</sup> and let endurance have full working, that you may be full-grown and entire, in no way lacking. <sup>5</sup> But if any one of you lacks wisdom, let him ask it from God, that gives to all frankly and does not reproachfully remind, and it will be given him: <sup>6</sup> but let him ask in faith, in no way wavering; for the waverer is like a billow of the sea wind-driven and storm-tost: <sup>7</sup> for let not that man think that he will get aught from the Lord, <sup>8</sup> a man of two minds, fickle in all his paths. <sup>9</sup> But let the lowly brother be joyous in his uplifting, <sup>10</sup> and the rich one in his becoming low, because as bloom of herbage will he pass away: <sup>11</sup> for risen has the sun with the scorch-wind, and has withered the herbage, and its bloom has drooped away, and the goodness of its shape is lost; thus will the rich one also fade in his goings.

<sup>12</sup> Blest is a man who endures trial, because having stood the

proof he will get the crown of life, which He has promised to those that love him. <sup>13</sup> Let no one under trial say, I am under trial from God: for God is untried by evils, and himself tries no one; <sup>14</sup> but each one is tried when by his own lust he is drawn on and lured. <sup>15</sup> Then lust having conceived brings forth sin, and sin, when come to full growth, gives birth to death.

<sup>16</sup> Be not misled, my beloved brethren. <sup>17</sup> Every good bestowal and every entire gift is from above, coming down from the Father of lights, with whom is there no cast of change nor a shadow of turning. <sup>18</sup> With purpose did he give us birth by word of truth, in order to our being a sort of firstfruit of his creatures. <sup>19</sup> So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath, <sup>20</sup> for a man's wrath works not out God's righteousness. <sup>21</sup> Wherefore, having put aside all filthiness and flush of wickedness, with meekness receive the implanted word, which is able to save your souls. <sup>22</sup> And become word-doers and not hearers only, cheating yourselves: <sup>23</sup> because, whoever is a word-hearer and not a doer, the same is like a man viewing his born face in a mirror: <sup>24</sup> for he viewed himself, and has gone away, and straightway forgot what sort of man he was: <sup>25</sup> but he that looked closely into an entire law, that of freedom, and abode by it, having become not a forgetful hearer but a work-doer, the same will be blest in his doing. <sup>26</sup> Whoever seems to be religious, while not bridling his tongue but deceiving his own heart, this man's religion is vain. <sup>27</sup> Religion clean and unsullied in the view of God the Father is this, to visit orphans and widows in their distress, to keep himself unspotted from the world.

My brethren, do not with regard for the person hold the faith of our Lord Jesus Christ, Lord of glory. <sup>2</sup> For should there come in to your assembly a man gold-ringed, in gay dress, and there come in also a poor man in a soiled dress, <sup>3</sup> and you bestow looks on him that wears the gay dress, and say, Sit thou here in a good place: and to the poor man say, Do thou

γενόμενος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγάγει τοῖς ἀγαπῶσιν αὐτόν. Μηδεὶς πειραζόμενος λεγέτω, ὅτι, ἀπὸ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπειραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα· ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος. Εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκτείνει θάνατον.

Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί. Πᾶσα ἡ δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἀνωθέν ἐστι, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φῶτων, παρ' ᾧ οὐκ ἐν παραλλαγῇ ἢ τροπῆς ἀποσκίασμα. Βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων. Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλήσαι, βραδὺς εἰς ὀργὴν· ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται. Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν κακίας ἐν πραύτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν. Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ ἀκροαταὶ μόνον παραλογιζόμενοι ἑαυτοῦ· ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητῆς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε καὶ εὐθέως ἐπέλαβeto ὁποῖος ἦν· ὁ δὲ παρακύνθας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητῆς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. Εἴ τις δοκεῖ θρησκὸς εἶναι, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τοῦτου μάταιος ἢ θρησκεία. Θρησκεία καθαρὰ καὶ ἄμειαντος παρὰ τῷ Θεῷ καὶ πατρὶ αὐτῆ ἐστίν, ἐπισκεπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

ἌΔΕΛΦΟΙ μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. Ἐὰν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθήτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθήτι, ἐπιβλέψητε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθήτα τὴν λαμπρὰν, καὶ εἶπητε, Σὺ

κάθου ὧδε καλῶς· καὶ τῷ πτωχῷ εἶπητε, Σὺ στήθι  
 4 ἐκεῖ, ἢ, Κάθου ὑπὸ τὸ ὑποπόδιόν μου, καὶ οὐ διεκρίθητε  
 ἐν αὐτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν ποηρῶν·  
 5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ Θεὸς ἐξε-  
 λέξατο τοὺς πτωχοὺς τῷ κόσμῳ, πλουσίους ἐν πίστει  
 καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγέλατο τοῖς  
 6 ἀγαπῶσιν αὐτόν· ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν.  
 Οὐχὶ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ  
 7 ἔλκουσιν ὑμᾶς εἰς κριτήρια· οὐκ αὐτοὶ βλασφημοῦσι  
 8 τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς· Εἰ μέντοι νό-  
 μον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν, Ἀγαπήσεις  
 9 τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε· εἰ δὲ  
 προσωποληπτεῖτε, ἀμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι  
 10 ὑπὸ τοῦ νόμου ὡς παραβάται. Ὅστις γὰρ ὅλον τὸν  
 νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἐνί, γέγονε πάντων ἔνο-  
 11 χος· ὁ γὰρ εἰπὼν, Μὴ μοιχεύσης, εἶπε καί, Μὴ φον-  
 εύσης· εἰ δὲ οὐ μοιχεύεις, φονεύεις δέ, γέγονας παρα-  
 12 βάτης νόμου. Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε ὡς διὰ  
 13 νόμου ἐλευθερίας μέλλοντες κρίνεσθαι· ἢ γὰρ κρί-  
 σις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος. Κατακαυχᾶται  
 14 ἔλεος κρίσεως.  
 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις  
 15 ἔχειν, ἔργα δὲ μὴ ἔχῃ· μὴ δύναται ἡ πίστις σώσει  
 αὐτόν· Ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι  
 16 καὶ λειπόμενοι τῆς ἐφημέρου τροφῆς, εἶπη δέ τις αὐ-  
 τοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ  
 17 χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώ-  
 ματος, τί τὸ ὄφελος· Οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ  
 18 ἔργα, νεκρά ἐστὶ καθ' ἑαυτήν. Ἄλλ' ἐρεῖ τις, Σὺ  
 πίστιν ἔχεις, καγὼ ἔργα ἔχω. Δείξόν μοι τὴν πίστιν  
 19 σου χωρὶς τῶν ἔργων, καγὼ δείξω σοι ἐκ τῶν ἔργων  
 μου τὴν πίστιν. Σὺ πιστεύεις ὅτι εἰς ὁ Θεὸς ἐστὶ  
 20 καλῶς ποιεῖν· καὶ τὰ δαιμόνια πιστεύουσι καὶ φρίσ-  
 σουσιν. Θέλεις δὲ γνῶναι, ὧ ἄνθρωπε κενεῖ, ὅτι ἡ  
 21 πίστις χωρὶς τῶν ἔργων ἀργὴ ἐστίν· Ἀβραὰμ ὁ πα-  
 τὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνεύγκας Ἰσαὰκ  
 22 τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον· Βλέπεις ὅτι ἡ  
 πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων  
 23 ἡ πίστις ἐτελειώθη, καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγου-  
 σα, Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη

stand there, or, Sit under my foot-  
 stool; <sup>4</sup> then did you not make a  
 severance in yourselves, and be-  
 come judges swayed by evil  
 thoughts? <sup>5</sup> Listen, my beloved  
 brethren: did not God choose out  
 the poor in worldly means, rich  
 in faith, and heirs of the kingdom  
 which he promised to those that  
 love him? <sup>6</sup> You, however, put a  
 slight on the poor man. Do not  
 the rich overbear you, and drag  
 you into law-courts? <sup>7</sup> do not they  
 revile that worthy name that was  
 given you in surname? <sup>8</sup> If, how-  
 ever, you are carrying out the royal  
 law, according to the scripture,  
 Thou shalt love thy neighbour as  
 thyself: you are doing well; <sup>9</sup> but  
 if you are regarding the person,  
 you are working sin, rebuked by  
 the law as transgressors. <sup>10</sup> For  
 whoever may have kept the whole  
 law, but tripped in one matter,  
 has become guilty of all: <sup>11</sup> for he  
 that said, Do not commit adul-  
 tery: said also, Do not slay: and  
 if thou art not committing adul-  
 tery but art slaying, thou hast  
 become a transgressor of law.  
<sup>12</sup> So speak and so do, as having  
 to be judged by a law of freedom; <sup>13</sup>  
 for the judgment is merciless  
 for him that did no mercy. Mercy  
 is joyous at the cost of judgment.

<sup>14</sup> What is the good, my brethren,  
 if one say he has faith, but  
 have not works? can the faith save  
 him? <sup>15</sup> And should a brother or  
 sister be barely clad and in want  
 of daily food, <sup>16</sup> and one of you  
 say to them, Go in peace, be warm-  
 ed and well fed: while you give  
 them not the things needful for  
 the body, what is the good? <sup>17</sup> So  
 the faith too, unless it have works,  
 is dead by itself. <sup>18</sup> But one will  
 say, Thou hast faith, and I have  
 works. Shew me thy faith apart  
 from the works, and I will shew  
 thee from my works the faith.  
<sup>19</sup> Thou believest that God is one:  
 thou dost well: the fiends, too, be-  
 lieve and shudder. <sup>20</sup> But art thou  
 willing to learn, vain man, that  
 the faith apart from the works is  
 idle? <sup>21</sup> Abraham our father, was  
 he not justified from works, on  
 offering Isaac his son on the al-  
 tar? <sup>22</sup> Thou seest that the faith  
 wrought with his works, and from  
 the works was the faith made en-  
 tire: <sup>23</sup> and the scripture was ful-  
 filled that says, And Abraham  
 believed God, and it was reckoned  
 to him for righteousness: and he

was called friend of God. <sup>24</sup> You see that from works a man is justified, and not from faith only. <sup>25</sup> In like manner also Rahab the harlot, was she not justified from works, in sheltering the messengers and sending them away by another road? <sup>26</sup> For as the body without breath is dead, so the faith, too, apart from the works is dead.

Do not become many teachers, my brethren, knowing that we shall get a greater doom; <sup>2</sup> for in many things we all trip: whoever trips not in speech, the same is a fully accomplished man, able to bridle even the whole body. <sup>3</sup> And if we put the horses' bits into their mouths, that they may obey us, we turn about also their whole body. <sup>4</sup> Lo, the ships too, huge as they are, and driven by stormy winds, are turned about by a very small helm, whichever way the steersman's pleasure may list: <sup>5</sup> so is the tongue too a little member, and boasts great things. Lo, how small a fire kindles how large a heap of fuel: <sup>6</sup> and the tongue is a fire. The world of unrighteousness, the tongue, has place among our members, that taints the whole body, and sets on fire life's wheel, being set on fire by Gehenna. <sup>7</sup> For every kind of both wild beasts and fowl and creeping things and sea-creatures is being tamed and has been tamed by man's kind; <sup>8</sup> but the tongue no one of mankind can tame: a restless evil, rife with deadly venom. <sup>9</sup> With it bless we the Lord and Father, and with it curse we men that are born in resemblance of God: <sup>10</sup> from the same mouth issue blessing and cursing. It is not fit, my brethren, that these things should so be. <sup>11</sup> Does the spring from the same opening spout forth the sweet and the bitter? <sup>12</sup> Can, my brethren, the fig tree yield olives, or the vine figs? neither can brackish water yield sweet.

<sup>13</sup> Who is wise and understanding among you? let him shew from the good rule of living his works in wisdom's meekness. <sup>14</sup> But if you are having bitter jealousy and strifefulness in your heart, do not vaunt and lie against the truth. <sup>15</sup> This wisdom is not coming down from above, but earthly, gross, fiendish: <sup>16</sup> for where are jealousy and strifeful-

αὐτῶ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη. Ὁράτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ <sup>24</sup> πίστεως μόνον. Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ <sup>25</sup> ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἑτέρα ὁδῶ ἐκβαλοῦσα; Ὡσπερ γὰρ τὸ σῶμα χωρὶς <sup>26</sup> πνεύματος νεκρὸν ἐστίν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.

**ΜΗ** πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, <sup>3</sup> εἰδότες ὅτι μείζον κρίμα ληψόμεθα· πολλὰ γὰρ <sup>2</sup> πταίομεν ἅπαντες· εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. Εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στό- <sup>3</sup> ματα βάλλομεν εἰς τὸ πειθεσθαι ἡμῖν αὐτούς, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγομεν. Ἴδου καὶ τὰ πλοῖα, τηλι- <sup>4</sup> καῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλανόμενα, μεταγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἂν ἡ ὄρμη τοῦ εὐθύνοτος βούληται· οὕτω καὶ ἡ γλῶσσα μικρὸν <sup>5</sup> μέλος ἐστὶ καὶ μεγαλαυχεῖ. Ἴδου ἡλικὸν πῦρ ἡλικήν ἔλην ἀνάπτει· καὶ ἡ γλῶσσα πῦρ. Ὁ κόσμος τῆς <sup>6</sup> ἀδικίας, ἡ γλῶσσα, καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γέννησης. Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν ἐρπετῶν τε <sup>7</sup> καὶ ἐναλίω δαμάζεται καὶ δεδάμασαι τῇ φύσει τῇ ἀνθρωπίνῃ, τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται <sup>8</sup> ἀνθρώπων· ἀκατάστατον κακόν, μεστή ἰοῦ θανατηφόρου. Ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα, <sup>9</sup> καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας· ἐκ τοῦ αὐτοῦ στόματος <sup>10</sup> ἐξέρχεται εὐλογία καὶ κατάρα. Οὐ χρεῖ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. Μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς <sup>11</sup> ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν; μὴ δύναται, <sup>12</sup> ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; οὕτε ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ.

Τίς σοφὸς καὶ ἐπιστήμων ἐν ἡμῖν; δεξιάτω ἐκ τῆς <sup>13</sup> καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πράττητι σοφίας· εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ <sup>14</sup> ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. Οὐκ ἐστὶν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, <sup>15</sup> ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης· ὅπου γὰρ ζῆλος <sup>16</sup>

καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγ-  
 17 μα. Ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν,  
 ἔπειτα εἰρηρική, ἐπιεικής, εὐπειθής, μεστή ἐλέους καὶ  
 18 καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος. Καρπὸς  
 δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν  
 εἰρήνην.  
 4 ΠΟΘΕΝ πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ  
 ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν  
 2 τοῖς μέλεσιν ὑμῶν; Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύ-  
 ετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε  
 καὶ πολεμεῖτε. Οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς·  
 3 αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν  
 4 ταῖς ἡδοναῖς ὑμῶν δαπανήσητε. Μοιχαλίδες, οὐκ  
 οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστίν;  
 5 ὃς ἂν οὖν βουληθῆ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς  
 5 τοῦ Θεοῦ καθίσταται. Ἡ δοκεῖτε ὅτι κενῶς ἡ γραφὴ  
 λέγει—πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκησεν  
 6 ἐν ἡμῖν, μείζονα δὲ δίδωσιν χάριν· διὸ λέγει—Ὁ  
 Θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι  
 7 χάριν. Ὑποτάγητε οὖν τῷ Θεῷ· ἀντίστητε τῷ δια-  
 8 βόλῳ, καὶ φεύξατε ἀφ' ὑμῶν· ἐγγίσατε τῷ Θεῷ, καὶ  
 ἐγγίε ὑμῖν. Καθαρίσατε χεῖρας, ἀμαρτωλοὶ, καὶ  
 9 ἀγγίσατε καρδίας, δίψυχοι. Ταλαπωρήσατε καὶ πεν-  
 10 θήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μετα-  
 στραφήτω καὶ ἡ χαρὰ εἰς κατήφειαν· ταπεινώθητε  
 ἐνώπιον Κυρίου, καὶ ὑψώσει ὑμᾶς.  
 11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. Ὁ καταλα-  
 λῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ  
 νόμον καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ  
 12 ποιητὴς νόμου ἀλλὰ κριτής. Εἰς ἐστὶν ὁ νομοθέτης  
 καὶ κριτής, ὁ δυνάμενος σώσαι καὶ ἀπολέσαι· σὺ δὲ  
 τίς εἶ, ὁ κρίνων τὸν πλησίον;  
 13 Ἄγε νῦν οἱ λέγοντες, Σήμερον αὔριον πορευσό-  
 μεθα εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν  
 καὶ ἐμπορευσόμεθα καὶ κερδήσομεν—οὔτινες οὐκ  
 14 ἐπίστασθε τὸ τῆς αὔριου ποία γὰρ ἡ ζωὴ ὑμῶν; ἄ-  
 τμις γάρ ἐστε ἢ πρὸς ὀλίγον φαινομένη, ἔπειτα καὶ  
 15 ἀφανιζομένη—ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ Κύριος  
 θελήσῃ, καὶ ζήσομεν, καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.  
 16 Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα

ness, there are turmoil and every sad doing. <sup>17</sup> But the wisdom from above is first stainless, next peaceable, gentle, compliant, full of mercy and good fruits, without partiality, without hypocrisy. <sup>18</sup> And a crop of righteousness is being sown in peace for those that make peace.

When are wars and whence battles among you? are they not hence, from your lusts that war in members? <sup>2</sup> You lust, and have not: you slay and are jealous, and cannot gain your end: you battle and are at war. You have not, because you ask not: <sup>3</sup> you ask and get not, because you ask amiss, that you may make outlay on your lusts. <sup>4</sup> Adulteresses, know you not that the friendship of the world is enmity with God? whoever then shall have chosen to be a friend of the world, sets himself at enmity with God. <sup>5</sup> Think you that the scripture says idly— towards spitefulness is the spirit strongly bent that took its abode in us; <sup>6</sup> but in greater amount bestows He grace: on which account it says—God sets himself against the haughty, but on the lowly bestows grace. <sup>7</sup> Be under rule, then, to God: withstand the devil, and he will fly from you: <sup>8</sup> draw near to God, and he will draw near to you. Cleanse hands, sinners, and purify hearts, you doubleminded. <sup>9</sup> Sorrow and mourn and weep; let your laughter be turned into sorrow, and your joy into heaviness: <sup>10</sup> abase yourselves before God, and he will uplift you.

<sup>11</sup> Speak not ill of each other, brethren. He that speaks ill of a brother or judges his brother, speaks ill of law and judges law: but if thou art judging law, thou art not a doer of law, but a judge. <sup>12</sup> One is the lawgiver and judge, he that is able to save and destroy: but thou, who art thou that art judging thy neighbour?

<sup>13</sup> Come now, you that say, To-day or to-morrow we will go to this city here, and spend there a year and traffic and make gain— <sup>14</sup> you that know not what the morrow brings; for of what sort is your life? why, you are a vapour that appears for a little time and then vanishes— <sup>15</sup> instead of your saying, Should the Lord will, we shall both live and do this or that. <sup>16</sup> As it is, however, you pride yourselves in your

vauntings: every such priding is wicked. <sup>17</sup>To one, then, knowing how to do a fair deed and doing it not, it is a sin to him.

Come, you rich, now weep with loud wailing over your sorrows that are coming on. <sup>2</sup>Your wealth is rotten, and your garments become moth-eaten: <sup>3</sup>your gold and silver are covered with rust, and the rust of them will be a matter of witness against you, and will eat your flesh as a fire: you laid up treasure at the last days. <sup>4</sup>Lo, the pay of the workmen that reaped your lands, which is wrongfully withheld by you, cries aloud; and the outcries of the harvesters have entered the ears of the Lord of Hosts. <sup>5</sup>Softly have you lived in the land and been wanton; you pampered your hearts on a day of slaughtering. <sup>6</sup>You condemned, you slew the righteous one: he makes no stand against you.

<sup>7</sup>Bide then, brethren, until the coming of the Lord. Lo, the husbandman awaits the precious fruit of the ground, biding for it till he shall have gotten the early and latter rain: <sup>8</sup>do you also bide; settle your hearts, because the coming of the Lord is at hand. <sup>9</sup>Grudge not, brethren, at each other, that you may not come under judgment: lo, the judge is standing before the doors. <sup>10</sup>Take, brethren, as a sample of hardship and of long biding, the prophets who spoke in the name of the Lord. <sup>11</sup>Lo, we count those happy that have endured: the endurance of Job you have heard of, and the end of the Lord you have seen, that he is full of yearnings and pitiful. <sup>12</sup>But before all things, my brethren, do not swear either by the heaven or the earth, or any other oath; but let your yea be yea, and your nay nay, that you may not fall under judgment. <sup>13</sup>Is any one among you in trouble? let him pray: is one cheerful? let him sing psalms. <sup>14</sup>Is any one among you ailing? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. <sup>15</sup>And the prayer of faith will recover the sick one, and the Lord will raise him up; and should he have committed sins, it will be forgiven him. <sup>16</sup>Confess then to each other your sins, and pray for each other, that you may be healed. Very powerful

καύχῃσιν τοιαύτη πονηρὰ ἐστίν· Εἰδοῦσι οὖν καλὸν 17 ποιεῖν καὶ μὴ ποιοῦντι, ἀμαρτία αὐτῶ ἐστίν.

<sup>1</sup> Ἄγε νῦν, οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ὧ ταῖς ταλαιπωραῖς ὑμῶν ταῖς ἐπερχομέναις. Ὁ πλού- 2 τος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν, ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ 3 ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ· ἔθσανυρίσατε ἐν ἐσχάταις ἡμέ- 4 ραις. Ἴδου ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ' ὑμῶν κράζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὄρα Κυρίου Σα- 5 βαῶθ εἰσελήλυθασιν. Ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ 5 ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς. Κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον 6 οὐκ ἀντιτάσσεται ὑμῖν.

Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας 7 τοῦ Κυρίου. Ἴδου ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῶ, ἕως λάβῃ 8 πρόμιον καὶ ὄμιμον· μακροθυμήσατε καὶ ὑμεῖς, στη- 8 ρίζατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε. Μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων, ἵνα 9 μὴ κριθῆτε· ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν. Ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθείας καὶ τῆς 10 μακροθυμίας τοῦ προφήτου, οὐκ ἐλάλησαν ἐν τῷ ὀνόματι Κυρίου. Ἴδου μακαρίζομεν τοὺς ὑπομείναντας· τὴν 11 ὑπομονὴν Ἰαῶβ ἠκούσατε καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι πολὺσπλαγχνὸς ἐστὶ καὶ οἰκτίρμων. Πρὸ πάν- 12 των δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὄρκον· ἦτω δέ ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ, ἵνα μὴ ὑπὸ κρίσιν πέσητε. 13 Κακοπαθεῖ τις ἐν ὑμῖν, προσευχέσθω· εὐθυμεῖ τις, 13 ψαλλέτω. Ἀσθενεῖ τις ἐν ὑμῖν, προσκαλεσάσθω 14 τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθω- 14 σαν ἐπ' αὐτὸν ἀλείφοντας αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι Κυρίου· καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, 15 καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κὰν ἀμαρτίας ἢ πεποιθῶς, 15 ἀφθεθήσεται αὐτῶ. Ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς 16 ἀμαρτίας καὶ εὐχέσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε·



- 17 πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. Ἡλίας ἀνθρώπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοῦς
- 18 τρεῖς καὶ μῆνας ἕξ· καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς.
- 19 Ἀδελφοί, εἰάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν, γνωσκέτω ὅτι ὁ ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου καὶ καλύψει πλῆθος ἀμαρτιῶν.

is a righteous man's entreaty in earnest suit. <sup>17</sup> Elias was a man of like nature with us, and he prayed prayerfully that it might not rain, and it rained not on the land for three years and six months: <sup>18</sup> and again he prayed, and the heaven gave rain, and the land put forth its fruit.

<sup>19</sup> Brethren, should any one among you have gone astray from the truth, and one turn him back; <sup>20</sup> let him know, that he that has turned a sinner back from the misguidance of his path, will save a soul from death, and cover a multitude of sins.

## ΠΕΤΡΟΥ Α.

## THE FIRST EPISTLE OF PETER.

- 1 ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας, κατὰ πρόγνωσιν Θεοῦ πατρός, ἐν ἀγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.
- 2 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμῆν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ· ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι, εἰ δέον, λυπηθέντες ἐν ποικίλοις πειρασμοῖς, ἵνα τὸ δοκίμιον ὑμῶν τῆς

PETER, an apostle of Jesus Christ, to pilgrims of dispersion, of Pontus, Galatia, Cappadocia, Asia and Bithynia, <sup>2</sup> chosen according to foreknowledge of God the Father, by a spiritual hallowing, unto obedience and blood-sprinkling of Jesus Christ: may grace be multiplied to you and peace.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, that, after his great mercy, gave you a fresh birth into a living hope through resurrection of Jesus Christ from the dead, <sup>4</sup> unto an inheritance undecaying and undefiled and unfading, <sup>5</sup> kept in store in heaven for you that by God's might are in safeguard through faith, against a salvation ready to be revealed at the last time: <sup>6</sup> wherein you are glad some, though just for a time, since it must be, you are pained by sundry trials, <sup>7</sup> that the assay of your

faith, more costly than gold that perishes though assayed by fire, may be found unto praise and glory and honour at a revealing of Jesus Christ: <sup>8</sup> whom, though having never seen, you love; in whom, though now not seeing him, yet believing, you are glad some with a joy unutterable and full of glory, <sup>9</sup> while winning the issue of the faith, salvation of souls: <sup>10</sup> about which salvation prophets that prophesied about the grace to come to you, <sup>11</sup> sought out and made research, searching against what or what sort of time the Spirit of Christ that was in them was making disclosure, while giving witness beforehand of the sufferings to come on Christ and the glorious things thereafter: <sup>12</sup> to whom it was revealed, that not for themselves but for you had they the matters in charge, which matters have been now conveyed to you through those that brought you good tidings by Holy Spirit sent forth from heaven; into which things angels are fain to pry. <sup>13</sup> Wherefore, having girt the loins of your mind, be sober, and thoroughly set your hope on the grace that is to be brought to you at a revealing of Jesus Christ.

<sup>14</sup> As obedient children, do not fashion yourselves in agreement with the former lusts in your ignorance; <sup>15</sup> but after the Holy One that called you, become yourselves also holy in every way of living, <sup>16</sup> because it is written, Holy shall you be, because I am holy. <sup>17</sup> And if you are calling on a father that without regard of the person judges according to each one's work, pass the time of your sojourn in fear, <sup>18</sup> knowing that not with perishable things, silver or gold, were you ransomed from your vain manner of living handed down from forefathers, <sup>19</sup> but with precious blood, as of a lamb unblemished and spotless, that of Christ, <sup>20</sup> foreknown before the world's founding, but manifested at the last of the times for your sake <sup>21</sup> that through him are trustful towards God, that raised him from the dead and gave him glory, so that your faith and hope are towards God. <sup>22</sup> Having purified your souls by obedience to the truth unto undisguised love of the brotherhood, love each other from the heart earnestly; <sup>23</sup> having been born afresh, not from perishable seed but imperishable, through a

πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζόμενον εὐρεθῆναι εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ, ὃν οὐκ ἰδόντες ἀγαπάτε, εἰς ὃν ἄρτι μὴ ὁρόντες <sup>8</sup> πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκκαλήτῳ καὶ δεδοξασμένῳ, κομιζόμενοι τὸ τέλος τῆς πίστεως <sup>9</sup> σωτηριᾶν ψυχῶν· περὶ ἧς σωτηρίας ἐξέζητησαν <sup>10</sup> καὶ ἐξηρένησαν προφητῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ἐρευνῶντες εἰς τίνα ἢ ποῖον <sup>11</sup> καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρούμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας· οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς <sup>12</sup> ὑμῖν δὲ δικόκουν αὐτά, ἃ νῦν ἀηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι. Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς <sup>13</sup> διανοίας ὑμῶν, νήφοντες, τελείως ἐλπῖσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

Ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς <sup>14</sup> πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις, ἀλλὰ <sup>15</sup> κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, διότι γέγραπται, Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος. Καὶ εἰ πατέρα <sup>16</sup> ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ <sup>17</sup> τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε, εἰδότες ὅτι οὐ φθαρ- <sup>18</sup> τοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαιίας ὑμῶν ἀναστροφῆς πατροπαράδοτου, ἀλλὰ <sup>19</sup> τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου, Χριστοῦ, προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' <sup>20</sup> ὑμᾶς τοὺς δι' αὐτοῦ πιστοὺς εἰς Θεὸν τὸν ἐγείραντα <sup>21</sup> αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν. Τὰς ψυχὰς <sup>22</sup> ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλοδελφίαν ἀνυπόκριτον, ἐκ καρδίας ἀλλήλους ἀγαπήσατε ἐκτενωῶς, ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς <sup>23</sup> ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος·

24 διότι πᾶσα σὰρξ χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς  
 ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος  
 25 ἐξέπεσε· τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα·  
 τοῦτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

2 ἘΠΙΘΕΜΕΝΟΙ οὖν πᾶσαν κακίαν καὶ πάντα  
 δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας κατα-  
 2 λαλιάς, ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον  
 γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτη-  
 3, 4 ρίαν, εἰ ἐγένεσασθε ὅτι χριστὸς ὁ Κύριος· πρὸς  
 ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν  
 ἀποδοκιμασμένον παρὰ δὲ Θεοῦ ἐκλεκτόν, ἔντιμον,  
 5 καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομείσθε, οἶκος πνευ-  
 ματικός, ἱεράτευμα ἅγιον, ἀνεγκαι πνευματικὰς θυ-  
 6 σίας εὐπροσδέκτους Θεῷ διὰ Ἰησοῦ Χριστοῦ, διότι  
 περιέχει ἐν γραφῇ, Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρο-  
 γωνιαῖον, ἐκλεκτόν, ἔντιμον, καὶ ὁ πιστεύων ἐπ' αὐτῷ  
 7 οὐ μὴ κατασχιυθῆ. Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύ-  
 ουσιν· ἀπειθοῦσι δέ, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκο-  
 δομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας καὶ  
 8 λίθος προσκόμματος καὶ πέτρα σκανδάλου, οἱ προσ-  
 κόπτουσι τῷ λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν.  
 9 Ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλείου ἱεράτευμα, ἔθνος  
 ἅγιον, λαὸς εἰς περιποιήσιν, ὅπως τὰς ἀρετὰς ἐξαγ-  
 γείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαν-  
 10 μαστὸν αὐτοῦ φῶς· οἱ ποτε οὐ λαὸς, νῦν δὲ λαὸς  
 Θεοῦ, οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

11 Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπι-  
 δήμους, ἀπέχσθε τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες  
 12 στρατεύονται κατὰ τῆς ψυχῆς, τὴν ἀναστροφὴν ὑμῶν  
 ἐν τοῖς ἔθνεσιν ἔχοντες καλῆν, ἵνα ἐν ᾧ καταλαοῦσιν  
 ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύ-  
 13 οντες δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.  
 Ὑποτάγητε πάσῃ ἀνθρώπινῃ κτίσει διὰ τὸν Κύριον,  
 14 εἴτε βασιλεῖ ὡς ὑπερέχοντι, εἴτε ἡγεμόσιν ὡς δι'  
 αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν, ἕταιρον  
 15 δὲ ἀγαθοποιῶν· ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ,  
 ἀγαθοποιῶντας φειμὸν τὴν τῶν ἀφρόνων ἀνθρώπων  
 16 ἀγνωσίαν. Ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμα

living and abiding word of God ;  
 21 because all flesh is herbage, and  
 all its glory as bloom of herbage :  
 parched has been the herbage, and  
 the bloom has drooped away, 22 but  
 the word of the Lord abides for  
 ever : and this is the word that  
 was conveyed as good tidings to  
 you.

Laying aside, then, all wicked-  
 ness and all guile and hypocrisies  
 and envyings and all ill speakings,  
 2 as new-born babes, long for the  
 guileless milk of the reason, that  
 by it you may make growth ;  
 3 since you tasted that kindly  
 is the Lord. 4 To whom ap-  
 proaching, a living stone, by men  
 disallowed but in God's sight  
 chosen, 5 yourselves too, as living  
 stones, are being built up a spiri-  
 tual house, a holy priesthood, to  
 offer up spiritual sacrifices accept-  
 able to God through Jesus Christ :  
 6 because it is embraced in a scrip-  
 ture, Lo, I lay in Sion a head cor-  
 ner stone, chosen, precious ; and  
 he that trusts on it, shall not be  
 ashamed. 7 For you then that be-  
 lieve, is the preciousness ; but to  
 such as are disbelieving, a stone  
 which the builders disallowed,  
 the same has become a head of a  
 corner, 8 and a stone of tripping  
 and a rock of stumbling for such  
 as trip at the word in disbelief :  
 unto which issue they were also  
 appointed. 9 You, however, are a  
 chosen stock, a kingly priesthood,  
 a holy nation, a people for herit-  
 age ; that you should tell forth  
 the praiseworthy deeds of him  
 that called you out of darkness  
 into his marvellous light : 10 who  
 once were no people, but now a  
 people of God ; who had not  
 found mercy, but now have been  
 dealt with in mercy.

11 Beloved, I beseech you, as  
 sojourners and pilgrims, keep from  
 the fleshly lusts, which war a-  
 gainst the soul ; 12 having your  
 manner of living fair among the  
 Gentiles, that, wherein they speak  
 against you as ill-doers, they may,  
 gaining eye-proof from the good  
 deeds, glorify God on a day of  
 visitation. 13 Yield obedience to  
 every ordinance of man for the  
 Lord's sake, whether to a king, as  
 supreme, 14 or to governors, assent  
 by him for chastisement of ill-  
 doers and praise of such as do  
 well ; 15 because so is the will of  
 God, that by doing well should  
 you put to silence the ignorance  
 of foolish men. 16 As free and not

having your freedom as a cloak of wickedness, but as bondservants of God.<sup>18</sup> Honour all, love the brotherhood, fear God, honour the king.

<sup>18</sup> Servants, be under rule with all fear to your masters, not only to the good and gentle but also to the froward;<sup>19</sup> for this is thank-worthy, if through consciousness of God one undergoes pains, suffering wrongfully.<sup>20</sup> For what praise is it, if, when sinning and buffeted, you shall endure? but if, when doing well and suffering, you shall endure—for this is thank-worthy with God.<sup>21</sup> For to this were you called, because even Christ suffered on your behalf, bequeathing you a pattern, that you should follow his steps;<sup>22</sup> who did no sin, nor was guile found in his mouth;<sup>23</sup> who, when railed on, railed not again, when suffering, threatened not, but made surrender to him that judges righteously;<sup>24</sup> who himself bore aloft our sins in his body on the tree, that we might decrease to sin and live to righteousness; by whose stripe were you healed;<sup>25</sup> for you were going astray as sheep, but have now turned back to the shepherd and overseer of your souls.

In like manner, wives, be under rule to your own husbands; that even if any are disobedient to the word, they may by their wives' manner of living be won over without word,<sup>26</sup> on becoming eye-witnesses of your chaste living in fear.<sup>27</sup> On whose part let there not be the outward decking, of plaiting of locks and wearing of trinkets or array of dress,<sup>28</sup> but the hidden man of the heart in the imperishable array of the peaceful and meek spirit, which is in God's sight of high worth:<sup>29</sup> for in this way did the holy women also that set their hope on God, once deck themselves, being under rule to their own husbands;<sup>30</sup> as Sarah obeyed Abraham, calling him Lord, whose children you became. Be doing good, and not in fear at any alarm.<sup>31</sup> Husbands, in like manner, live according to knowledge as with a weaker vessel in the woman, awarding honour as to fellow heirs also of the grace of life; that your prayers be not hindered.

<sup>32</sup> Lastly, be all like minded, with fellow feeling, with brotherly love, tender hearted, lowly minded,<sup>33</sup> not repaying ill for ill,

ἔχοντες τῆς κακίας τὴν ἐλευθερίαν ἀλλ' ὡς Θεοῦ δού-  
λοι, πάντας τιμῆσατε, τὴν ἀδελφότητα ἀγαπάτε, 17  
τὸν Θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς 18  
δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλ-  
λὰ καὶ τοῖς σκολιοῖς· τοῦτο γὰρ χάρις εἰ διὰ συν- 19  
εἶδησιν Θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως.  
Ποῖον γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι 20  
ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες  
ὑπομενεῖτε—τοῦτο γὰρ χάρις παρὰ Θεῶ. Εἰς τοῦτο 21  
γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν,  
ὑμῖν ὑπομιμάνων ὑπογραμμῶν, ἵνα ἐπακολουθήσητε  
τοῖς ἰχθεσιν αὐτοῦ, ὃς ἀμαρτίαν οὐκ ἐποίησεν οὐδὲ 22  
εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ, ὃς λοιδορούμενος 23  
οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠμίλει, παρεδίδου δὲ  
τῷ κρίνοντι δικαίως, ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς 24  
ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς  
ἀμαρτίας ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν, οὐ  
τῷ μῶλωπι αὐτοῦ λάθητε· ἦτε γὰρ ὡς πρόβατα πλα- 25  
νόμιοι, ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ  
ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

ὉΜΟΙΩΣ, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς 3  
ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινας ἀπειθοῦσι τῷ λόγῳ,  
διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδη-  
θήσονται, ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀνα- 2  
στροφὴν ὑμῶν. Ὡν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς 3  
τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων  
κόσμος, ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος ἐν τῷ 4  
ἀσφάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν  
ἐνώπιον τοῦ Θεοῦ πολυτελής· οὕτω γὰρ ποτε καὶ αἱ 5  
ἄγιοι γυναῖκες αἱ ἐλπίζουσαι εἰς Θεὸν ἐκόσμουν ἑα-  
τάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ὡς Σάρρα 6  
ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἣς  
ἐγενήθητε τέκνα. Ἀγαθοποιῶσαι καὶ μὴ φοβούμεναι  
μηδεμίαν πότησιν. Οἱ ἄνδρες ὁμοίως, συνοικούντες 7  
κατὰ γῶδιν ὡς ἀσθενεστέρω σκεύει τῷ γυναικεῖ,  
ἀπονέμουτες τιμὴν ὡς καὶ συγκληρονόμοις χάριτος  
ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλ- 8  
ἀδελφοί, εὐσπλαγχοί, ταπεινόφρονες, μὴ ἀποδιδόντες 9

κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντι λοιδορίας, τὸ  
 ναντίον δὲ εὐλογοῦντες, ὅτι εἰς τοῦτο ἐκλήθητε ἵνα  
 10 εὐλογίαν κληρονομήσητε. Ὁ γὰρ θέλων ζῶν ἀγα-  
 πᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς πανσάτω τὴν γλῶσσαν  
 11 ἀπὸ κακοῦ καὶ χεῖλη τοῦ μὴ λαλήσαι δόλον, ἐκκλι-  
 νάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω  
 12 εἰρήνην καὶ διωξάτω αὐτήν, ὅτι ὀφθαλμοὶ Κυρίου  
 ἐπὶ δικαίους καὶ ὅσα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσω-  
 13 πον δὲ Κυρίου ἐπὶ πιοῦντας κακά. Καὶ τίς ὁ κακῶ-  
 14 σον ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε; ἀλλ' εἰ  
 καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι. Τὸν δὲ  
 15 φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ παραχθῆτε, κύριον  
 δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν.

Ἔτοιμοι αἰεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι  
 ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, ἀλλὰ μετὰ  
 16 πραύτητος καὶ φόβου, συνείδησιν ἔχοντες ἀγαθὴν,  
 ἵνα ἐν ᾧ καταλαλεῖσθε, καταισχυνθῶσιν οἱ ἐπηρεά-  
 ζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν.  
 17 Κρεῖττον γὰρ ἀγαθοποιούντας, εἰ θέλοι τὸ θέλημα τοῦ  
 18 Θεοῦ, πάσχειν ἢ κακοποιούντας· ὅτι καὶ Χριστὸς  
 ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων, ἵνα  
 ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς μὲν σαρκὶ  
 19 ζωοποιηθεὶς δὲ πνεύματι, ἐν ᾧ καὶ τοῖς ἐν φυλακῇ  
 20 πνεύμασι πορευθεὶς ἐκήρυξεν, ἀπειθήσασί ποτε ὅτε  
 ἀπεξεδέχετο ἢ τοῦ Θεοῦ μακροθυμία ἐν ἡμέραις Νῶε,  
 κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν  
 21 ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος· ὃ καὶ ὑμᾶς ἀντί-  
 τυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύ-  
 που, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν,  
 22 δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, ὅς ἐστιν ἐν δεξιᾷ  
 τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ  
 ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

4 ΧΡΙΣΤΟΥ οὖν παθόντος σαρκί, καὶ ὑμεῖς τὴν  
 αὐτὴν ἔνοιαν ὀπίσασθε, ὅτι ὁ παθὼν σαρκὶ πέ-  
 2 παντα ἁμαρτίας εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίας  
 ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι  
 3 χρόνον. Ἀρκετὸς γὰρ ὁ παρεληλυθὸς χρόνος τὸ  
 βούλημα τῶν ἐθνῶν κατεργάσθαι, πεπορευμένους ἐν  
 ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κόμοις, πότοις

or railing for railing, but, on the other hand, blessing; because to this were you called, to inherit a blessing. <sup>10</sup> For he that would love life and see good days, let him stop his tongue from ill and his lips from speaking guile; <sup>11</sup> and let him turn away from ill, and do good, let him seek peace and pursue it; <sup>12</sup> because the Lord's eyes are on the righteous and his ears towards their suit, but the Lord's face against such as do ill. <sup>13</sup> And who is he that will harm you, if you become copiers of the good one; <sup>14</sup> nay, even were you to suffer for the sake of righteousness, happy are you. And fear not their fear, nor be troubled; <sup>15</sup> but hallow Christ in your hearts as Lord.

Be always ready for reply to every one that asks you an account of the hope that is in you, but with meekness and fear; <sup>16</sup> having a good conscience; that wherein you are spoken against, they may be ashamed that vent spite on your good living in Christ. <sup>17</sup> For better is it to suffer while doing well, were the will of God to will it, than while doing ill; <sup>18</sup> because even Christ suffered once for all for sins, a righteous for unrighteous ones, that he might bring us to God, having been put to death in flesh but quickened in spirit; <sup>19</sup> wherein he went and preached to the imprisoned spirits also, <sup>20</sup> disobedient on a time when the forbearance of God was waiting out in the days of Noah, while an ark was being built, in which few, that is eight souls, were brought safe through water: <sup>21</sup> which, in answering fashion, now saves you also, namely, baptism—not a putting away of filth of flesh, but an asking of a good conscience after God—through resurrection of Jesus Christ; <sup>22</sup> who is at the right hand of God, having gone to heaven, angels and authorities and powers having been put under his rule.

Since Christ, then, suffered in flesh, do you also arm yourselves with the same mind; because he that has suffered in flesh, has ceased from sin <sup>2</sup> so far as no longer to live the time that is left in flesh, to men's lusts but to God's will. <sup>3</sup> For enough is the bygone time to have wrought out the pleasure of the heathen, having fared in wantonness, lustfulness,

drunkenness, revel, wassail, and heinous idolatry: <sup>4</sup>wherein they are struck with strangeness, since you run not with them to the same outburst of riot, reviling: <sup>5</sup>who shall give account to him that is in readiness to judge quick and dead. <sup>6</sup>For for this end were good tidings brought even to dead ones, that they might be judged according to men in flesh, but live according to God in spirit.

<sup>7</sup>But of all is the end at hand: be then sober-minded and wakeful to prayer; <sup>8</sup>and before all things have your love towards each other earnest, because love covers a multitude of sins. <sup>9</sup>Be hospitable to each other without grudging. <sup>10</sup>As each one has received an endowment, employ towards each other the charge, as good stewards of God's manifold grace. <sup>11</sup>Whoever speaks, be it as oracles of God; whoever holds a charge, be it as from strength which God furnishes: that in all God may be glorified through Jesus Christ; to whom is the glory and the might for ever and ever. Amen.

<sup>12</sup>Beloved, be not struck with strangeness by the fire-kindling that is arising among you for your trial, as if some strange thing were befalling you; <sup>13</sup>but, in so far as you share in the sufferings of Christ, rejoice, that at the revealing of his glory you may rejoice with gladness. <sup>14</sup>If you are being taunted in Christ's name, happy are you, because the Spirit of glory and that of God rest on you. <sup>15</sup>For let none of you suffer as a murderer or thief or ill-doer or a meddler; <sup>16</sup>but, if as a Christian, let him not be ashamed, but glorify God on this score: <sup>17</sup>for the season is one for the judgment to begin from the house of God; and if the first step is from us, what is the ending with those that obey not the gospel of God? <sup>18</sup>and if the righteous is hardly saved, where will the ungodly and sinful one be found to be? <sup>19</sup>So, let even those that suffer after the will of God, put their souls in trust with a faithful creator, in well doing.

The elders among you I beseech, that as a fellow elder and a witness of the sufferings of Christ, sharer too in the glory that is to be revealed; <sup>2</sup>tend the flock of God that is among you, taking oversight not of force but free

καὶ ἀθεμίτοις εἰδωλολατρείαις, ἐν ᾧ ξενίζονται, μὴ <sup>4</sup> συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες, οἱ ἀποδώσουσι λόγον τῷ ἐτοί- <sup>5</sup> μως ἔχοντι κρίναι ζῶντας καὶ νεκρούς. Εἰς τοῦτο <sup>6</sup> γὰρ καὶ νεκροὶ εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπου σαρκί, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

Πάντων δὲ τὸ τέλος ἤγγικε· σωφρονήσατε οὖν <sup>7</sup> καὶ νήψατε εἰς προσευχάς, πρὸ πάντων δὲ τὴν εἰς <sup>8</sup> ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν. Φιλόξενοι εἰς ἀλλήλους ἄνευ γογ- <sup>9</sup> γυσμοῦ. Ἐκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς <sup>10</sup> αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάρι- <sup>11</sup> τος Θεοῦ. Εἴ τις λαλεῖ, ὡς λόγια Θεοῦ, εἴ τις δια- <sup>12</sup> κονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός, ἵνα ἐν πᾶσι <sup>13</sup> δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστὶν ἡ <sup>14</sup> δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.

Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς <sup>12</sup> πειρασμὸν ὑμῖν γινομένην, ὡς ξένον ὑμῖν συμβαίνον- <sup>13</sup> τος, ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθή- <sup>14</sup> μασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλώμενοι. Εἰ ὀνειδίξεσθε ἐν ὀνό- <sup>15</sup> ματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται. Μὴ γὰρ <sup>16</sup> τις ὑμῶν πάσχετω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς ἀλλοτριοεπίσκοπος· εἰ δὲ ὡς Χριστιανός, μὴ αἰ- <sup>17</sup> σχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ ὀνόματι τού- <sup>18</sup> τω· ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ <sup>19</sup> οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; καὶ εἰ ὁ <sup>20</sup> δίκαιος μόλις σώζεται, ὁ δὲ ἀσεβὴς καὶ ἁμαρτωλὸς πού φανείται; Ὡστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα <sup>21</sup> τοῦ Θεοῦ πιστῷ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίαις.

ΠΡΕΣΒΥΤΕΡΟΥΣ τοὺς ἐν ὑμῖν παρακαλῶ ὁ <sup>5</sup> συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός· ποιμάνετε τὸ ἐν ὑμῖν ποιμνιον τοῦ Θεοῦ, <sup>2</sup> μὴ ἀναγκαστῶς ἀλλ' ἐκουσίως, μὴ αἰσχροκερδῶς

- 3 ἀλλὰ προθύμως, μηδ' ὡς κατακυριεύοντες τῶν κλήρων  
 4 ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· καὶ φανερωθέν-  
 τος τοῦ ἀρχιεπίσκοπος, κοιμείσθε τὸν ἀμαράντινον τῆς  
 δόξης στέφανον.
- 5 Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις, πάν-  
 τες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε,  
 ὅτι ὁ Θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοὺς δὲ  
 6 δίδωσι χάριν. Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν  
 7 χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, πᾶσαν  
 τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ  
 μέλει περὶ ὑμῶν.
- 8 Νήψατε, γρηγορήσατε· ὁ ἀντίδικος ὑμῶν διά-  
 βολος ὡς λέων ὠρνόμενος περιπατεῖ ζητῶν τίνα κα-  
 9 ταπή· ᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ  
 αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι  
 10 ἐπιτελείσθαι. Ὁ δὲ Θεὸς πάσης χάριτος ὁ καλέσας  
 ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ,  
 ὀλίγον παθόντας αὐτὸς καταρτίσει, στηριξέι, σθενώ-  
 11 σει, θεμελιώσει. Αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας·  
 ἀμήν.
- 12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογι-  
 ζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυ-  
 13 ρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν ἐστή-  
 14 καὶ Μάρκος ὁ υἱός μου. Ἀσπάσασθε ἀλλήλους ἐν  
 φιλήματι ἀγάπης.
- Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ.

will, not for low gain but with ready mind,<sup>3</sup> not as lording over your allotted charge, but becoming patterns of the flock: <sup>4</sup>and when the chief shepherd shall be manifested, you will win the unfading crown of glory.

<sup>5</sup>In like manner, you younger, yield to the rule of elder ones, and all to each other put on a garb of lowliness, because God sets himself against the haughty, but on the lowly bestows grace. <sup>6</sup>Bend lowly, then, under the mighty hand of God, that he may uplift you in due time, <sup>7</sup>throwing all your concern upon him, because he cares for you.

<sup>8</sup>Be wakeful, keep watch: your adversary the devil walks about as a roaring lion seeking whom to devour: <sup>9</sup>whom withstand steadfast with faith, knowing that the same sufferings are being accomplished for your brotherhood in the world. <sup>10</sup>And the God of all grace, that called you to his everlasting glory in Christ Jesus, will, when you have suffered awhile, himself give you fitness, steady, strengthen, settle you. <sup>11</sup>To him is the might for ever. Amen.

<sup>12</sup>By Silvanus, the faithful brother, as I reckon, I have written to you in few words, beseeching, and avouching that this is God's true grace, wherein you stand. <sup>13</sup>There greet you the fellow-chosen church at Babylon, and Mark my son. <sup>14</sup>Greet each other with a kiss of love.

Peace to you all that are in Christ.

## ΠΕΤΡΟΥ Β.

### THE SECOND EPISTLE OF PETER.

SYMEON PETER, a bondservant and apostle of Jesus Christ, to those that obtained a faith of like worth with us in righteousness of our God, and Saviour Jesus Christ: <sup>2</sup>may grace be multiplied to you and peace in acquaintance with God and Jesus our Lord.

<sup>3</sup>Since his divine power has vouchsafed to us all things that concern life and godliness, through the acquaintance with him that called us by his own glory and goodness, <sup>4</sup>through which he has vouchsafed to us the very great and precious promises, that through these you might become partakers in a divine nature, escaping from the corruption that is in the world by lust; <sup>5</sup>even for this very reason, bringing to the task all earnestness, make goodness an enlargement on your faith, and knowledge on goodness, <sup>6</sup>and self-control on knowledge, and endurance on self-control, and godliness on endurance, <sup>7</sup>and a loving of the brotherhood on godliness, and on a loving of the brotherhood love: <sup>8</sup>for these things, if they are yours and are in large measure, make you neither idle nor barren as regards the acquaintance with our Lord Jesus Christ: <sup>9</sup>for he whom these things attend not, is blind, hoodwinked, having come to forget the cleansing of his old sins. <sup>10</sup>Wherefore, brethren, give the more earnest effort to make your call and choice sure, for while doing these things you will never trip; <sup>11</sup>for in this way will the entrance be richly furnished to you into the everlasting kingdom of our Lord and Saviour Jesus Christ.

<sup>12</sup>Wherefore I shall ever make it a business to remind you about these things, though you know

ΣΥΜΕΩΝ Πέτρος, δούλος καὶ ἀπόστολος Ἰησοῦ 1  
Χριστοῦ, τοῖς ἰσοτίμοις ἡμῖν λαχοῦσι πίστιν ἐν δικαιο-  
σύνη τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·  
χάρις ὑμῖν καὶ εἰρήνη πληθυνθεῖ ἐν ἐπιγνώσει τοῦ 2  
Θεοῦ καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς 3  
ζῶν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως  
τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ, δι' ὧν τὰ 4  
μέγιστα καὶ τίμια ἡμῖν ἐπαγγέλματα δεδώρηται, ἵνα  
διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυ-  
γόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς, καὶ αὐτὸ 5  
τούτο δὲ σπουδῆν πᾶσαν παρεσενέγκαντες ἐπιχορη-  
γήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ  
τὴν γνώσῃ, ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ 6  
τῇ ἐγκρατεῖᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν  
εὐσέβειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν 7  
δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην· ταῦτα γὰρ ὑμῖν ὑπάρ- 8  
χοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους  
καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
ἐπίγνωσιν· ὃ γὰρ μὴ παρέστι ταῦτα, τυφλὸς ἐστί, 9  
μωπαῶζων, λήθην λαβῶν τοῦ καθαρισμοῦ τῶν πάλαι  
αὐτοῦ ἀμαρτημάτων. Διὸ μᾶλλον, ἀδελφοί, σπου- 10  
δάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιῆ-  
σθαι ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε· 11  
οὕτω γὰρ πλουσιῶς ἐπιχορηγηθήσεται ὑμῖν ἡ εἰς- 11  
οδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ  
σωτῆρος Ἰησοῦ Χριστοῦ.

Διὸ μελλήσω αἰὲ ὑμᾶς ὑπομιμηθήσκω περὶ τού- 12  
των, καίπερ εἰδόμενος καὶ ἐστηριγμένος ἐν τῇ παρούσῃ



13 ἀληθεία· δίκαιον δὲ ἠγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τού-  
 τῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει,  
 14 εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός  
 μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς  
 15 ἐδήλωσέ μοι. Σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν  
 ὑμᾶς μετὰ τὴν ἐμὴν ἐξοδὸν τὴν τούτων μνήμην ποιεί-  
 16 σθαι· οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαν-  
 τες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ  
 Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενη-  
 17 θέντες τῆς ἐκείνου μεγαλειότητος· λαβὼν γὰρ παρὰ  
 Θεοῦ πατρός τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης  
 αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Οὗτός  
 ἐστὶν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα.  
 18 Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρα-  
 νοῦ ἐνεχθείσαν, σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.  
 19 Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ  
 καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνονται ἐν  
 αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφό-  
 20 ρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν, τοῦτο πρῶτον  
 γινώσκοντες ὅτι πᾶσα προφητεία γραφῆς ἰδίᾳ ἐπι-  
 21 λύσεως οὐ γίνεται, οὐ γὰρ θελήματι ἀνθρώπου ἠνέ-  
 χθη προφητεία ποτέ, ἀλλ' ὑπὸ πνεύματος ἁγίου  
 φερόμενοι ἐλάλησαν ἀπὸ Θεοῦ ἀνθρώπῳ.  
 2 ἘΓΕΝΟΝΤΟ δὲ καὶ ψευδοπροφήται ἐν τῷ  
 λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες  
 παρεισάξουσιν αἰρέσεις ἀπωλείας, καὶ τὸν ἀγορά-  
 σαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἐαν-  
 2 τοῖς ταχινὴν ἀπώλειαν, καὶ πολλοὶ ἐξακολουθήσου-  
 σιν αὐτῶν ταῖς ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀλη-  
 3 θείας βλασφημηθήσεται, καὶ ἐν πλεονεξίᾳ πλαστοῖς  
 λόγοις ὑμᾶς ἐμπορεύσονται, οἷς τὸ κρίμα ἔκπαλαι  
 4 οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. Εἰ  
 γὰρ ὁ Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφέισατο,  
 ἀλλὰ σιροῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν  
 5 τηρουμένους, καὶ ἀρχαίους κόσμου οὐκ ἐφέισατο, ἀλλὰ  
 ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατα-  
 6 κλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας, καὶ πόλεις Σοδό-  
 μων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν,  
 7 ὑπόδειγμα μελλόντων ἀσεβεῖν θετικῶς, καὶ δίκαιον  
 Λῶτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελ-

them, and are settled in the truth that is now come: <sup>13</sup> and I deem it right, as long as I am in this tabernacle, to stir you up by reminder, <sup>14</sup> knowing that the putting off of this my tabernacle is soon to come, just as our Lord Jesus Christ shewed me. <sup>15</sup> And I shall endeavour that you may at all times too, after my departure, be able to entertain the remembrance of these things: <sup>16</sup> for not by following cunningly devised tales did we make known to you the power and coming of our Lord Jesus Christ, but by having become eye-witnesses of his majesty; <sup>17</sup> for he received from God the Father honour and glory, when a voice like this came for him from the surpassing glory, This is my beloved son, in whom I am well pleased. <sup>18</sup> And this voice ourselves heard come from heaven, when we were with him on the holy mount. <sup>19</sup> We have, too, on sure ground the prophetic word; to which you do well in paying heed, as to a light shining in a dusky place, until day shine out and a day-star rise in your hearts; <sup>20</sup> knowing this first, that no scripture prophecy has its rise from its own unravelling, <sup>21</sup> for not by man's will did prophecy ever come, but borne on by Holy Spirit did men speak from God.

And there arose false prophets also among the people, as among you too will there be false teachers, such as will bring in baneful sects among you, denying even the Lord that bought them, bringing on themselves speedy ruin: <sup>2</sup> and many will follow out their wanton ways, through whom the path of the truth will be reviled: <sup>3</sup> and in covetousness will they with feigned words make a traffic with you; for whom of old is the doom not idle and their ruin slumbers not. <sup>4</sup> For if God spared not angels when sinning, but having laid them in the lowest hell delivered them to pits of gloom, in safe keeping against judgment, <sup>5</sup> and spared not an old world, but kept safe with only seven others Noah, a preacher of righteousness, when bringing a flood on a world of ungodly ones; and laying the cities of Sodom and Gomorrah in ashes, condemned them by overthrow, having cast a pattern of such as should live ungodly; and rescued righteous Lot, sorely grieved by the wanton living of the lawless—

<sup>8</sup> for by seeing and hearing the righteous man, dwelling among them, racked from day to day a righteous soul by unlawful deeds —<sup>9</sup> the Lord knows how to rescue godly ones from trial, and to keep unrighteous ones under chastisement against a day of doom. <sup>10</sup> but most of all those that walk after the flesh in foul lust, and scorn lordly power. Daring, self-willed, they feel no dread in reviling dignities, <sup>11</sup> where angels, greater as they are in strength and power, bring not against them a railing impeachment. <sup>12</sup> These however, as unreasoning creatures born by nature to be taken and destroyed, reviling in matters which they understand not, will even perish in their corruption, <sup>13</sup> reaping wages of unrighteousness; deeming the day-revel a pleasure; spots and blemishes, making revel in their love-feasts, carousing with you, <sup>14</sup> having eyes full of adultery and that cannot rest from sin, juring unsettled souls, having a heart hackneyed in covetousness, children of curse. <sup>15</sup> Having abandoned a straight path, they went astray, following the path of Balaam, son of Bosor, who loved wages of unrighteousness, <sup>16</sup> but had a rebuke of his own misdeed; a dumb ass speaking with a man's voice checked the madness of the prophet. <sup>17</sup> These men are waterless wells, and mists driven by a gale, for whom the gloom of darkness is kept in store. <sup>18</sup> For while they make big utterances of vanity, they lure by fleshly lusts, wantonnesses, those that were a little way escaping such as live in misguidance, <sup>19</sup> promising them freedom while being themselves slaves of corruption; for at whose hands one has been defeated, to the same is he also enslaved. <sup>20</sup> For if, having escaped the defilements of the world by acquaintance with the Lord and Saviour Jesus Christ, and in these again become entangled, they are being defeated, the last stage has become for them worse than the first; <sup>21</sup> for it was better for them not to have become acquainted with the path of righteousness, than, when become acquainted, to turn back from the holy commandment delivered to them. <sup>22</sup> There has befallen them the pith of the true proverb, A dog turned back to his own vomit, and, A sow when washed to wallowing in the mire.

γεία ἀναστροφῆς ἐρρύσατο· βλέματι γὰρ καὶ ἀκοῇ 8  
ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας  
ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν· οἶδε Κύ- 9  
ριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς  
ἡμέραν κρίσεως κολαζομένους τηρεῖν, μάλιστα δὲ 10  
τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομέ-  
νους καὶ κυριότητος καταφροῦντας. Τολμηταὶ  
αὐθάδεις, δόξας οὐ τρέμονσι βλασφημοῦντες, ὅπου 11  
ἄγγελοι ἰσχύι καὶ δυνάμει μείζοντες ὄντες οὐ φέρονσι  
κατ' αὐτῶν βλάβσημον κρίσιν. Οὐτοὶ δέ, ὡς ἄλογα 12  
ζῶα γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθοράν, ἐν  
οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν  
καὶ φθαρῆσονται κομούμενοι μισθὸν ἀδικίας, ἡδονὴν 13  
ἠγοῦμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι,  
ἐντρυφῶντες ἐν ταῖς ἀγάπαις αὐτῶν, συννεωχούμενοι  
ὑμῖν, ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ 14  
ἀκαταπαύστους ἁμαρτίας, δελεάζοντες ψυχὰς ἀστη-  
ρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες,  
κατάρως τέκνα. Καταλιπόντες εὐθείαν ὁδὸν ἐπλανή- 15  
θησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ  
Βοσόρ, ὃς μισθὸν ἀδικίας ἠγάπησεν, ἔλεγε δὲ 16  
ἔσχεν ἰδίᾳ παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώ-  
που φωνῇ φθεγγόμενον ἐκάλυψε τὴν τοῦ προφήτου  
παραφροσίαν. Οὐτοὶ εἰσι πηγαὶ ἄνδροι καὶ ὀμίχλαι 17  
ὑπὸ λαίλαπος ἐλαννόμεναι, οἷς ὁ ζῆφος τοῦ σκότους  
τετήρηται. Ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι 18  
δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς, ἀσελγείας τοὺς  
ὀλίγως ἀποφεύγοντας, τοὺς ἐν πλάνῃ ἀναστρεφόμε-  
νους, ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦ- 19  
λοι ὑπάρχοντες τῆς φθορᾶς· ὃ γὰρ τις ἤττηται, τούτω  
καὶ δεδούλωται. Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα 20  
τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σωτήρος  
Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες, ἤτ-  
τώνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώ-  
των· κρείττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν 21  
ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέφαι ἐκ  
τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς. Συμβέβη- 22  
κεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύων ἐπιστρέ-  
ψας ἐπὶ τὸ ἴδιον ἐξέραμα, καί, Ὑς λουσαμένη εἰς  
कुलिसμὸν βορβόρον.

3 ΤΑΥΤΗΝ ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω  
 ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν  
 2 εἰλικρινῆ διάνοιαν μνησθῆναι τῶν προειρημένων ρη-  
 μάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστο-  
 3 λων ὑμῶν ἐντολῆς τοῦ Κυρίου καὶ σωτῆρος, τοῦτο  
 πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν  
 4 ἡμερῶν ἐν ἐμπαίγμονῃ ἐμπαίκεται κατὰ τὰς ἰδίας αὐ-  
 τῶν ἐπιθυμίας πορευόμενοι, καὶ λέγοντες, Ποῦ ἔστιν  
 ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ  
 5 πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς  
 κτίσεως. Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι  
 οὐρανοὶ ἦσαν ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι'  
 6 ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ, δι' ὧν ὁ τότε  
 7 κόσμος ὕδατι κατακλυσθεὶς ἀπόλετο· οἱ δὲ νῦν οὐ-  
 ρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσι,  
 8 πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν  
 ἀσεβῶν ἀνθρώπων. Ἐν δὲ τοῦτο μὴ λανθανέτω  
 9 ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια  
 ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. Οὐ βραδύνει Κύ-  
 ριος τῆς ἐπαγγελίας, ὡς τινες βραδυτῆτα ἡγοῦνται,  
 ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενος τινας  
 ἀπολέσθαι ἀλλὰ πάντα εἰς μετάνοιαν χωρῆσαι.  
 10 Ἡξεὶ δὲ ἡμέρα Κυρίου ὡς κλέπτῃς, ἐν ἧ ὁ οὐρανὸς  
 ροιζήδων παρελεύσονται, στοιχεῖα δὲ καυσούμενα  
 11 λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσε-  
 ται. Τούτων οὕτω πάντων λυομένων, ποταποὺς δεῖ  
 12 ὑπάρχειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις,  
 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς  
 13 τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσου-  
 νται καὶ στοιχεῖα καυσούμενα τήκεται. Καινοὺς δὲ  
 οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ  
 14 προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. Διό, ἀγα-  
 15 πητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ  
 ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, καὶ τὴν τοῦ  
 Κυρίου ἡμῶν μακροθυμίαν σωτηριαν ἡγείσθε, καθὼς  
 16 δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν, ὡς καὶ ἐν πά-  
 σις ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν  
 οἷς ἐστὶ δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι  
 στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν

This is now, brethren, a second epistle I am writing to you, in which epistles I stir up by reminder your clear cast of mind, <sup>2</sup> to remember the words before spoken by the holy prophets, and the commandment of your apostles, commandment of the Lord and Saviour; <sup>3</sup> knowing this first, that there will come in the last of the days scoffing mockers, walking after their own lusts, <sup>4</sup> and saying, Where is the promise of his coming? for from the day the fathers fell asleep, all things abide still as they were from the beginning of the creation. <sup>5</sup> For this is willingly lost to their thought, that heavens were there of old, and earth embodied from water and environed by water, by the word of God; <sup>6</sup> by which means the then world was overflowed by water and lost; <sup>7</sup> but the heavens that are now, and the earth are by his word laid in store, being kept for fire against a day of doom and ruin of the ungodly men. <sup>8</sup> But let not this one thing be lost to your thought, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not laggard behind his promise, as some deem laggardness, but is forbearing towards you, not willing that any be lost, but all come to repentance. <sup>10</sup> But there will come a day of the Lord as a thief, in which the heavens will pass away with a rushing noise, and elements will break up with scorching blast, and earth and the works therein be burnt up. <sup>11</sup> Since all these are thus to be broken up, of what sort ought you to be in holy living and godliness, <sup>12</sup> while looking for and hastening on the coming of the day of God; on account of which heavens will break up with fiery heat, and elements melt with scorching blast. <sup>13</sup> But new heavens and new earth according to his promise do we look for, wherein righteousness dwells. <sup>14</sup> Wherefore, beloved, while looking for these things, make effort to be found for him in peace, spotless and unblemished; <sup>15</sup> and deem the forbearance of our Lord salvation, just as our beloved brother Paul, according to the wisdom given him, wrote to you, <sup>16</sup> as in all epistles, speaking in them about these things; among which are some hard to understand, which

the unlearned and unsteadfast wrest, as the other scriptures too, to their own ruin. <sup>17</sup> Do you then, brethren, as knowing beforehand, be on your guard, that you be not carried away with the misguidance of the lawless, and fall from your own steadfastness; <sup>18</sup> but grow in grace and knowledge of our Lord and Saviour Jesus Christ. To him the glory both now and for everlasting time.

ἰδίαν αὐτῶν ἀπόλειαν. Ὑμεῖς οὖν, ἀγαπητοί, προ- 17  
γινώσκοντες φυλάσσετε ἵνα μὴ τῇ τῶν ἀθέσμων  
πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ,  
αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν 18  
καὶ σωτήρος Ἰησοῦ Χριστοῦ. Αὐτῷ ἡ δόξα καὶ  
νῦν καὶ εἰς ἡμέραν αἰῶνος.

## ΙΩΑΝΝΟΥ Α.

### THE FIRST EPISTLE OF JOHN.

THAT which was from the first, what we have heard, what we have seen with our eyes, what we have gazed on and our hands handled, touching the word of life—<sup>2</sup> and the life was manifested, and we have seen and bear witness, and report to you the everlasting life, which was with the Father and has been manifested to us—<sup>3</sup> what we have seen and heard, we report to you, that you also may have fellowship with us; and our fellowship too is with the Father and with his Son Jesus Christ: <sup>4</sup> and these things we write to you that your joy may be fulfilled.

<sup>1</sup> Ὁ ἦν ἀπ' ἀρχῆς, ὁ ἀκηκόαμεν, ὁ εὐράκαμεν τοῖς 1  
ὀφθαλμοῖς ἡμῶν, ὁ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν  
ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς· καὶ ἡ ζωὴ 2  
ἐφανερώθη, καὶ εὐράκαμεν καὶ μαρτυροῦμεν καὶ  
ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰῶνιον, ἣτις ἦν  
πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν· ὁ εὐράκαμεν 3  
καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς  
κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ  
ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ  
Ἰησοῦ Χριστοῦ· καὶ ταῦτα γράφομεν ὑμῖν ἵνα ἡ 4  
χαρὰ ὑμῶν ᾗ πεπληρωμένη.

<sup>5</sup> There is also this message which we have heard from him and convey to you, that God is light, and darkness in him there is none. <sup>6</sup> If we say that we have fellowship with him, and be walking in the darkness, we lie and do not the truth; <sup>7</sup> but if we walk in the light, as he is in the light, we have fellowship with each other, and the blood of Jesus cleanses us from every sin.

Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ 5  
καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶ καὶ  
σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. Ἐὰν εἴπωμεν 6  
ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκοτεινῷ  
περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλή-  
θειαν. Ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός 7  
ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων,  
καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς

8 ἀπὸ πάσης ἁμαρτίας. Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἐάντοὺς πλανῶμεν, καὶ ἡ ἀλήθεια ἐν ἡμῖν  
9 οὐκ ἔστιν· ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας  
10 καὶ καθαρῖση ἡμᾶς ἀπὸ πάσης ἀδικίας· ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύσθημεν ποιῶμεν αὐτόν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

2 **ΤΕΚΝΙΑ** μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἀμάρτητε· καὶ ἐὰν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς  
2 τὸν πατέρα, Ἰησοῦν Χριστὸν, δίκαιον, καὶ αὐτὸς ἰλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

3 Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν  
4 τὰς ἐντολάς αὐτοῦ τηρῶμεν. Ὁ λέγων, Ἐγνώκα αὐτόν, καὶ τὰς ἐντολάς αὐτοῦ μὴ τηρῶν ψεύστης  
5 ἐστί, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν· ὃς δ' ἀντηρῆ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελειώται. Ἐν τούτῳ γινώσκουμεν ὅτι ἐν

6 αὐτῷ ἐσμέν. Ὁ λέγων ἐν αὐτῷ μένει ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς περιπατεῖν.

7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ  
8 παλαιά ἐστίν ὁ λόγος ὃν ἠκούσατε. Πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀλη-

9 θινὸν ἤδη φαίνει. Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν· ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶ καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ. Γράφω ὑμῖν, τεκ-

νία, ὅτι ἀφέονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.  
13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.

Ἐγραψα ὑμῖν, παῖδια, ὅτι ἐγνώκατε τὸν πατέρα.  
14 Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.

Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν  
15 πονηρόν. Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ

<sup>8</sup> If we say that we have no sin, we mislead ourselves, and the truth is not in us; <sup>9</sup> if we confess our sins, he is faithful and righteous, to forgive us the sins and cleanse us from every unrighteous deed; <sup>10</sup> if we say that we have not sinned, we make him a liar, and his word is not in us.

My children, these things I write to you that you may not sin: and if one have sinned, we have a pleader with the Father, Jesus Christ, a righteous one, <sup>2</sup> and he is an atonement for our sins, and not for ours only but for the whole world. <sup>3</sup> And herein we know that we have come to know him, if we keep his commandments. <sup>4</sup> He that says, I have come to know him, and keeps not his commandments, is a liar, and in him the truth is not; <sup>5</sup> but whoever keeps his word, truly in him has the love of God become entire: herein do we know that we are in him. <sup>6</sup> He that says he abides in him, ought just as he walked, himself also to walk. <sup>7</sup> Beloved, no new commandment am I writing for you, but an old commandment which you had from the first: the old commandment is the word which you heard.

<sup>8</sup> On the other hand, a new commandment am I writing for you, what is true in him and in you, that the darkness is passing away and the true light is already shining. <sup>9</sup> He that says he is in the light, and hates his brother, is in the darkness till now. <sup>10</sup> He that loves his brother, abides in the light, and there is no stumbling-block in him; <sup>11</sup> but he that hates his brother, is in the darkness, and walks in the darkness, and knows not whither he is going, because the darkness blinded his eyes. <sup>12</sup> I write to you, my children, because your sins have been forgiven you for his name's sake. <sup>13</sup> I write to you, fathers, because you have come to know him that was from the first. I write to you, young men, because you have conquered the Evil One.

I write to you, children, because you have come to know the Father. <sup>14</sup> I wrote to you, fathers, because you have come to know him that was from the first. I wrote to you, young men, because you are strong, and the word of God abides in you, and you have conquered the Evil One. <sup>15</sup> Love

not the world nor the things in the world; if any one love the world, there is not the love of the Father in him; <sup>16</sup> because every thing that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world.

<sup>17</sup> And the world is passing away and its lust, but he that does the will of God, abides for ever.

<sup>18</sup> Children, it is the last time; and just as you heard that an antichrist was coming, even now are many antichrists in being; whence we know that it is the last time. <sup>19</sup> From among us they went out, but they were not of our belonging; for had they belonged to us, they would have abided with us; but it was that they might be manifested, that they are not all of our belonging.

<sup>20</sup> You however have an anointing from the Holy One, and know all things. <sup>21</sup> I wrote not to you, because you do not know the truth, but because you know it, and because no lie is of the truth.

<sup>22</sup> Who is the liar, but he that denies that Jesus is the Christ? this is the antichrist, he that denies the Father and the Son; <sup>23</sup> every one that denies the Son, neither has he the Father; he that avows the Son, has the Father also. <sup>24</sup> You, what you heard from the first, let it abide in you. Should there have abided in you that which you heard from the first, you too will abide in the Son and in the Father.

<sup>25</sup> And this is the promise which he himself promised you, everlasting life. <sup>26</sup> These things I wrote to you touching those that are drawing you astray.

<sup>27</sup> You too, the anointing which you received from him, abides in you, and you have no need that one teach you; but, as his anointing teaches you about all things and is true and is no lie, even as it taught you, abide in it. <sup>28</sup> And now, my children, abide in him, that, should he be manifested, we may have boldness, and not shrink with shame from him at his coming. <sup>29</sup> If you know that he is righteous, you do know that every one that is doing righteousness, has been begotten of him.

See what sort of love the Father has bestowed on us, that we should be called children of God. On this account the world knows us not, because it knew not him.

<sup>2</sup> Beloved, now are we children of

κόσμου· εἴαν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ, ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, 16 καὶ ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου ἐστὶ. Καὶ ὁ κόσμος παράγεται 17

καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα. Παιδιά, ἐσχάτη ὥρα ἐστὶ, 18

καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν. Ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ 19 ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενῆκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ 20

ἁγίου, καὶ οἴδατε πάντα. Οὐκ ἔγραψα ὑμῖν ὅτι οὐκ 21 οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι. Τίς ἐστὶν ὁ 22

ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. Πᾶς ὁ ἀρνούμενος τὸν 23

υἱὸν οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. Ὑμεῖς ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν 24

ὑμῖν μενέτω. Ἐὰν ἐν ὑμῖν μείνῃ ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο 25

ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. Ταῦτα ἔγραψα ὑμῖν 26 περὶ τῶν πλανῶντων ὑμᾶς. Καὶ ὑμεῖς τὸ χρίσμα ὁ 27

ἐλάβετε ἀπ' αὐτοῦ, μένει ἐν ὑμῖν, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς, ἀλλ' ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι καὶ οὐκ ἔστι ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ. Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα εἰάν φανερωθῇ, 28

σχωμέν παρρησίαν καὶ μὴ αἰσχυρθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, 29

γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο 25 ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. Ταῦτα ἔγραψα ὑμῖν 26 περὶ τῶν πλανῶντων ὑμᾶς. Καὶ ὑμεῖς τὸ χρίσμα ὁ 27 ἐλάβετε ἀπ' αὐτοῦ, μένει ἐν ὑμῖν, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς, ἀλλ' ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι καὶ οὐκ ἔστι ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ. Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα εἰάν φανερωθῇ, 28

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οἶδαμεν, ὅτι ἐὰν φανερωθῆ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι  
 3 ὄψόμεθα αὐτὸν καθὼς ἐστι. Καὶ πᾶς ὁ ἔχων τὴν  
 ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτόν, καθὼς ἐκεί-  
 4 νος ἀγνός ἐστι. Πᾶς ὁ ποιῶν τὴν ἀμαρτίαν καὶ τὴν  
 5 ἀνομίαν ποιεῖ, καὶ ἡ ἀμαρτία ἐστὶν ἡ ἀνομία· καὶ  
 οἴδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἀμαρτίας ἄρῃ,  
 6 καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἐστὶ. Πᾶς ὁ ἐν αὐτῷ μέ-  
 νων οὐχ ἀμαρτάνει· πᾶς ὁ ἀμαρτάνων οὐχ ἑώρακεν  
 7 αὐτὸν οὐδὲ ἔγνωκεν αὐτόν. Παιδιά, μηδεὶς πλανᾷτω  
 ὑμᾶς. Ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστι, καθὼς  
 8 ἐκεῖνος δίκαιός ἐστιν· ὁ ποιῶν τὴν ἀμαρτίαν ἐκ τοῦ  
 διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἀμαρτάνει.  
 Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ  
 9 ἔργα τοῦ διαβόλου. Πᾶς ὁ γεγεννημένος ἐκ τοῦ  
 Θεοῦ ἀμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ  
 μένει, καὶ οὐ δύναται ἀμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ  
 10 γεγέννηται. Ἐν τούτῳ φανερά ἐστὶ τὰ τέκνα τοῦ  
 Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. Πᾶς ὁ μὴ ποιῶν  
 δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν  
 11 τὸν ἀδελφὸν αὐτοῦ· ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν  
 12 ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους, οὐ  
 καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξε τὸν ἀδελ-  
 φὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι  
 τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ  
 13 δίκαια. Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ  
 14 κόσμος. Ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ  
 θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς·  
 15 ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. Πᾶς ὁ μισῶν  
 τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστὶ, καὶ οἴδατε  
 ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν  
 16 αὐτῷ μένουσαν. Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην,  
 ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ  
 ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θείναι.  
 17 Ὁς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου καὶ θεωρῆ τὸν  
 ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ τὰ σπλάγ-  
 χνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει  
 ἐν αὐτῷ;

18 Τεκνία, μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλώσσῃ, ἀλλ'  
 19 ἐν ἔργῳ καὶ ἀληθείᾳ. Ἐν τούτῳ γνωσόμεθα ὅτι ἐκ  
 τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν

God; and it has not yet been manifested what we shall be: we know, whatever be manifested, we shall be like him, because we shall see him as he is. <sup>3</sup>And every one that has this hope on him, purifies himself even as he is pure. <sup>4</sup>Every one that is doing sin, is doing also breach of law, and sin is breach of law; <sup>5</sup>and you know that he was manifested to take away the sins, and sin in him there is not. <sup>6</sup>Every one that abides in him, is not sinning; every one that is sinning, has not seen him nor come to know him. <sup>7</sup>My children, let no one mislead you. He that is doing righteousness, is righteous, just as he is righteous; <sup>8</sup>he that is doing sin, is of the devil, because the devil sins from the beginning. For this was the Son of God manifested, that he might undo the works of the devil. <sup>9</sup>Every one that has been begotten of God, is not doing sin, because his seed abides in him, and he cannot be sinning, because he has been begotten of God. <sup>10</sup>Herein are manifest the children of God and the children of the devil. Every one that is not doing righteousness, is not of God, and he that loves not his brother; <sup>11</sup>because this is the message which you heard from the first, that we love each other; <sup>12</sup>not as Cain was of the Evil One, and murdered his brother; and why did he murder him? because his deeds were evil, and his brother's righteous. <sup>13</sup>Wonder not, brethren, that the world hates you. <sup>14</sup>We know that we have passed out of death into life, because we love the brethren: he that loves not, abides in death. <sup>15</sup>Every one that hates his brother, is a manslayer; and you know that no manslayer has everlasting life abiding in him. <sup>16</sup>Herein have we come to know love, in that he laid down his life on our behalf: and we ought to lay down our lives for the brethren. <sup>17</sup>Whoever has the means of the world's life, and sees his brother in want, and shuts his bowels from him, how does the love of God abide in him?

<sup>18</sup> My children, let us not love in word, nor with the tongue, but in deed and in truth. <sup>19</sup> Herein shall we know that we are of the truth, and before him shall assure

our hearts, <sup>20</sup> whereinsoever our heart may condemn us, because greater is God than our heart, and knows all things. <sup>21</sup> Beloved, if our heart condemn us not, we have boldness towards God: <sup>22</sup> and whatever we ask, we receive from him, because we keep his commandments and do the things that are pleasing in his sight. <sup>23</sup> And this is his commandment, that we believe the name of his Son Jesus Christ, and love each other, as he gave commandment. <sup>24</sup> And he that keeps his commandments, abides in him, and he in him: and herein we know that he abides in us, from the Spirit which he gave us.

Beloved, believe not every spirit, but put the spirits to proof, whether they are of God, because many false prophets have gone out into the world. <sup>2</sup> Herein do you know the Spirit of God: every spirit that confesses Jesus Christ as having come in flesh, is of God; <sup>3</sup> and every spirit that confesses not Jesus, is not of God; and this is the spirit of the antichrist, of which you have heard that it is coming, and now is it in the world already. <sup>4</sup> You are of God, my children, and have conquered them, because greater is he that is in you, than he that is in the world. <sup>5</sup> They are of the world: on this account they speak of the world, and the world listens to them: <sup>6</sup> we are of God: he that knows God, listens to us; he that is not of God, listens not to us. From this we know the spirit of truth and the spirit of misguidance.

<sup>7</sup> Beloved, let us love each other, because love is of God, and every one that loves, has been begotten of God, and knows God: <sup>8</sup> he that loves not, never gained knowledge of God, because God is love. <sup>9</sup> Herein was manifested the love of God in regard to us, in that God has sent forth his only begotten Son into the world, that we may live through him. <sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent forth his Son an atonement for our sins. <sup>11</sup> Beloved, if in this way God loved us, we too ought to love each other. <sup>12</sup> God no one has ever beheld: if we love each

τὰς καρδίας ἡμῶν, ὅτι ἐὰν καταγινώσκη ἡμῶν ἢ 20  
καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν  
καὶ γινώσκει πάντα. Ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν 21  
μὴ καταγινώσκη, παρρησίαν ἔχομεν πρὸς τὸν Θεόν,  
καὶ ὁ ἐὰν αἰτῶμεν, λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς 22  
ἐντολάς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ  
ποιοῦμεν. Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα 23  
πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ  
Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους καθὼς ἔδωκεν  
ἐντολήν. Καὶ ὁ τηρῶν τὰς ἐντολάς αὐτοῦ ἐν αὐτῷ 24  
μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν  
ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.

ἈΓΑΠΗΤΟΙ, μὴ παντὶ πνεύματι πιστεύετε, ἄ 4  
ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ Θεοῦ ἐστὶν,  
ὅτι πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν  
κόσμον. Ἐν τούτῳ γινώσχετε τὸ πνεῦμα τοῦ Θεοῦ· 2  
πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ  
ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστὶ, καὶ πᾶν πνεῦμα ὃ μὴ 3  
ὁμολογεῖ τὸν Ἰησοῦν, ἐκ τοῦ Θεοῦ οὐκ ἔστι, καὶ  
τούτῳ ἐστὶ τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχε-  
ται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. Ὑμεῖς ἐκ τοῦ 4  
Θεοῦ ἐστέ, τεκνία, καὶ νενικῆκατε αὐτούς, ὅτι μείζων  
ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. Αὐτοὶ ἐκ τοῦ 5  
κόσμου εἰσὶ· διὰ τούτου ἐκ τοῦ κόσμου λαλοῦσι, καὶ  
ὁ κόσμος αὐτῶν ἀκούει. Ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμέν· 6  
ὁ γινώσκων τὸν Θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ  
τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκομεν  
τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ 7  
τοῦ Θεοῦ ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ Θεοῦ γεγέν-  
νηται καὶ γινώσκει τὸν Θεόν. Ὁ μὴ ἀγαπῶν οὐκ 8  
ἔγνω τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ἐστὶν. Ἐν τούτῳ 9  
ἐφανέρωθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν  
αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν· ὁ Θεὸς εἰς τὸν  
κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. Ἐν τούτῳ ἐστὶν ἡ 10  
ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι  
αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ  
ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. Ἀγαπητοί, εἰ 11  
οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν  
ἀλλήλους ἀγαπᾶν. Θεὸν οὐδεὶς πώποτε τεθέαται· 12



- 13 εὖν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Καὶ ἡμεῖς θεθεάμεθα καὶ μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτήρα τοῦ κόσμου. Ὅς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ Θεῷ. Καὶ ἡμεῖς ἐγνωκάμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ Θεῷ μένει καὶ ὁ Θεὸς ἐν αὐτῷ.
- 17 Ἐν τούτῳ τετελείεται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ τούτῳ. Φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείεται ἐν τῇ ἀγάπῃ. Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. Ἐάν τις εἴπῃ, ὅτι, ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν εἶρακε, τὸν Θεὸν ὃν οὐχ εἶρακε, πᾶς δύναται ἀγαπᾶν; Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.
- 5 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ἐκ τοῦ Θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννησάντα ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. Ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν καὶ τὰς ἐντολάς αὐτοῦ ποιῶμεν· αὕτη γάρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολάς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν, ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἣ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. Τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ;
- 6 Οὐτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνευμά ἐστὶ τὸ μαρτυροῦν, ὅτι τὸ πνευμά ἐστὶν ἡ ἀλήθεια. Ὅτι τρεῖς

other, God abides in us, and his love has been fully accomplished in us. <sup>13</sup> Herein do we know that we abide in him, and he in us, in that he has given us of his Spirit. <sup>14</sup> We too have beheld, and do bear witness, that the Father has sent forth the Son a Saviour of the world. <sup>15</sup> Whoever shall have avowed that Jesus is the Son of God, God abides in him, and he in God. <sup>16</sup> We too have come to know, and have believed the love which God has in regard to us. God is love, and he that abides in love, abides in God, and God in him.

<sup>17</sup> Herein has love been fully accomplished with us, that we may have boldness in the day of judgment, in that, just as he is, we too are in this world. <sup>18</sup> Fear there is none in love; but entire love casts out fear, because fear has pain; and he that fears, is not fully accomplished in love. <sup>19</sup> We love, because he was the first to love us. <sup>20</sup> If one say, I love God, and hate his brother, he is a liar; for he that loves not his brother whom he has seen, how can he love God whom he has not seen? <sup>21</sup> And this commandment have we from him, that he that loves God, love his brother also.

Every one that believes that Jesus is the Christ, has been begotten of God; and every one that loves the begetter, loves him that has been begotten of him. <sup>2</sup> Herein do we know that we love the children of God, whenever we love God and do his commandments; <sup>3</sup> for this is the love of God, that we keep his commandments; and his commandments are not burdensome; <sup>4</sup> because every thing that has been begotten of God, conquers the world; and this is the conquest that conquers the world, our faith. <sup>5</sup> Who is he that conquers the world, but he that believes that Jesus is the Son of God?

<sup>6</sup> This is he that came through water and blood, Jesus Christ; not with the water only, but with the water and with the blood; and the Spirit is that which witnesses, because the Spirit is the truth: <sup>7</sup> because three are the witnesses,

<sup>8</sup> the Spirit and the water and the blood, and the three amount to the one. <sup>9</sup> If we are receiving the witness of men, the witness of God is greater, because this is the witness of God, in that he has borne witness about his Son. <sup>10</sup> He that believes in the Son of God, has the witness in himself; he that believes not God, has made him a liar, because he has not believed in the witness which God has witnessed about his Son. <sup>11</sup> And this is the witness, that God gave us everlasting life, and this life is in his Son. <sup>12</sup> He that has the Son, has the life; and he that has not the Son of God, has not the life. <sup>13</sup> These things have I written to you, that you may know that you have everlasting life, you that believe in the name of the Son of God. <sup>14</sup> And this is the boldness which we have towards him, that, whatever we ask, according to his will, he listens to us: <sup>15</sup> and if we know that he listens to us, whatever we ask, we know that we have the askings which we have asked from him.

<sup>16</sup> Should one know that his brother is sinning a sin not unto death, he will ask, and will give him life, to those that are sinning not unto death. There is a sin unto death: it is not touching that sin that I bid ask. <sup>17</sup> Every unrighteousness is a sin, and there is a sin not unto death. <sup>18</sup> We know that every one that has been begotten of God, is not sinning, but he that was begotten of God, keeps himself, and the Evil One does not touch him. <sup>19</sup> We know that we are of God, and the whole world lies in the Evil One; <sup>20</sup> and we know that the Son of God is come, and has given us an understanding, that we may know the True One; and we are in the True One, in his Son Jesus Christ. This is the true God, and life everlasting.

<sup>21</sup> My children, guard yourselves from the idols.

εἰσὶν οἱ μαρτυροῦντες, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. *Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ὅτι μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.* Ὁ πιστεύων <sup>10</sup> εἰς τὸν υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ· ὁ μὴ πιστεύων τῷ Θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. *Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.* Ὁ ἔχων τὸν υἱὸν ἔχει <sup>12</sup> τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ τὴν ζωὴν οὐκ ἔχει. *Ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῆτε ὅτι ζωὴν <sup>13</sup> ἔχετε αἰώνιον, οἱ πιστεύοντες εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.* *Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν <sup>14</sup> πρὸς αὐτόν, ὅτι ἕάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν· καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν <sup>15</sup> ὁ ἐὰν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν ἀπ' αὐτοῦ.*

*Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα <sup>16</sup> ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον.* Ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. *Πᾶσα ἀδικία ἁμαρτία ἐστὶ, καὶ ἔστιν ἁμαρτία <sup>17</sup> οὐ πρὸς θάνατον.* Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος <sup>18</sup> ἐκ τοῦ Θεοῦ οὐχ ἁμαρτάνει, ἀλλὰ ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτόν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. *Οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμέν, καὶ ὁ κόσμος ὅλος <sup>19</sup> ἐν τῷ πονηρῷ κείται.* Οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. *Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ζωὴ αἰώνιος.*

*Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων.*

## ΙΩΑΝΝΟΥ Β.

### THE SECOND EPISTLE OF JOHN.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρία καὶ τοῖς  
 τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ  
 ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλή-  
 2 θειαν, διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ  
 3 μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα· ἔσται μεθ' ὑμῶν  
 χάρις, ἔλεος, εἰρήνη παρὰ Θεοῦ πατρὸς καὶ παρὰ  
 Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ  
 ἀγάπῃ.

4 Ἐχάρην λίαν ὅτι εὔρηκα ἐκ τῶν τέκνων σου περι-  
 πατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ  
 5 τοῦ πατρὸς. Καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς  
 ἐντολὴν γράφων σοι καινὴν ἀλλὰ ἣν εἶχομεν ἀπ'  
 6 ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· καὶ αὕτη ἐστὶν ἡ  
 ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ.  
 Αὕτη ἡ ἐντολὴ ἐστὶ, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα  
 7 ἐν αὐτῇ περιπατήτε· ὅτι πολλοὶ πλάνοι ἐξῆλθον  
 εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν  
 ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντί-  
 8 χριστος. Βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολεσητε ἃ εἰρ-  
 9 γάσασθε, ἀλλὰ μισθὸν πλήρη ἀπολάβητε. Πᾶς ὁ  
 προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ  
 Θεοῦ οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ τὸν  
 10 υἱὸν καὶ τὸν πατέρα ἔχει. Εἴ τις ἔρχεται πρὸς ὑμᾶς  
 καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν  
 11 εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε· ὁ λέγων γὰρ  
 χαίρειν κοινωεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

12 Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ  
 χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω γενέσθαι πρὸς  
 ὑμᾶς καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ  
 13 ὑμῶν ᾗ πεπληρωμένη. Ἀσπάξεται σε τὰ τέκνα τῆς  
 ἀδελφῆς σου τῆς ἐκλεκτῆς.

THE elder to a chosen lady and to her children, whom I love in truth, and not I only but all that have come to know the truth, <sup>2</sup> on account of the truth that abides in us and will be with us for ever: <sup>3</sup> there shall be with you grace, mercy, peace from God the Father and from Jesus Christ, the Son of the Father, in peace and love.

<sup>4</sup> I rejoiced greatly, because I found some of thy children walking in love, as we received commandment from the Father. <sup>5</sup> And now I ask thee, lady, not as writing to thee a new commandment but one that we had from the first, that we love one another: <sup>6</sup> and this is love, that we walk according to his commandments. This is the commandment, just as you heard from the first, that we walk in it; <sup>7</sup> because many misleaders went out into the world, such as do not allow Jesus Christ coming in flesh: this is the misleader and the antichrist. <sup>8</sup> Look to yourselves, that you lose not what you wrought, but get a full reward. <sup>9</sup> Every one that would make advance, and abides not in the teaching of Christ, has not God: he that abides in the teaching, the same has both the Son and the Father. <sup>10</sup> Whoever comes to you and brings not this teaching, do not take him into your house, and bid him not God speed; <sup>11</sup> for he that bids him God speed, is partner with his evil deeds.

<sup>12</sup> While having many things to write to you, I did not choose to do it with pen and ink; but I hope to be with you, and speak mouth to mouth, that your joy may reach the full. <sup>13</sup> There greet thee the children of thy chosen sister.

# ΙΩΑΝΝΟΥ Γ.

## THE THIRD EPISTLE OF JOHN.

THE elder to Gaius the beloved, whom I love in truth. <sup>2</sup>Beloved, above all things I pray that thou mayst be well sped and in health, just as thy soul is well sped; <sup>3</sup>for I rejoiced greatly when the brethren were coming and bearing witness to thy truth, just as thou walkest in the truth. <sup>4</sup>A greater joy than these things I have not, to hear of my children walking in the truth. <sup>5</sup>Beloved, thou dost in faithfulness, whatever deed thou dost towards the brethren, and that too when strangers: <sup>6</sup>who bore witness to thy love before a church; by forwarding whom in a manner worthy of God, thou wilt do well, <sup>7</sup>for in behalf of the name went they forth, taking nothing of the heathen. <sup>8</sup>We then ought to entertain such, that we may become workfellows with the truth. <sup>9</sup>I wrote somewhat to the church; but Diotrephes, that loves to be foremost among them, does not receive us. <sup>10</sup>On this account, if I come, I will make reminder of his deeds which he does, prating of us with mischievous speeches, and, not content with these, neither himself receives the brethren, and thwarts those that would, and casts them out of the church. <sup>11</sup>Beloved, copy not the ill but the good. The doer of good is of God, but the ill doer has not seen God. <sup>12</sup>To Demetrius witness has been borne by all, and by the truth itself; and we too bear witness, and thou knowest that our witness is true. <sup>13</sup>I had many things to write to thee, but do not choose to be writing to thee with ink and pen; <sup>14</sup>but I hope to see thee forthwith, and we will speak mouth to mouth. Peace to thee. The friends greet thee. Greet the friends by name.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. Ἀγαπητέ, περὶ πάντων εὖ- 2  
 χομαί σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοουταί- 3  
 σου ἡ ψυχὴ· ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελ- 3  
 φῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ 3  
 ἐν ἀληθείᾳ περιπατεῖς. Μειζότεραν τούτων οὐκ 4  
 ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀλη- 4  
 θείᾳ περιπατοῦντα. Ἀγαπητέ, πιστὸν ποιεῖς ὃ 5  
 ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ τοῦτο ξένους, οἱ 6  
 ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς 6  
 καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ· ὑπὲρ 7  
 γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ 7  
 τῶν ἐθνικῶν. Ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν 8  
 τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. 8  
 Ἐγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐ- 9  
 τῶν Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς. Διὰ τοῦτο, ἐὰν 9  
 ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα, ἃ ποιεῖ λόγοις πονη- 9  
 ροῖς φλυαρῶν ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, 9  
 οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς καὶ τοὺς βουλο- 9  
 μένους κολύει καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει. Ἀγα- 11  
 πητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγα- 11  
 θοποιῶν ἐκ τοῦ Θεοῦ ἐστίν· ὁ κακοποιῶν οὐχ ἐώρακεν 11  
 τὸν Θεόν. Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ 12  
 ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, 12  
 καὶ οἶδας ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστὶ.

Πολλὰ εἶχον γράψαι σοι, ἀλλ' οὐ θέλω διὰ μέλα- 13  
 νος καὶ καλάμου σοι γράφειν· ἐλπίζω δὲ εὐθὺς σε 14  
 ἰδεῖν, καὶ στόμα πρὸς στόμα λαλήσομεν. Εἰρήνη 15  
 σοι. Ἀσπάζονται σε οἱ φίλοι. Ἀσπάζου τοὺς φίλους 15  
 κατ' ὄνομα.

# I O Υ Δ Α.

## THE EPISTLE OF JUDE.

1 **ΙΟΥΔΑΣ**, Χριστοῦ Ἰησοῦ δούλος, ἀδελφὸς δὲ  
 Ἰακώβου, τοῖς ἐν Θεῷ πατρὶ ἠγαπημένοις καὶ Ἰησοῦ  
 2 Χριστῷ τετηρημένοις κλητοῖς· ἔλεος ὑμῖν καὶ εἰρήμη  
 καὶ ἀγάπη πληθυνθείη.  
 3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν  
 ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γρά-  
 ψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παρα-  
 4 δοθείσῃ τοῖς ἁγίοις πίστει. Παιρεσέδυσαν γὰρ τινες  
 ἄνθρωποι, οἱ πάλοι προεγραμμένοι εἰς τοῦτο τὸ  
 κρίμα ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριτα μετατι-  
 θέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην καὶ  
 5 κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. Ὑπο-  
 μνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ἅπαξ πάντα, ὅτι ὁ  
 Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον  
 6 τοὺς μὴ πιστεύσαντας ἀπόλεσεν, ἀγγέλους τε τοὺς  
 μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας  
 τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλῃς ἡμέρας δεσμοῖς  
 7 αἰδίοις ὑπὸ ζόφον τετήρηκεν ὡς Σόδομα καὶ Γόμορρα  
 καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τρόπον τούτοις  
 ἐκπορνεύσασαι καὶ ἀπελθούσαι ὀπίσω σαρκὸς ἐτέρας,  
 πρόκεινται δεῖγμα, πρὸς αἰωνίου δίκην ὑπέχουσαι.  
 8 Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν  
 μαίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλα-  
 9 σφημοῦσιν. Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ  
 διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωυ-  
 σέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπιενεγκεῖν βλα-  
 σφημίας, ἀλλὰ εἶπεν, Ἐπιτιμῆσαι σοι Κύριος.  
 10 Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασι, βλασφημοῦσιν,  
 ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν

JUDAS, a bondservant of Jesus Christ and brother of James, to the beloved in God the Father and called ones, safely kept for Jesus Christ: <sup>2</sup> may mercy be multiplied to you and peace and love.

<sup>3</sup> Beloved, while entertaining all earnestness to be writing to you about the common salvation, I was under a need to write to you, beseeching you to struggle over the faith that was once for all delivered to the saints. <sup>4</sup> For there stole in some men that have long ago been written down beforehand for this doom, ungodly ones, turning the grace of God into wantonness, and denying our only master and lord, Jesus Christ. <sup>5</sup> But I would remind you, though knowing every thing once for all, that the Lord, after saving a people out of Egypt, afterwards destroyed those that believed not: <sup>6</sup> and angels that kept not their own high estate but abandoned their rightful dwelling, he has in safe keeping with never ending bonds against doom of a great day: <sup>7</sup> as Sodom and Gomorrah and the cities around them, having in like manner with these given loose to whoredom and gone away after strange flesh, are set forth as an ensample, undergoing vengeance of everlasting fire. <sup>8</sup> Likewise, however, these too, wrapt in dreams, defile flesh, and slight lordly power, and revile dignities. <sup>9</sup> But Michael the archangel, when at issue with the devil he was debating about the body of Moses, did not venture to lay a railing impeachment, but said, The Lord rebuke thee. <sup>10</sup> These, however, revile whatever things they understand not; but whatever things they know naturally, as the unreason-

ing creatures, in these they corrupt themselves. <sup>11</sup>Woe to them; because they took their way by the road of Cain, and burst loose in the misguidance of Balaam for hire, and were lost by the gain-saying of Korah.

<sup>12</sup>These are the blots in your love-feasts, carousing fearlessly together, making cheer for themselves; waterless clouds, swept along by winds; trees withered, barren, twice dead, uprooted; <sup>13</sup>wild sea-waves, foaming out their own disgraces; wandering stars, for which the gloom of darkness is kept in store for ever. <sup>14</sup>And there prophesied also for these the seventh from Adam, Enoch, saying, Lo, there came the Lord with his holy thousands, <sup>15</sup>to do doom against all, and to convict all the ungodly touching all their deeds of ungodliness that they did in ungodliness, and touching all the hard speeches that ungodly sinners spoke against him.

<sup>16</sup>These are murmurers, repiners, walking after their own lusts—and their mouth makes big utterances—shewing flattering regard to persons for the sake of advantage. <sup>17</sup>Do you however, beloved, remember the words spoken beforehand by the apostles of our Lord Jesus Christ, <sup>18</sup>that they told you that, at the last stage of the time, there would be scoffers walking after their own ungodly lusts. <sup>19</sup>These are they that make disseverance, gross, not having spirit. <sup>20</sup>You however, beloved, rebuilding yourselves by your most holy faith, praying in Holy Spirit, <sup>21</sup>keep yourselves in love of God, awaiting the mercy of our Lord Jesus Christ unto life everlasting. <sup>22</sup>And some rebut when raising debate; <sup>23</sup>some save by snatching them out of fire; others pity in fear, hating even the garment that has gathered spot from the flesh.

<sup>24</sup>Now to him that is able to guard you from tripping, and set you before his glory, without blemish, in gladness, <sup>25</sup>to our alone saviour God through Jesus Christ our Lord, glory, majesty, might and power, before all time and now and for all the ages. Amen.

τούτοις φθείρονται. Οὐαὶ αὐτοῖς, ὅτι τῆ ὁδῷ τοῦ 11  
Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ  
μισθῶ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ  
ἀπώλοντο.

Οὗτοί εἰσι οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, 12  
συνευχόμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες, νεφέ-  
λαι ἀνυδροὶ ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθι-  
νοπαρινὰ, ἄκαρπα, δις ἀποθανόντα, ἐκριζωθέντα, κύ- 13  
ματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύ-  
νας, ἀστέρες πλανῆται οἷς ὁ ζῶφος τοῦ σκότους εἰς  
αἶωνα τετήρηται. Ἐπροφήτευσε δὲ καὶ τούτοις ἔβδο- 14  
μος ἀπὸ Ἀδὰμ Ἐνώχ, λέγων, Ἴδου ἦλθε Κύριος ἐν  
ἀγίαις μυριάσιν αὐτοῦ, ποιῆσαι κρίσιν κατὰ πάν- 15  
των, καὶ ἐλέγξει πάντας τοὺς ἀσεβεῖς περὶ πάντων  
τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ  
πάντων τῶν σκληρῶν ἃν ἐλάλησαν κατ' αὐτοῦ ἀμαρ-  
τωλοὶ ἀσεβεῖς.

Οὗτοί εἰσι γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπι- 16  
θυμίας αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ  
ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.  
Ἑμεῖς δέ, ἀγαπητοί, μνησθητε τῶν ῥημάτων τῶν 17  
προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν  
Ἰησοῦ Χριστοῦ, ὅτι ἔλεγον ὑμῖν ὅτι ἐπ' ἐσχάτου 18  
τοῦ χρόνου ἔσονται ἐμπαίκται κατὰ τὰς ἑαυτῶν ἐπι-  
θυμίας πορευόμενοι τῶν ἀσεβειῶν. Οὗτοί εἰσι οἱ 19  
ἀποδιορίζοντες, ψυχικοὶ, πνεῦμα μὴ ἔχοντες. Ἑμεῖς 20  
δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ  
ὑμῶν πίστει, ἐν πνεύματι ἀγίῳ προσευχόμενοι, ἑάν- 21  
τους ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ  
ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ εἰς ζωὴν αἰώνιον.  
Καὶ οὓς μὲν ἐλέγχετε διακρινομένους, οὓς δὲ σώζετε 22, 23  
ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεεῖτε ἐν φόβῳ, μισοῦν-  
τες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπαιήτους καὶ 24  
στησῆαι κατενώπιον τῆς δόξης αὐτοῦ, ἀμώμους, ἐν  
ἀγαλλιάσει, μόνῳ Θεῷ σωτήρι ἡμῶν διὰ Ἰησοῦ 25  
Χριστοῦ τοῦ Κυρίου ἡμῶν, δόξα, μεγαλωσύνη,  
κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν  
καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

# ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ.

## THE REVELATION OF JOHN.

1 Ἀποκαλύψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐ-  
 τῷ ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι  
 ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου  
 2 αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, ὃς ἐμαρτύρησε τὸν  
 λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ,  
 3 ὅσα εἶδε. Μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκού-  
 οντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ  
 ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ·  
 Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχό-  
 μενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ  
 5 θρόνου αὐτοῦ, καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ  
 πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν  
 βασιλείων τῆς γῆς. Τῷ ἀγαπῶντι ἡμᾶς καὶ λούσαντι  
 ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ,  
 6 καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ Θεῷ καὶ  
 πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς  
 αἰῶνας· ἀμήν.

7 Ἴδου ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν  
 πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ  
 κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. Ναί,  
 8 ἀμήν. Ἐγὼ εἰμι τὸ ἄλφα καὶ τὸ ὦ, λέγει Κύριος ὁ  
 Θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοι-  
 νῶνός ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν  
 Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ  
 διὰ τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ.  
 10 Ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ  
 ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος

A REVELATION of Jesus Christ, which God gave him, to shew his servants things which must come to pass speedily; and he sent by his angel and gave information to his servant John, who bore witness of the word of God and the witness of Jesus Christ, whatever things he saw. <sup>2</sup>Blest he that reads, and they that hear the words of the prophecy and keep the things written therein; for the time is near.

<sup>4</sup>John to seven churches that are in Asia: Grace to you and peace from him that is and that was and that is coming; and from the seven spirits that are before his throne; <sup>5</sup>and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him that loves us and washed us from our sins in his blood, <sup>6</sup>and made us a kingly people, priests to his God and Father, to him the glory and the might for ever and ever. Amen.

<sup>7</sup>Lo, he is coming with the clouds, and every eye will see him, and such as pierced him; and all the tribes of the earth will wail because of him. Yea, Amen. <sup>8</sup>I am the Alpha and the Omega, says the Lord God, that is and that was and that is coming, the Almighty.

<sup>9</sup>I, John, your brother, and fellow in distress and kingship and endurance in Jesus, was in the isle that is called Patmos, on account of the word of God and the witness of Jesus. <sup>10</sup>I became in spirit on the Lord's day, and heard behind me a loud voice, as

of a trumpet, <sup>11</sup>saying, What thou seest, write in a book, and send to the seven churches, to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea. <sup>12</sup>And I turned about to see the voice which was speaking with me; and on turning I saw seven golden candlesticks, <sup>13</sup>and in the midst of the candlesticks one like a son of man, clad in a garment reaching the feet and girt at the paps with a golden girdle: <sup>14</sup>and his head and hairs were white as it were wool, white as snow, and his eyes as a flame of fire, <sup>15</sup>and his feet like fine brass, as if glowing in a furnace, and his voice as a voice of many waters: <sup>16</sup>and he had in his right hand seven stars, and out of his mouth issued a sharp two-edged sword; and his countenance was as the sun shines in his strength. <sup>17</sup>And when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying, Fear not: I am the first and the last <sup>18</sup>and the living one, and was dead, and, lo, am alive for evermore: and I have the keys of death and hell. <sup>19</sup>Write, then, the things which thou sawest, and the things which are, and the things which are to come to pass after these. <sup>20</sup>As to the mystery of the seven stars which thou sawest upon my right hand, and the seven golden candlesticks, the seven stars are angels of the seven churches, and the seven candlesticks are seven churches.

To the angel of the church at Ephesus write, These things says he that holds the seven stars in his right hand, that walks in the midst of the seven golden candlesticks: <sup>2</sup>I know thy works and toil and thy endurance, and that thou art not able to bear evil men, and didst try those that call themselves apostles and are not, and find them liars, <sup>3</sup>and hast endurance, and didst bear for my name's sake, and art not wearied out. <sup>4</sup>But I have against thee that thou hast foregone thy first love. <sup>5</sup>Remember then whence thou hast fallen, and repent and do thy first works; else, I am coming to thee, and will move thy candlestick from its place unless thou repent. <sup>6</sup>But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. <sup>7</sup>He that has an ear,

λεγούσης, <sup>11</sup>Ὁ βλέπεις, γράψον εἰς βιβλίον καὶ 11  
πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς  
Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειραν καὶ εἰς  
Σάρδεϊς καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδικεῖαν.  
Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' <sup>12</sup>  
ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς,  
καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον υἱὸν ἀνθρώπου, ἐνδε- <sup>13</sup>  
δυμένον ποδῆρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς  
ζώνην χρυσᾶν· ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευ- <sup>14</sup>  
καὶ ὡσεὶ ἔριον λευκὸν ὡς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ  
ὡς φλόξ πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολι- <sup>15</sup>  
βάνῳ ὡς ἐν καμίνῳ πεπυρωμένοι, καὶ ἡ φωνὴ αὐτοῦ  
ὡς φωνὴ ὑδάτων πολλῶν, καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ <sup>16</sup>  
αὐτοῦ ἀστέρας ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία  
δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ ἄηλις αὐτοῦ  
ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. Καὶ ὅτε εἶδον <sup>17</sup>  
αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ  
ἔθηκε τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων, Μὴ φοβοῦ·  
ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος καὶ ὁ ζῶν, καὶ ἐγε- <sup>18</sup>  
νόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν  
αἰῶνων, καὶ ἔχω τὰς κλείς τοῦ θανάτου καὶ τοῦ ἄδου.  
Γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶ καὶ ἃ μέλλει γίνεσθαι <sup>19</sup>  
μετὰ ταῦτα. Τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὗς εἶδες <sup>20</sup>  
ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς,  
οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶ,  
καὶ αἱ λυχνίαί αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσὶ.

Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον, <sup>2</sup>  
Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ  
αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν  
χρυσῶν, Οἶδα τὰ ἔργα σου καὶ τὸν κόπον καὶ τὴν <sup>2</sup>  
ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακοὺς, καὶ  
ἐπίερασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ  
οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς ψευδεῖς· καὶ ὑπομονήν ἔχεις, <sup>3</sup>  
καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐκ ἐκοπίασας.  
Ἄλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην <sup>4</sup>  
ἀφήκας. Μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετα- <sup>5</sup>  
νοήσον καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαι  
εἰς σοὶ καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς,  
ἐὰν μὴ μετανοήσης. Ἄλλὰ τοῦτο ἔχεις ὅτι μισεῖς τὰ <sup>6</sup>  
ἔργα τῶν Νικολαϊτῶν, ἃ καγὼ μισῶ. Ὁ ἔχων οὖς <sup>7</sup>



ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ Θεοῦ.

8 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον, Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς 9 καὶ ἔζησεν, Οἶδά σου τὴν θλίψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἐαυτοὺς καὶ οὐκ εἰσὶν ἀλλὰ συναγωγὴ τοῦ σατανᾶ. Μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. Ἴδου μέλλει βάλλειν ὁ διάβολος ἐξ ἡμῶν εἰς φυλακὴν ἵνα πειρασθῆτε, καὶ ἔξετε θλίψιν ἡμερῶν δέκα. Γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῆ ἐκ τοῦ θανάτου τοῦ δευτέρου.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξείαν· Οἶδα ποῦ κατοικεῖς· ὅπου ὁ θρόνος τοῦ σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου ἐν ταῖς ἡμέραις αἰς Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς ἀπεκτάθη παρ' ὑμῖν, ὅπου ὁ σατανᾶς 14 κατοικεῖ. Ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα· ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκε τῷ Βαλακ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. Οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν Νικολαϊτῶν ὁμοίως. 16 Μετανόησον οὖν· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον, Τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι 19 χαλκολιβάνω, Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρώτων. 20 Ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφείδω τὴν γυναῖκα Ἰεζάβελ,

let him hear what the Spirit says to the churches. To him that conquers, I will grant him to eat of the tree of life which is in the garden of God.

<sup>8</sup> And to the angel of the church at Smyrna, write, These things says the first and the last, who was dead and came to life: <sup>9</sup> I know thy distress and poverty—but thou art rich—and the reviling by those that say they are Jews and are not, but a synagogue of Satan. <sup>10</sup> Fear not the things which thou art going to suffer. Lo, the devil is going to cast some of you into prison, that you may be tried, and you will have distress ten days. Become thou faithful unto death, and I will give thee the crown of life. <sup>11</sup> He that has an ear, let him hear what the Spirit says to the churches. He that conquers, shall not be harmed by the second death.

<sup>12</sup> And to the angel of the church at Pergamos write, These things says he that has the sharp two-edged sword: <sup>13</sup> I know where thou dwellest, where is the throne of Satan; and thou holdest fast my name, and didst not deny my faith, in the days when Antipas, my faithful witness, was killed among you, where Satan dwells. <sup>14</sup> But I have a few things against thee: thou hast there some that hold the teaching of Balaam, who gave advice to Balak to throw a stumbling-block before the sons of Israel, to eat things sacrificed to idols and commit whoredom. <sup>15</sup> So hast thou too some that hold the teaching of the Nicolaitans in like fashion. <sup>16</sup> Repent, then: else, I am coming to thee quickly, and will make war with them with the sword of my mouth. <sup>17</sup> He that has an ear, let him hear what the Spirit says to the churches. To him that conquers, I will give him of the hidden manna, and will give him a white stone, and on the stone a new name written which no one knows but the receiver.

<sup>18</sup> And to the angel of the church at Thyatira write, These things says the Son of God, that has his eyes as a flame of fire, and his feet are like fine brass: <sup>19</sup> I know thy works and love and faith and service, and thy endurance, and thy last works to be more than the first. <sup>20</sup> But I have against

thee that thou lettest the woman Jezebel her way, that calls herself a prophetess, and teaches, and misleads my servants to commit whoredom and to eat things sacrificed to idols. <sup>21</sup> And I gave her time to repent, and she does not choose to repent of her whoredom. <sup>22</sup> Lo, I cast her into a bed, and those that commit adultery, together with her into great distress, unless they repent of her deeds: <sup>23</sup> and her children will I kill with death. And all the churches shall know that I am he that searches reins and hearts: and I will give you, to each one, according to your works. <sup>21</sup> But to you I say, the rest in Thyatira, as many as have not this doctrine, who learnt not the depths of Satan, as they speak, I throw on you no other burden: <sup>25</sup> only, that which you have, hold fast till I shall be come. <sup>26</sup> And he that conquers and he that keeps my works to the last, I will give him power over the nations: <sup>27</sup> and he shall rule them with an iron rod, as the vessels of clay are broken to shivers; as I too have received from my Father; <sup>28</sup> and I will give him the morning star. <sup>29</sup> He that has an ear, let him hear what the Spirit says to the churches.

And to the angel of the church at Sardis write, These things says he that has the seven spirits of God and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. <sup>2</sup> Become watchful, and strengthen the things that are left, which were going to die; for I have not found thy works brought to the full before my God. <sup>3</sup> Remember then, how thou hast received and heard; and keep, and repent. Shouldst thou, then, not keep watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. <sup>4</sup> But thou hast a few names in Sardis that did not soil their garments; and they will walk with me in white, because they are worthy. <sup>5</sup> He that conquers, the same will be clothed in white garments; and I shall not blot out his name from the book of life, and will avow his name before my Father and before his angels. <sup>6</sup> He that has an ear, let him hear what the Spirit says to the churches.

<sup>7</sup> And to the angel of the church at Philadelphia write, These

ἡ λέγουσα ἐαυτὴν προφήτιν καὶ διδάσκει καὶ πλανᾷ τοὺς ἔμους δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα. Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει <sup>21</sup> μετανοήσαι ἐκ τῆς πορνείας αὐτῆς. Ἴδου βάλλω αὐ- <sup>22</sup> τὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλάσιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς· καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ. Καὶ <sup>23</sup> γινώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμὶ ὁ ἐρευνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. Ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυα- <sup>24</sup> τείροις ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ σατανᾶ, ὡς λέγουσιν, Οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος· πλὴν ὃ ἔχετε, κρατήσατε ἄχρι <sup>25</sup> οὗ ἂν ἦξω. Καὶ ὁ υἱὸν καὶ ὁ τηρῶν ἄχρι τέλους τὰ <sup>26</sup> ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν, καὶ <sup>27</sup> ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκευὴ τὰ κεραμικὰ συντρίβεται, ὡς καγὼ εἶληφα παρὰ τοῦ πα- <sup>28</sup> τρός μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. <sup>29</sup> Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλη- <sup>29</sup> σίαις.

ΚΑΙ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γρά- <sup>3</sup> ψον, Τάδε λέγει ὁ ἔχων τὰ ἐπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἐπτὰ ἀστέρας, Οἰδᾷ σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. Γίνου γρηγορῶν, καὶ <sup>2</sup> στήρισον τὰ λοιπὰ ἃ ἐμελλον ἀποθανεῖν· οὐ γὰρ εὐρηκά σου ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ μου. Μνημόνευε οὖν πῶς εἶληφας καὶ ἤκουσας, καὶ <sup>3</sup> τῆρει καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσῃς, ἦξω ὡς κλέπτης, καὶ οὐ μὴ γνῶς ποῖαν ὥραν ἦξω ἐπὶ σέ. Ἄλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν οἳ οὐκ ἐμό- <sup>4</sup> λυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσωσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν. Ὁ υἱὸν οὗτος περιβα- <sup>5</sup> λεῖται ἐν ἱματίοις λευκοῖς, καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ <sup>6</sup> πνεῦμα λέγει ταῖς ἐκκλησίαις.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας <sup>7</sup> γράψον, Τάδε λέγει ὁ ἄγιος, ὁ ἀληθινός, ὁ ἔχων τὴν

κλείν τοῦ Δαυὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ  
 8 κλείει καὶ οὐδεὶς ἀνοίξει, Οἶδά σου τὰ ἔργα ἰδοὺ  
 δέδωκα ἐνώπιόν σου θύραν ἀνεφρῆμένην, ἣν οὐδεὶς  
 δύναται κλείσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ  
 ἐτήρησάς μου τὸν λόγον καὶ οὐκ ἤρνησώ τὸ ὄνομά  
 9 μου. Ἴδου δίδω ἐκ τῆς συναγωγῆς τοῦ σατανᾶ τῶν  
 λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ  
 ψευδόνται· ἰδοὺ ποιήσω αὐτοὺς ἕνα ἥξουσιν καὶ προσ-  
 κνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνώσιν ὅτι  
 10 ἐγὼ ἠγάπησά σε. Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπο-  
 μοιῆς μου, καὶ γὰρ σὲ τηρήσω ἐκ τῆς ὄρας τοῦ πειρα-  
 σμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης,  
 11 πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. Ἔρχομαι  
 ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν  
 12 σου. Ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ  
 Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ’  
 αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου καὶ τὸ ὄνομα τῆς πό-  
 λεως τοῦ Θεοῦ μου, τῆς καινῆς Ἰερουσαλὴμ ἡ κατα-  
 βαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ  
 13 ὄνομά μου τὸ καινόν. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ  
 πνεῦμα λέγει ταῖς ἐκκλησίαις.  
 14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γρά-  
 ψον, Τάδε λέγει ὁ ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀλη-  
 15 θινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, Οἶδά σου τὰ  
 ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός. Ὁ φελον  
 16 ψυχρὸς ἦς ἢ ζεστός. Οὕτως ὅτι χλιαρὸς εἶ καὶ οὔτε  
 ζεστός οὔτε ψυχρὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόμα-  
 17 τός μου. Ὅτι λέγεις ὅτι πλούσιός εἰμι καὶ πεπλού-  
 τηκα καὶ οὐδὲν χρεῖαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ  
 ταλαίπωρος καὶ ὁ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ  
 18 γυμνός, συμβουλεύω σοι ἀγοράσαι παρ’ ἐμοῦ χρυσίον  
 πεπωρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς, καὶ ἱμάτια  
 λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς  
 19 γυμνότητός σου, καὶ κολλύριον ἐγκρίσαι τοὺς ὀφθαλ-  
 μούς σου ἵνα βλέπῃς. Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω  
 20 καὶ παιδεύω· ζήλευε οὖν καὶ μετανόησον. Ἴδου  
 ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς  
 φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι  
 πρὸς αὐτὸν καὶ δειπνήσω μετ’ αὐτοῦ καὶ αὐτὸς μετ’  
 21 ἐμοῦ. Ὁ νικῶν δώσω αὐτῷ καθίσαι μετ’ ἐμοῦ ἐν τῷ

things says the holy, the true one, he that has the key of David, he that opens, and no one will shut, and that shuts, and no one will open: <sup>8</sup>I know thy works; lo, I have set before thee an open door which no one can shut, because thou hast a little strength, and didst keep my word and not deny my name. <sup>9</sup>Lo, I give of the synagogue of Satan, of those that say they are Jews, and are not, but do lie, lo, I will make them to come and do homage before thy feet, and know that I loved thee. <sup>10</sup>Because thou didst keep the word of my patience, I also will keep thee from the hour of the trial that is to come on the whole world, to try those that dwell on the earth. <sup>11</sup>I am coming quickly; hold fast that which thou hast, that no one take thy crown. <sup>12</sup>He that conquers, I will make him a pillar in the temple of my God, and he shall go out no more; and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, that comes down out of heaven from my God, and my new name. <sup>13</sup>He that has an ear, let him hear what the Spirit says to the churches. <sup>14</sup>And to the angel of the church at Laodicea write, These things says the Amen, the faithful and true witness, the beginning of the creation of God: <sup>15</sup>I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. <sup>16</sup>Because in this way thou art lukewarm and neither hot nor cold, I am going to spue thee out of my mouth. <sup>17</sup>Because thou sayest, I am rich and have become enriched and have need of nothing, and knowest not that thou art the wretched one and the pitiable and beggared and blind and naked, <sup>18</sup>I advise thee to buy of me gold fire-tried from the fire, that thou mayest become rich, and white garments that thou mayest be clothed and the shame of thy nakedness be not manifested, and to anoint thy eyes with eye-salve, that thou mayest see. <sup>19</sup>I, as many as I love, rebuke and chastise; be zealous, then, and repent. <sup>20</sup>Lo, I stand at the door and knock: should any one hear my voice and open the door, I will come in to him and sup with him, and he with me. <sup>21</sup>He that conquers, I will give him to set down with

me on my throne, as I too conquered, and sat down with my Father on his throne. <sup>22</sup>He that has an ear, let him hear what the Spirit says to the churches.

θρόνῳ μου, ὡς καὶ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ. Ὁ ἔχων οὖς ἀκου- 22  
σάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

After these things I saw; and, lo, a door opened in heaven: and the first voice that I heard, as of a trumpet talking with me, saying, Come up hither, and I will shew thee what things must come to pass after these. <sup>2</sup>Forthwith I became in spirit; and, lo, a throne was set in heaven, and upon the throne one seated, <sup>3</sup>and he that sat, in sight like a jasper stone and a sardius; and a rainbow round about the throne, in sight like an emerald. <sup>4</sup>And round about the throne twenty-four thrones; and upon the twenty-four thrones elders seated, clad in white garments, and on their heads golden crowns. <sup>5</sup>And from the throne issue lightnings and voices and thunders; and seven lamps of fire are burning before the throne, which are the seven spirits of God: <sup>6</sup>and before the throne, as it were, a sea of glass, like crystal: and amid the throne and round about the throne, four living creatures full of eyes before and behind. <sup>7</sup>And the first living creature like a lion, and the second living creature like a calf, and the third living creature had the face as it were of a man, and the fourth living creature like a flying eagle. <sup>8</sup>And the four living creatures, each one of them having six wings, are round about and within full of eyes, and have no rest day and night, saying, Holy, holy, holy the Lord, the almighty God, that was and that is and that is coming. <sup>9</sup>And whenever the living creatures shall give glory and honour and thanks to him that sits on the throne, that lives for ever and ever, <sup>10</sup>the twenty-four elders will fall down before him that sits on the throne, and do homage to him that lives for ever and ever, and will cast their crowns before the throne, saying, <sup>11</sup>Worthy art thou, our Lord and God, to receive the glory and the honour and the power, because thou didst create all things, and through thy will were they, and were created.

ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεφγμένη 4  
ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα, ὡς  
σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγων, Ἀνάβα ὦδε,  
καὶ δεῖξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα. Εὐθέως 2  
ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ  
οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος, καὶ ὁ καθή- 3  
μενος ὁμοίος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἴρις  
κυκλόθεν τοῦ θρόνου ὁμοίος ὁράσει σμαραγδίνῳ. Καὶ 4  
κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι τέσσαρες· καὶ ἐπὶ  
τοὺς εἴκοσι τέσσαρας θρόνους πρεσβυτέρους καθη-  
μένους περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ ἐπὶ  
τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. Καὶ ἐκ τοῦ 5  
θρόνου ἐκπορεύονται ἄστραπαὶ καὶ φωναὶ καὶ βρονταί  
καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ θρό-  
νου, ἃ ἔστι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ· καὶ ἐνώπιον 6  
τοῦ θρόνου ὡς θάλασσα ὑάλινη, ὁμοία κρυστάλλῳ·  
καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα  
ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν. Καὶ 7  
τὸ ζῶον τὸ πρῶτον ὁμοίον λέοντι, καὶ τὸ δεύτερον  
ζῶον ὁμοίον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσ-  
ωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὁμοίον ἀετῷ  
πετομένῳ. Καὶ τὰ τέσσαρα ζῶα, ἐν καθ' ἓν αὐτῶν 8  
ἔχον ἀνά πτέρυγας ἕξ, κυκλόθεν καὶ ἔσθωθεν γέμουσιν  
ὀφθαλμῶν, καὶ ἀνάπανσι οὐκ ἔχουσιν ἡμέρας καὶ  
νυκτὸς λέγοντες, Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς  
ὁ παντοκράτωρ ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος. Καὶ 9  
ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν  
τῷ καθημένῳ ἐπὶ τοῦ θρόνου τῷ ζῶντι εἰς τοὺς αἰῶνας  
τῶν αἰῶνων, πεσοῦνται οἱ εἴκοσι τέσσαρες πρε- 10  
σβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ  
προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰῶνων,  
καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου,  
λέγοντες, Ἄξιος εἶ, ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν, 11  
λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι  
σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν  
καὶ ἐκτίσθησαν.

5 ΚΑΙ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ  
 θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν,  
 2 κατεσφραγισμένον σφραγίσιν ἑπτὰ. Καὶ εἶδον ἄγ-  
 γελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς  
 3 αὐτοῦ; Καὶ οὐδείς ἠδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς  
 γῆς οὐδὲ ὑποκάτω τῆς γῆς ἀνοίξει τὸ βιβλίον οὐδὲ  
 4 βλέπειν αὐτό. Καὶ ἐγὼ ἔκλαιον πολὺ ὅτι οὐδεὶς ἄξιος  
 εὐρέθη ἀνοίξει τὸ βιβλίον οὔτε βλέπειν αὐτό. Καὶ  
 5 εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαίε· ἰδοὺ  
 ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαυὶδ,  
 ὁ ἀνοίγων τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ.  
 6 Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων  
 ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄρνιον ἑστηκὸς  
 ὡς ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς  
 7 ἑπτὰ, ἃ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ ἀποστελ-  
 λόμενα εἰς πᾶσαν τὴν γῆν. Καὶ ἦλθε καὶ εἴληφεν  
 8 ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου· καὶ  
 ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι  
 τέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἄρνιου,  
 9 ἔχοντας ἑκαστος κιθάραν καὶ φιάλας χρυσᾶς γεμούσας  
 9 θυμιαμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων. Καὶ  
 ᾄδουσιν ᾠδὴν καινὴν λέγοντες, Ἄξιός ἐστι λαβεῖν τὸ  
 βιβλίον καὶ ἀνοίξει τὰς σφραγίδας αὐτοῦ, ὅτι ἐσφά-  
 γης, καὶ ἠγόρασας τῷ Θεῷ ἐν τῷ αἵματί σου ἐκ  
 10 πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους, καὶ  
 ἐποίησας αὐτοὺς βασιλείαν καὶ ἱερεῖς, καὶ βασιλεύου-  
 11 σιν ἐπὶ τῆς γῆς. Καὶ εἶδον, καὶ ἤκουσα φωνὴν  
 ἀγγέλων πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ  
 τῶν πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες  
 12 μυριάδων καὶ χιλιάδες χιλιάδων, λέγοντες φωνῇ  
 μεγάλῃ, Ἄξιός ἐστι τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν  
 τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ  
 13 τιμὴν καὶ δόξαν καὶ εὐλογίαν. Καὶ πᾶν κτίσμα ὃ ἐν  
 τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ  
 τῆς θαλάσσης ἐστὶ, καὶ τὰ ἐν αὐτοῖς, πάντας ἤκουσα  
 λέγοντας, Τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἄρνιῳ ἡ  
 εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς  
 14 αἰῶνας τῶν αἰώνων. Καὶ τὰ τέσσαρα ζῶα ἔλεγον τὸ  
 Ἀμήν, καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.

And I saw on the right hand of him that sat on the throne, a book, written on the inside and on the back, close sealed with seven seals. <sup>2</sup>And I saw a mighty angel heralding with a loud voice, Who is worthy to open the book and loose its seals? <sup>3</sup>And no one was able in the heaven or on the earth or beneath the earth to open the book or to look at it: <sup>4</sup>and I wept much, because no one was found worthy to open the book or to look at it. <sup>5</sup>And one of the elders says to me, Weep not: lo, conquered has the Lion that is of the tribe of Judah, the root of Jesse, that opens the book and its seven seals. <sup>6</sup>And I saw amid the throne and the four living creatures and amid the elders a Lamb standing, as if it had been slain, having seven horns and seven eyes, which are the spirits of God sent forth to all the earth. <sup>7</sup>And he came and took it out of the right hand of him that sits on the throne: <sup>8</sup>and when he had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp, and golden vials full of incense, which are the prayers of the saints. <sup>9</sup>And they sing a new song, saying, Worthy art thou to take the book and open its seals, because thou wast slain, and didst make purchase for God with thy blood out of every tribe and tongue and people and nation, <sup>10</sup>and didst make them for our God a kingdom and priests; and they will reign over the earth. <sup>11</sup>And I saw, and I heard a voice of many angels around the throne and the living creatures and the elders, and the number of them was ten thousands of ten thousands and thousands of thousands, <sup>12</sup>saying with a loud voice, Worthy is the Lamb that has been slain, to take the power and wealth and wisdom and strength and honour and glory and blessing. <sup>13</sup>And every creature that is in the heaven and on the earth and beneath the earth, and such as are in the sea, and all things therein, I heard saying, To him that sits on the throne and to the Lamb be the blessing and the honour and the glory and the might for ever and ever. <sup>14</sup>And the four living creatures said, Amen: and the elders fell down & did homage.

And I saw when the Lamb had opened one of the seven seals; and I heard one of the four living creatures, saying, as a voice of thunder, Come. <sup>2</sup>And I saw, and lo a white horse, and he that sat on it, having a bow; and there was given him a crown; and he came out conquering, and to conquer.

<sup>3</sup>And when he had opened the second seal, I heard the second living creature saying, Come. <sup>4</sup>And there came out another horse, red; and to him that sat on it, it was granted him to take peace away from the earth, and that they should slay each other; and there was given him a great sword.

<sup>5</sup>And when he had opened the third seal, I heard the third living creature saying, Come. And I saw, and lo, a black horse, and he that sat on it, having a balance in his hand.

<sup>6</sup>And I heard, as it were, a voice amid the four living creatures saying, A choenix of wheat for a penny, and three choenixes of barley for a penny; and the oil and the wine harm thou not.

<sup>7</sup>And when he had opened the fourth seal, I heard the fourth living creature, saying, Come.

<sup>8</sup>And I saw, and lo, a pale horse, and he that sat upon it, his name Death, and Hell followed with him; and there was given him power over the fourth of the earth, to kill with sword and with hunger and with death and by the beasts of the earth.

<sup>9</sup>And when he had opened the fifth seal, I saw beneath the altar the souls of those that had been slain on account of the word of God and on account of the witness which they held.

<sup>10</sup>And they cried with a loud voice, saying, How long, thou Master, the holy and true One, art thou not holding judgment, and taking vengeance for our blood from those that dwell on the earth?

<sup>11</sup>And there was given them a white robe; and it was bidden them, that they should rest a while longer, till both their fellow servants and their brethren should reach the full number, that were to be killed as themselves too had been.

<sup>12</sup>And I saw when he had opened the sixth seal, and there was a great earthquake, and the sun became black as hair-sack-cloth, and the moon became altogether as blood, <sup>13</sup>and the

ΚΑΙ εἶδον ὅτε ἤνοιξε τὸ ἄρνιον μίαν ἐκ τῶν ἑπτὰ 6  
σφραγίδων, καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων  
λέγοντος, ὡς φωνὴ βροντῆς, Ἔρχου. Καὶ εἶδον, καὶ 2  
ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων  
τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξήλθε νικῶν  
καὶ ἵνα νικήσῃ.

Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν δευτέραν, ἤκουσα 3  
τοῦ δευτέρου ζώου λέγοντος, Ἔρχου. Καὶ ἐξήλθεν 4  
ἄλλος ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ' αὐτὸν  
ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς, καὶ ἵνα  
ἀλλήλους σφάξουσιν, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τρίτην, 5  
ἤκουσα τοῦ τρίτου ζώου λέγοντος, Ἔρχου. Καὶ  
εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ'  
αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. Καὶ ἤκουσα 6  
ὡς φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν,  
Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῶν  
δηναρίου καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.

Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκου- 7  
σα τοῦ τετάρτου ζώου λέγοντος, Ἔρχου. Καὶ εἶδον, 8  
καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ,  
ὄνομα αὐτῷ ὁ θάνατος, καὶ ὁ ᾄδης ἠκολουθεῖ μετ'  
αὐτοῦ, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέταρτον τῆς  
γῆς, ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ  
καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον ὑπο- 9  
κάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφραγισμένων  
διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον.  
Καὶ ἔκραζαν φωνῇ μεγάλῃ λέγοντες, Ἔως πότε, ὁ 10  
δεσπότης, ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις, καὶ ἐκδι-  
κεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς;  
Καὶ ἐδόθη αὐτοῖς στολὴ λευκὴ, καὶ ἐρρήθη αὐτοῖς ἵνα 11  
ἀναπαύσωνται ἔτι χρόνον, ἕως πληρώσωσι καὶ οἱ σύν-  
δουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες  
ἀποκτείνεσθαι ὡς καὶ αὐτοί.

Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην, καὶ 12  
σεισμός ἐγένετο μέγας, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς  
σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα,  
καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς 13

σुकῆ βάλλουσα τοὺς ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη, καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἑλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν. Καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς δούλος καὶ ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὄρων, καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τῷ θρόνῳ καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου, ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι ;

7 ΚΑΙ μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ τι δένδρον. Καὶ εἶδον ἄλλον ἀγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζῶντος, καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, λέγων, Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. 4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἐκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἰῶν Ἰσραὴλ· ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες, ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες, ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλίμ δώδεκα χιλιάδες, ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες, ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες, ἐκ φυλῆς Δευὶ δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσαχάρ δώδεκα χιλιάδες, ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες, ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες, ἐκ φυλῆς Βενιαμὶν δώδεκα χιλιάδες ἐσφραγισμένοι. 9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν· καὶ κρᾶζουσι φωνῇ μεγάλῃ λέγοντες, Ἡ σωτηρία τῷ Θεῷ

stars of the heaven fell to the earth, as a fig tree shedding her untimely figs when shaken by a great wind, <sup>14</sup>and the heaven passed off, as a scroll rolled up, and every mountain and island was stirred from its place. <sup>15</sup>And the kings of the earth and the great ones and the captains and the rich and the mighty and every bond and free man hid themselves in the caves and in the rocks of the mountains, <sup>16</sup>and say to the mountains and the rocks, Fall on us, and hide us from the face of him that sits on the throne and from the wrath of the Lamb; <sup>17</sup>because come has the great day of his wrath, and who can stand?

After this I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth or on the sea, or upon any tree. <sup>2</sup>And I saw another angel coming up from the sun-rising, having a seal of the living God; and he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, <sup>3</sup>Harm not the earth nor the sea nor the trees, until we shall have sealed the servants of our God on their foreheads. <sup>4</sup>And I heard the number of those that had been sealed, a hundred and forty four thousands sealed out of every tribe of the sons of Israel: <sup>5</sup>out of the tribe of Juda twelve thousands sealed, out of the tribe of Reuben twelve thousands, out of the tribe of Gad twelve thousands, <sup>6</sup>out of the tribe of Asher twelve thousands, out of the tribe of Nephthaliim twelve thousands, out of the tribe of Manasseh twelve thousands, <sup>7</sup>out of the tribe of Symeon twelve thousands, out of the tribe of Levi twelve thousands, out of the tribe of Isachar twelve thousands, <sup>8</sup>out of the tribe of Zabulon twelve thousands, out of the tribe of Joseph twelve thousands, out of the tribe of Benjamin twelve thousands sealed.

<sup>9</sup>After these things I saw, and lo, a great throng which no one could number, out of every nation and tribe and people and tongue, standing before the throne and before the Lamb, clad in white robes, and palms in their hands; <sup>10</sup>and they cry with a loud voice, saying, The

salvation to our God that sits on the throne, and to the Lamb.  
<sup>11</sup>And all the angels were standing around the throne and the elders and the four living creatures, and fell before the throne on their faces, and did homage to God,  
<sup>12</sup>saying, Amen: the blessing and the glory and the wisdom and the thanksgiving and the honour and the power and the might to our God for ever and ever.  
<sup>13</sup>And one of the elders answered, saying to me, These that are clad in the white robes, who are they, and whence came they? <sup>14</sup>And I said to him, My lord, thou knowest. And he said to me, These are they that come out of the great distress, and they washed their robes clean and made them white in the blood of the Lamb.  
<sup>15</sup>On this account are they before the throne of God, and worship him day and night in his temple: and he that sits on the throne, will make abode upon them.  
<sup>16</sup>They will hunger no more nor thirst any more, nor shall there light on them the sun or any heat,  
<sup>17</sup>because the Lamb that is in the midst of the throne, tends them, and guides them to water-springs of life; and God will wipe every tear from their eyes.  
 .And when he had opened the seventh seal, there was silence in heaven about half an hour.  
<sup>2</sup>And I saw the seven angels who stand before God, and there were given them seven trumpets.  
<sup>3</sup>And another angel came and took his stand at the altar, having a golden censor; and there was given him much incense, that he might bestow it on the prayers of all the saints upon the golden altar that is before the throne; and the smoke of the incense went up for the prayers of the saints from the hand of the angel before God.  
<sup>4</sup>And the angel took the censor, and filled it from the fire of the altar and threw it on the earth; and there were thunders and lightnings and voices and an earthquake.  
<sup>5</sup>And the seven angels that had the seven trumpets, made themselves ready to sound.  
<sup>7</sup>And the first sounded; and there were hail and fire mingled with blood, and they were cast on the earth; and the third of the earth was burnt up, and the third of the trees was burnt up, and all green herbage was burnt up.

ἡμῶν τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ. Καὶ 11  
 πάντες οἱ ἄγγελοι ἐστήκεισαν κύκλῳ τοῦ θρόνου καὶ 12  
 τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπε- 13  
 σαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ 14  
 προσεκύνησαν τῷ Θεῷ, λέγοντες, Ἀμήν, ἡ εὐλογία 15  
 καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ 16  
 καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς 17  
 αἰῶνας τῶν αἰῶνων. Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρε- 18  
 σβυτέρων λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς 19  
 στολὰς τὰς λευκὰς τίνας εἰσὶ, καὶ πόθεν ἦλθον; Καὶ 20  
 εἶρηκα αὐτῷ, Κύριέ μου, σὺ οἶδας. Καὶ εἶπέ μοι, 21  
 Οὗτοι εἰσὶν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, 22  
 καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν ἐν τῷ 23  
 αἵματι τοῦ ἀρνίου. Διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου 24  
 τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς 25  
 ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τῷ θρόνῳ σκη- 26  
 νώσει ἐπ' αὐτούς. Οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν 27  
 ἔτι, οὐδ' οὐ μὴ πέση ἐπ' αὐτούς ὁ ἥλιος οὐδὲ πᾶν καῦμα, 28  
 ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμαίνει 29  
 αὐτούς, καὶ ὀδηγεῖ αὐτούς ἐπὶ ζωῆς πηγᾶς ὑδάτων, καὶ 30  
 ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.  
 ΚΑΙ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἐβδόμην, ἐγένε- 8  
 το σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμίωρον. Καὶ εἶδον τοὺς 2  
 ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ Θεοῦ ἐστήκασιν, καὶ 3  
 ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες. Καὶ ἄλλος ἄγγε- 3  
 λος ἦλθε καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου ἔχων 4  
 λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, 5  
 ἵνα δώσει ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ 6  
 τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.  
 Καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς 4  
 τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ.  
 Καὶ εἶλθε ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγένετο 5  
 αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν εἰς 6  
 τὴν γῆν· καὶ ἐγένοντο βρονταὶ καὶ ἀστραπαὶ καὶ φω- 7  
 ναὶ καὶ σεισμός. Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς 8  
 ἑπτὰ σάλπιγγας ἠτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι.  
 Καὶ ὁ πρῶτος ἐσάλπισε· καὶ ἐγένετο χάλαζα καὶ πῦρ 7  
 μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ 8  
 τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων 9  
 κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.



8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε· καὶ ὡς ὄρος μέγα πυρὶ καίόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα, καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας, καίόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων. Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ ἄψινθος. Καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνησαν.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε· καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ φάνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως. Καὶ εἶδον, καὶ ἤκουσα ἐνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, Οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων ἀναπίπτειν.

9 ΚΑΙ ὁ πέμπτος ἄγγελος ἐσάλπισε· καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου· καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου· καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοπώθη ὁ ἥλος καὶ ὁ ἀῆρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. 3 Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν ἐξουσίαν οἱ σκορπιοὶ τῆς γῆς· καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσουσι τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν. Καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῶσιν· ταὶ μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπιῶν, ὅταν παίσῃ ἄνθρωπον. Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ εὔρωσιν αὐτόν, καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν. Καὶ τὰ

<sup>8</sup>And the second angel sounded; and as it were a great mountain burning with fire, was cast into the sea; and the third of the sea became blood, <sup>9</sup>and the third of the creatures in the sea died, that had life, and the third of the ships was destroyed.

<sup>10</sup>And the third angel sounded; and there fell from heaven a great star, burning as a torch, and it fell on the third of the rivers and on the springs of the waters. <sup>11</sup>And the name of the star is called Wormwood. And the third of the waters became wormwood, and many of mankind died of the waters, because they had become bitter.

<sup>12</sup>And the fourth angel sounded; and the third of the sun was smitten and the third of the moon and the third of the stars, that the third of them was darkened, and the day shone not for the third of it, and the night in like manner. <sup>13</sup>And I saw, and I heard an eagle flying in mid-heaven, saying with a loud voice, Woe, woe, woe to those that dwell on the earth, from the rest of the trumpet-sounds of the three angels that are to sound!

And the fifth angel sounded; and I saw a star fallen from the heaven to the earth; and there was given him the key of the pit of the bottomless deep, <sup>2</sup>and he opened the pit of the bottomless deep, and there went up smoke from the pit, as smoke of a great furnace, and the sun was darkened and the air from the smoke of the pit. <sup>3</sup>And from the smoke came out locusts on the earth; and there was given them power, as the scorpions of the earth have power, <sup>4</sup>and it was bidden them not to harm the herbage of the earth or any green thing or any tree, but the men that have not the seal of God on their foreheads. <sup>5</sup>And it was granted them, not to kill them, but that they should be racked five months: and their racking is as the racking of a scorpion, whenever it strikes a man. <sup>6</sup>And in those days mankind will search for death and shall not find it, and they will long to die, and death flies from them. <sup>7</sup>And the like-

nenses of the locusts are like horses equipped for war; and on their heads as it were crowns like gold, and their faces as faces of men: <sup>8</sup>and they had hair as women's hair, and their teeth were as those of lions, <sup>9</sup>and they had breastplates as breastplates of iron; and the sound of their wings as a sound of chariots, when many horses are running to war. <sup>10</sup>And they have tails like scorpions and stings, and in their tails is their power to harm mankind five months; <sup>11</sup>having over them as king the angel of the bottomless deep: his name in Hebrew Abaddon, but in Greek he has a name Apollyon. <sup>12</sup>The first woe has past away: lo, there come still two woes after these things.

<sup>13</sup>And the sixth angel sounded; and I heard a voice from the horns of the golden altar that is before God, <sup>14</sup>saying to the sixth angel that had the trumpet, Loose the four angels that are bound at the great river Euphrates. <sup>15</sup>And the four angels were loosed that were in readiness against the hour and day and month and year to kill the third of mankind.

<sup>16</sup>And the number of the armies of the horsemen two myriads of myriads: I heard the number of them. <sup>17</sup>And in this fashion saw I the horses in the vision and those that sat on them; having breastplates of fiery and crimson and brimstone dye, and the heads of the horses as heads of lions, and from their mouths issue fire and smoke and brimstone. <sup>18</sup>From these three plagues were killed the third of mankind, from the fire and the smoke and the brimstone that issued from their mouths; <sup>19</sup>for the power of the horses is in their mouth and in their tails, for their tails are like serpents, having heads, and with them they harm. <sup>20</sup>And the rest of mankind, who were not killed by these plagues, did not repent from the works of their hands, so as not to homage the demons and the idols of gold and silver and brass and stone and wood, which can neither see nor hear nor walk; <sup>21</sup>and they repented not

ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων, καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ 8 οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ εἶχον θώρακας ὡς 9 θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἄρμάτων, ἵππων πολλῶν τρεχόντων εἰς πόλεμον. Καὶ ἔχουσιν οὐρὰς ὅμοια σκορπίοις καὶ κέντρα, καὶ ἐν 10 ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε, ἔχουσα βασιλέα ἐπ' αὐτῶν τὸν ἄγγε- 11 λον τῆς ἀβύσσου, ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδῶν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων. Ἡ οὐαὶ 12 ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχεται ἐπὶ δύο οὐαὶ μετὰ ταῦτα.

Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε· καὶ ἤκουσα φωνὴν 13 μίαν ἐκ τῶν κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ, λέγοντα τῷ ἕκτῳ ἄγγέλῳ, 14 ὁ ἔχων τὴν σάλπιγγα, Λύσον τοὺς τέσσαρας ἄγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ 15 ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἑνιαυτόν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων.

Καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππου 16 δις μυριάδες μυριάδων· ἤκουσα τὸν ἀριθμὸν αὐτῶν· Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς 17 καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἔκπορευεται πῦρ καὶ καπνὸς καὶ θείον. Ἀπὸ τῶν 18 τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν· ἡ 19 γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστὶ καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοια ὄφεσιν, ἔχουσα κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι. Καὶ οἱ 20 λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσι τὰ δαιμόνια καὶ τὰ εἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἀ οὐτε βλέπειν δύνανται οὐτε ἀκούειν οὐτε περιπατεῖν, καὶ οὐ μετενόησαν ἐκ τῶν 21

- φόνων αὐτῶν οὔτε ἐκ τῶν φαρμακεῶν αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.
- 10 ΚΑΙ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἴρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς 2 ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός, καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλιδάριον ἠνεωγμένον. Καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, 3 τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς, καὶ ἔκραξε φωνῇ μεγάλῃ, ὡσπερ λέων μυκάται καὶ ὅτε ἔκραξεν, ἐλάλησαν 4 αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς. Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ, ἤμελλον γράφειν καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Σφράγισον ἃ ἐλά- 5 λησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ αὐτὰ γράψῃς. Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς 6 γῆς, ἤρε τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανόν, καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰῶνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ ὅτι χρόνος οὐκέτι 7 ἔσται, ἀλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους 8 τοὺς προφήτας. Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ λέγουσαν, Ὑπαγε, λάβε τὸ βιβλιδάριον τὸ ἠνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς 9 γῆς. Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον, λέγων αὐτῷ δοῦναί μοι τὸ βιβλιδάριον καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' 10 ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. Καὶ ἔλαβον τὸ βιβλιδάριον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου. 11 Καὶ λέγουσί μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.
- 11 ΚΑΙ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων, Ὑγειρε καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσι, καὶ τὴν πόλιν τὴν

from their murders, nor their sorceries, nor their whoredom, nor their thievish deeds.

And I saw another mighty angel coming down from heaven, clad in a cloud, and the rainbow over his head, and his face as the sun, and his feet as pillars of fire, and having in his hand a little book open; and he placed his right foot on the sea and his left on the land, and cried with a loud voice, as a lion roars; and when he had cried, the seven thunders spoke their utterances. And when the seven thunders had spoken, I was going to write, and I heard a voice from heaven saying, Seal up the things which the seven thunders spoke, and write them not. And the angel whom I saw standing on the sea and on the land, raised his right hand to the heaven, and swore by him that lives for ever and ever, who created the heaven and the things therein, and the earth and the things therein, and the sea and the things therein, that delay should not be; but in the days of the voice of the seventh angel when he is to sound, then accomplished is the mystery of God, as he gave tidings to his servants the prophets. And the voice which I heard from heaven, I heard again talking with me, and saying, Go take the book that is open in the hand of the angel that stands on the sea and on the land. And I went away to the angel, bidding him give me the little book; and he says to me, Take and eat it up; and it will embitter thy belly, but in thy mouth will be sweet as honey. And I took the book from the hand of the angel and ate it up; and it was in my mouth sweet as honey, and when I had eaten it, my belly became bitter. And they say to me, Thou must again prophesy before peoples and nations and tongues and many kings.

And there was given me a reed like a rod, saying, Rise and measure the temple of God and the altar, and those that worship therein; and the court that is outside the temple, leave out, and measure it not, because it was given to the nations; and the

holy city will they tread forty-two months. <sup>3</sup>And I will grant to my two witnesses that they prophesy a thousand two hundred and sixty days, clad in sackcloth. <sup>4</sup>These are the two olive trees and the two candlesticks that stand before the Lord of the earth: <sup>5</sup>and whoever would harm them, fire issues from their mouth and devours their foes, and whoever would harm them, in this way must he be killed. <sup>6</sup>These have the power to shut the heaven, that no rain fall during the days of their prophesying; and they have power over the waters, to turn them into blood, and to smite the earth with every plague, as often as they may choose. <sup>7</sup>And when-ever they shall have ended their witnessing, the beast that comes up from the bottomless deep, will make war with them and conquer them and kill them: <sup>8</sup>and their carcase will be on the street of the great city which is called spiritually Sodom and Egypt, where also their Lord was crucified. <sup>9</sup>And some of the peoples and tribes and tongues and nations see their carcase three days and a half, and they allow not their carcases to be laid in a tomb; <sup>10</sup>and those that dwell on the earth, rejoice over them and make merry, and will send gifts to each other, because these two prophets sorely plagued those that dwell on the earth. <sup>11</sup>And, after the three days and a half, breath of life from God entered them, and they stood on their feet, and great fear fell on those that beheld them. <sup>12</sup>And I heard a loud voice from heaven saying to them, Come up hither. And they went up to heaven in the cloud, and their foes beheld them. <sup>13</sup>And at that hour was there a great earthquake; and the tenth of the city fell, and there were killed by the earthquake names of men seven thousand; and the rest became afraid, and gave glory to the God of heaven. <sup>14</sup>The second woe has passed away: lo, the third woe comes quickly.

<sup>15</sup>And the seventh angel sounded; and there were loud voices in heaven, saying, The kingdom of the world has become that of our Lord and of his Christ, and he will reign for ever and ever.

ἀγίαν πατήσουσι μῆνας τεσσαράκοντα καὶ δύο. Καὶ 3  
δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προφητεύσουσιν  
ἡμέρας χιλίας διακοσίας ἐξήκοντα περιβεβλημένοι  
σάκκους. Οὗτοί εἰσιν αἱ δύο ἐλαίαι καὶ αἱ δύο λυχνίαι 4  
αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἐστῶτες. Καὶ εἰ τις 5  
αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στό-  
ματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ  
εἰ τις θέλει αὐτοὺς ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκταν- 6  
θῆναι. Οὗτοι ἔχουσι τὴν ἐξουσίαν κλείσαι τὸν οὐρα- 6  
νόν, ἵνα μὴ ὑέτος βρέχη τὰς ἡμέρας τῆς προφητείας  
αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν  
αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ  
ὅσακις ἐὰν θελήσωσι· Καὶ ὅταν τελέσωσι τὴν μαρ- 7  
τυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου  
ποιήσει μετ' αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ  
ἀποκτενεῖ αὐτούς· καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλα- 8  
τείας τῆς πόλεως τῆς μεγάλης, ἧτις καλεῖται πνευμα-  
τικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος αὐτῶν  
ἐσταυρώθη. Καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν 9  
καὶ γλωσσῶν καὶ ἔθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς  
ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφιοῦσι τεθῆναι  
εἰς μνήμα. Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρου- 10  
σιν ἐπ' αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα πέμψουσιν  
ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς  
κατοικοῦντας ἐπὶ τῆς γῆς. Καὶ μετὰ τὰς τρεῖς ἡμέρας 11  
καὶ ἡμισυ πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσηλθεν ἐν αὐτοῖς,  
καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας  
ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. Καὶ ἤκουσα 12  
φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς,  
Ἀνάβατε ἄδ· καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ  
νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. Καὶ ἐν 13  
ἐκείνῃ τῇ ᾠρᾷ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον  
τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνό-  
ματα ἀνθρώπων χιλιάδες ἑπτὰ, καὶ οἱ λοιποὶ ἔμφοβοι  
ἐγένοντο καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ. Ἡ οὐαὶ 14  
ἡ δευτέρα ἀπῆλθεν· ἡ οὐαὶ ἡ τρίτη ἰδοὺ ἔρχεται ταχύ.

Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε· καὶ ἐγένοντο 15  
φωναὶ μεγάλα ἐν τῷ οὐρανῷ, λέγοντες, Ἐγένετο ἡ  
βασιλεία τοῦ κόσμου τοῦ Κυρίου ἡμῶν καὶ τοῦ  
Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν

16 αίωνων. Καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ

17 Θεῷ, λέγοντες, Εὐχαριστοῦμέν σοι, Κύριε, ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἰληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας, καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

19 Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ, καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ χάλαζα μεγάλη.

12 ΚΑΙ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος 2 ἀστέρων δώδεκα, καὶ ἐν γαστρὶ ἔχουσα κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν. Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων πυρρὸς μέγας, ὅσων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα, καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα, ὅταν τέκη, τὸ τέκνον αὐτῆς καταφάγη. Καὶ ἔτεκεν υἱὸν ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἤρπασθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ ἐκτρέψωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμήσαι μετὰ τοῦ δράκοντος· καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, καὶ οὐκ ἴσχυσαν, οὐδὲ τόπος εὐρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ· 9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ καλούμενος διάβολος καὶ ὁ σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. Καὶ ἤκουσα φωνὴν

<sup>16</sup>And the twenty-four elders that sit before God on their thrones, fell on their faces, and did homage to God, <sup>17</sup>saying, We thank thee, Lord, the almighty God, that art and that wast, because thou didst take thy great power and reign; <sup>18</sup>and the nations were angered; and there came thy wrath, and the time of the dead to be judged, and to give the reward to thy servants the prophets and to the saints and to those that fear thy name, and to destroy those that destroyed the earth.

<sup>19</sup>And there was opened the temple of God that is in heaven, and there appeared the ark of his covenant in his temple; and there were lightnings and voices and thunders and an earthquake and a great hailstorm.

And a great sign appeared in the sky, a woman clad with the sun, and the moon beneath her feet, and on her head a crown of twelve stars; <sup>2</sup>and, being with child, she cries out in throes and in sore pain to give birth. <sup>3</sup>And there appeared another sign in the sky, and, lo, a great red dragon, having seven heads and ten horns, and on his heads seven diadems; <sup>4</sup>and his tail draws the third of the stars of heaven, and cast them to the earth. And the dragon stands before the woman that is going to give birth, that when she shall have given birth, he may devour her child. <sup>5</sup>And she gave birth to a male child, who is to rule all the nations with an iron rod; and her child was caught up to God and to his throne, <sup>6</sup>and the woman fled to the wilderness, where she has a place made ready by God, that there they may maintain her a thousand two hundred and sixty days. <sup>7</sup>And there arose war in heaven, Michael and his angels to make war with the dragon; and the dragon made war and his angels, <sup>8</sup>and he did not prevail, nor was their place found any longer in heaven; <sup>9</sup>and the great dragon was cast, the old serpent that is called Devil and Satan, that deceives the whole world, he was cast to the earth, and his angels were cast with him. <sup>10</sup>And I heard a loud voice

in heaven saying, Now is come the salvation, and the power, and the kingdom of our God, and the sway of his Christ, because the accuser of our brethren has been cast down, that accused them before our God day and night. <sup>11</sup>And they conquered him through the blood of the Lamb and through the word of his witness, and were regardless of their life unto death. <sup>12</sup>On this account be glad, you heavens, and you that have abode therein : woe to the earth and the sea, because the devil has come down to you having great anger, knowing that he has but a short time. <sup>13</sup>And when the dragon saw that he was cast to the earth, he chased the woman who had borne the male child. <sup>14</sup>And there were given to the woman the two wings of the great eagle, that she might take flight to the wilderness, to her place where she has maintenance a time and times and half a time away from the face of the serpent. <sup>15</sup>And the serpent threw out of his mouth after the woman water, as a river, to make her swept with the stream. <sup>16</sup>And the earth came to the aid of the woman, and the earth opened her mouth and swallowed the river which the dragon threw out of his mouth. <sup>17</sup>And the dragon was angered at the woman, and went away to make war with the rest of her seed, that keep the commandments of God and have the witness of Jesus : and he took his stand on the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and upon his horns ten diadems, and on his heads names of blasphemy. <sup>2</sup>And the beast which I saw, was like a leopard, and his feet as a bear's, and his mouth as a lion's mouth : and the dragon gave him his power and his throne and great sway. <sup>3</sup>And I saw one of his heads as it were butchered to death, and its deadly wound was healed, and the whole earth wondered after the beast ; <sup>4</sup>and they did homage to the dragon, because he had given the sway to the beast, and did homage to the beast, saying, Who is like the beast, and who can war with him? <sup>5</sup>And there was given him a mouth speaking

μεγάλην ἐν τῷ οὐρανῷ λέγουσαν, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατηγορῶν τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. Καὶ <sup>11</sup>αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. Διὰ τοῦτο εὐφραίνεσθε, <sup>12</sup>οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει. Καὶ <sup>13</sup>ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρσενά. Καὶ ἐδόθησαν <sup>14</sup>τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ αἰετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἡμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄψεως. Καὶ ἔβαλεν ὁ ὄφεις ἐκ τοῦ <sup>15</sup>στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμὸν, ἵνα αὐτὴν ποταμοφόρῳν ποιήσῃ. Καὶ ἐβοήθησεν <sup>16</sup>ἡ γῆ τῇ γυναικί, καὶ ἦνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ. Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ <sup>17</sup>γυναικί, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἔχόντων τὴν μαρτυρίαν Ἰησοῦ· καὶ <sup>18</sup>ἑστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

ΚΑΙ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, <sup>13</sup>ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα βλασφημίας. Καὶ τὸ θηρίον ὃ εἶδον, ἦν <sup>2</sup>ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος· καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην. Καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ <sup>3</sup>ὡσεὶ ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη· καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, καὶ προσεκύνησαν τῷ δράκοντι, <sup>4</sup>ὅτι ἔδωκε τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες, Τίς ὅμοιος τῷ θηρίῳ, καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ ; Καὶ ἐδόθη αὐτῷ στόμα <sup>5</sup>

6 λαλοῦν μεγάλα καὶ βλασφημίαν, καὶ ἐδόθη αὐτῷ  
 ἔξουσία ποιῆσαι μῆνας τεσσαράκοντα δύο. Καὶ  
 ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν Θεόν,  
 7 βλασφημησάτω τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ,  
 καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν  
 8 καὶ γλώσσαν καὶ ἔθνος· καὶ προσκυνήσουσιν αὐτὸν  
 πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὗ οὐ γέγραπται  
 τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου  
 9 τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. Εἴ τις ἔχει  
 10 οὖς, ἀκουσάτω· εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμα-  
 λωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ, δεῖ αὐτὸν ἐν μαχαί-  
 ρῃ ἀποκτανθῆναι· ὧδέ ἐστίν ἡ ὑπομονὴ καὶ ἡ πίστις  
 τῶν ἁγίων.  
 11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ  
 εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκον.  
 12 Καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ  
 ἐνώπιον αὐτοῦ· καὶ ἐποίηε τὴν γῆν καὶ τοὺς ἐν αὐτῇ  
 κατοικοῦντας ἵνα προσκυνήσουσι τὸ θηρίον τὸ πρῶ-  
 13 του, οὗ ἔθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. Καὶ  
 ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρα-  
 νοῦ καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων·  
 14 καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ  
 σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου,  
 λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα  
 τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε.  
 15 Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου,  
 ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ ὅσοι  
 16 ἔαν μὴ προσκυνήσωσι τὴν εἰκόνα τοῦ θηρίου, ἀπο-  
 κτανθῶσι. Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς  
 μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ  
 τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσιν αὐτοῖς  
 χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ  
 17 μέτωπον αὐτῶν, καὶ ἵνα μή τις δύνηται ἀγοράσαι τὸ  
 πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα τὸ ὄνομα τοῦ  
 18 θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. Ὡςδε ἡ  
 σοφία ἐστίν. Ὁ ἔχων νῦν ψηφισάτω τὸν ἀριθμὸν  
 τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, καὶ ὁ ἀριθ-  
 μὸς αὐτοῦ χξςς'.

great things and blasphemy, and  
 there was given him power to  
 spend forty-two months. <sup>6</sup>And  
 he opened his mouth for blasphem-  
 ies against God, to blaspheme  
 his name and his tabernacle, those  
 that have abode in heaven. <sup>7</sup>And  
 it was granted him to make war  
 with the saints and conquer them;  
 and there was given him sway  
 over every tribe and people and  
 tongue and nation: <sup>8</sup>and there  
 will homage him all that dwell on  
 the earth, whose name soever is  
 not written in the book of life of  
 the Lamb that was slain from the  
 founding of the world. <sup>9</sup>Who-  
 ever has an ear, let him hear. <sup>10</sup>Who-  
 ever is for captivity, to  
 captivity is he going away: who-  
 ever shall kill with sword, he  
 must with sword be killed: here  
 is the endurance and the faith of  
 the saints.

<sup>11</sup>And I saw another beast  
 coming up out of the earth, and  
 he had two horns like a lamb,  
 and spoke as a dragon. <sup>12</sup>And the  
 entire sway of the first beast he  
 displays before him, and makes  
 the earth and those that dwell  
 therein, to homage the first beast  
 whose deadly wound was healed.  
<sup>13</sup>And he does great signs, so as  
 to make even fire come down  
 from the heaven to the earth  
 before mankind; <sup>14</sup>and he mis-  
 leads those that dwell on the  
 earth, through the signs which it  
 is granted him to do before the  
 beast, bidding those that dwell  
 on the earth, make an image for  
 the beast, who has the wound of  
 the sword and lived. <sup>15</sup>And it  
 was granted him to give breath  
 to the image of the beast, that  
 the image of the beast might even  
 speak, and make as many as  
 should not do homage to the  
 image of the beast, be killed.  
<sup>16</sup>And he makes all, the small and  
 the great and the rich and the  
 poor and the free and the bond,  
 to have a mark given them on  
 their right hand or on their  
 forehead, <sup>17</sup>and that no one be  
 able to buy or sell but he that  
 has the mark, the name of the  
 beast or the number of his name.  
<sup>18</sup>Here the wisdom is. Let him  
 that has understanding, count  
 up the number of the beast:  
 for it is a man's number, and  
 his number is six hundred and  
 sixty-six.

And I saw; and, lo, the Lamb standing on the mount Zion, and with him a hundred and forty-four thousands, having his name and the name of his Father written on their foreheads. <sup>2</sup>And I heard a voice from heaven, as a voice of many waters and as a voice of loud thunder; and the voice which I heard, was as that of harpers harping with their harps. <sup>3</sup>And they sing, as it were, a new song before the throne, and before the four living creatures and the elders; and no one was able to learn the song but the hundred and forty-four thousands; those that had been purchased from the earth. <sup>4</sup>These are they that had not defiled themselves with women, for they are maidens. These are they that follow the Lamb, whithersoever he goes. These were purchased from among men, first-fruit to God and the Lamb; <sup>5</sup>and in their mouth was no falsehood found: they are without blemish.

<sup>6</sup>And I saw another angel flying in mid-heaven, having everlasting good tidings, to carry good tidings to those that are seated on the earth, and to every nation and tribe and tongue and people, <sup>7</sup>saying with a loud voice, Fear God, and give him glory, because come is the hour of his judgment; and do homage to him that made the heaven and the earth and the sea and springs or waters.

<sup>8</sup>And a second angel followed besides, saying, Fallen, fallen is Babylon the great, that has given all the nations drink of the wine of the anger of her whoredom.

<sup>9</sup>And a third angel besides followed them, saying with a loud voice, Whoever homologues the beast and his image, and takes a mark on his forehead or on his hand, <sup>10</sup>shall drink himself too of the wine of the anger of God, that has been mingled unblended in the cup of his wrath, and shall be racked in fire and brimstone before the angels and before the Lamb. <sup>11</sup>And the smoke of their racking goes up for ever and ever; and they have no respite day and night, those that homage the beast and his image, and whoever takes the mark of his name. <sup>12</sup>Here is the endurance

ΚΑΙ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἐστὼς ἐπὶ τὸ ὄρος 14  
Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες  
χιλιάδες ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ  
πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.  
Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων 2  
πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ  
ἣν ἤκουσα, ὡς κιθαρῶδων κιθαριζόντων ἐν ταῖς κιθάραις  
αὐτῶν. Καὶ ἄδουσιν ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου 3  
καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων·  
καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν  
τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἡγορασμένοι  
ἀπὸ τῆς γῆς. Οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ 4  
ἐμολύνθησαν παρθένοι γάρ εἰσιν. Οὗτοι οἱ ἀκολου-  
θοῦντες τῷ ἀρνίῳ ὅπου ἐὰν ὑπάγῃ. Οὗτοι ἡγορά-  
στησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ Θεῷ καὶ τῷ  
ἀρνίῳ, καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ψεῦδος· 5  
ἄμωμοί εἰσι.

Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανή- 6  
ματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι ἐπὶ τοὺς  
καθήμενους ἐπὶ τῆς γῆς καὶ ἐπὶ πάντων ἔθνων καὶ φυλῆν  
καὶ γλώσσων καὶ λαῶν, λέγων ἐν φωνῇ μεγάλῃ, 7  
Φοβήθητε τὸν Θεὸν καὶ δοτε αὐτῷ δόξαν, ὅτι ἤλθεν  
ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιή-  
σαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ  
πηγὰς ὑδάτων.

Καὶ ἄλλος δεύτερος ἄγγελος ἠκολούθησε λέγων, 8  
Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη, ἣ ἐκ τοῦ οἴνου τοῦ  
θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα τὰ ἔθνη.

Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς 9  
λέγων ἐν φωνῇ μεγάλῃ, Ἐἴ τις προσκυνεῖ τὸ θηρίον  
καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ  
μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, καὶ αὐτὸς 10  
πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ τοῦ κεκερα-  
σμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ  
βασανισθήσεται ἐν πυρὶ καὶ θεῷ ἐνώπιον τῶν ἀγγέλων  
καὶ ἐνώπιον τοῦ ἀρνίου. Καὶ ὁ καινὸς τοῦ βασανι- 11  
σμοῦ αὐτῶν εἰς αἰῶνας αἰῶνων ἀναβαίνει, καὶ οὐκ  
ἔχουσιν ἀνάπαισιν ἡμέρας καὶ νυκτὸς οἱ προσκυνούντες  
τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει  
τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. Ὡδε ἡ ὑπομονὴ 12



- τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολάς τοῦ Θεοῦ  
 13 καὶ τὴν πίστιν Ἰησοῦ. Καὶ ἤκουσα φωνῆς ἐκ τοῦ  
 οὐρανοῦ λεγούσης, Γράψον, Μακάριοι οἱ νεκροὶ οἱ  
 ἐν Κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι. Ναί, λέγει τὸ  
 πνεῦμα, ἵνα ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν· τὰ  
 δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.
- 14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν  
 νεφέλην καθήμενον ὅμοιον ὠφὶ ἀνθρώπου, ἔχων ἐπὶ  
 τὴν κεφαλὴν αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ  
 15 αὐτοῦ δρέπανον ὀξύ. Καὶ ἄλλος ἄγγελος ἐξῆλθεν  
 ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθήμενῳ  
 ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου καὶ θερί-  
 σον, ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερι-  
 16 σμός τῆς γῆς. Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέ-  
 λην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.  
 17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ  
 ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ·  
 18 καὶ ἄλλος ἄγγελος ἐκ τοῦ θυσιαστηρίου, ὁ ἔχων  
 ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησε κραυγῇ με-  
 γάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ, λέγων, Πέμψον  
 σου τὸ δρέπανον τὸ ὀξύ καὶ τρύγησον τοὺς βότρυας  
 τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασεν ἡ σταφυλὴ τῆς γῆς.  
 19 Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν  
 γῆν, καὶ ἐτρύγησε τὴν ἀμπελον τῆς γῆς καὶ ἔβαλεν  
 20 εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὸν μέγαν· καὶ  
 ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα  
 ἐκ τῆς ληνοῦ ἄχρι τῶν χαλιῶν τῶν ἵππων, ἀπὸ στα-  
 δίων χιλίων ἑξακοσίων.
- 15 ΚΑΙ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ  
 θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς  
 ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελεσθη ὁ θυμὸς τοῦ Θεοῦ.  
 2 Καὶ εἶδον ὡς θάλασσαν ὑάλινην μεμιγμένην  
 πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς  
 εἰκόνας αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος  
 αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑάλινην, ἔχον-  
 3 τας κιθάρας τοῦ Θεοῦ. Καὶ ἄδουσι τὴν ᾠδὴν τοῦ  
 Μωυσέως, τοῦ δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ  
 ἀρνίου, λέγοντες, Μεγάλα καὶ θαυμαστά τὰ ἔργα σου,  
 Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ  
 4 ὁδοὶ σου, ὁ βασιλεὺς τῶν ἐθνῶν· τίς οὐ μὴ φοβηθῆ,

of the saints, that keep the com-  
 mandments of God and the faith  
 of Jesus. <sup>13</sup> And I heard a voice  
 from heaven saying, Write, Blest  
 the dead that die in the Lord  
 henceforth. Yea, says the  
 Spirit, to rest from their toils:  
 and their works follow with  
 them.

<sup>14</sup> And I saw; and, lo, a white  
 cloud, and on the cloud seated  
 one like a son of man, having on  
 his head a golden crown and in  
 his hand a sharp sickle. <sup>15</sup> And  
 another angel came out of the  
 temple, crying with a loud voice  
 to him that sat on the cloud, Ply  
 thy sickle and reap; because  
 come is the season to reap,  
 because the harvest of the earth  
 is ripened. <sup>16</sup> And he that sat  
 on the cloud, laid his sickle to  
 the earth, and the earth was  
 reaped.

<sup>17</sup> And another angel came out  
 of the temple that was in hea-  
 ven, having himself too a sharp  
 sickle; <sup>18</sup> and another angel  
 from the altar, having power  
 over fire, and he called with a  
 loud cry to him that had the  
 sharp sickle, saying, Ply thy  
 sharp sickle, and gather the clus-  
 ters of the vine of the earth, be-  
 cause the earth's grape-crop is  
 quite ripe. <sup>19</sup> And the angel laid his  
 sickle to the earth, and gathered  
 the crop of the vine of the earth,  
 and cast it into the great wine-  
 press of the anger of God; <sup>20</sup> and  
 the winepress was trodden out-  
 side the city, and there came  
 out blood from the winepress up  
 to the horses' bits, as far as one  
 thousand six hundred furlongs.

And I saw another sign in hea-  
 ven great and wonderful, seven  
 angels having seven plagues, the  
 last ones, because in them came to  
 a full end the anger of God. <sup>2</sup> And  
 I saw, as it were, a sea of glass,  
 mingled with fire, and those that  
 had won conquest from the  
 beast and from his image and  
 from the number of his name,  
 standing at the sea of glass,  
 having harps of God. <sup>3</sup> And they  
 sing the song of Moses, the ser-  
 vant of God, and the song of the  
 Lamb, saying, Great and won-  
 drous are thy works, Lord, the  
 almighty God: righteous and  
 true are thy ways, King of the  
 nations: <sup>4</sup> who shall not fear,

Lord, and glorify thy name, that thou alone art holy? because all the nations will come and do homage before thee, because thy righteous behests were made manifest.

<sup>5</sup> And after these things I saw; and there was opened the temple of the tabernacle of witness in heaven, <sup>6</sup> and there came out the seven angels that had the seven plagues, clad in clean bright linen, and girt about their breasts with golden girdles. <sup>7</sup> And one of the four living creatures gave to the seven angels seven golden vials, full of the anger of God who lives for ever and ever. <sup>8</sup> And the temple was filled with smoke from the glory of God and from his power; and no one was able to enter the temple, till the seven plagues of the seven angels should have been brought to an end.

And I heard a loud voice saying to the seven angels, Go, and pour out on the earth the seven vials of the anger of God. <sup>2</sup> And the first went away and poured out his vial on the earth: and there came a noisome and grievous sore on the men that had the mark of the beast and that did homage to his image.

<sup>3</sup> And the second poured out his vial on the sea, and it became blood, as of a dead body; and every living soul died, those in the sea.

<sup>4</sup> And the third poured out his vial on the rivers and the springs of the waters, and they became blood. <sup>5</sup> And I heard the angel of the waters saying, Righteous art thou, that art and that wast, the holy one, because thou didst issue these judgments; <sup>6</sup> because they shed the blood of saints and prophets, and blood didst thou give them to drink: worthy are they.

<sup>7</sup> And I heard the altar saying, Yea, Lord, the almighty God, true and righteous are thy judgments.

<sup>8</sup> And the fourth poured out his vial on the sun; and it was granted him to scorch mankind with fire. <sup>9</sup> And mankind were scorched with a great scorching, and blasphemed the name of God that had power over these plagues, and they did not repent to give him glory.

<sup>10</sup> And the fifth poured out his vial on the throne of the beast, and his kingdom became

Κύριε, καὶ δοξάσει τὸ ὄνομά σου, ὅτι μόνος ὁσῖος; ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς 5 τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ πληγὰς, ἐνδεδυμένοι λίνου καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς. Καὶ ἓν ἐκ τῶν τεσσαρῶν ζῶων ἔδωκε 7 τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης 8 τοῦ Θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

ΚΑΙ ἤκουσα μεγάλης φωνῆς λεγούσης τοῖς 16 ἑπτὰ ἀγγέλοις, Ὑπάγετε, ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν. Καὶ ἀπῆλθεν ὁ 2 πρῶτος καὶ ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνούοντας τῇ εἰκόνι αὐτοῦ.

Καὶ ὁ δεύτερος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν 3 θάλασσαν· καὶ ἐγένετο αἶμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανε, τὰ ἐν τῇ θαλάσῃ.

Καὶ ὁ τρίτος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς 4 ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἶμα. Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, 5 Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, ὁ ὁσῖος, ὅτι ταῦτα ἔκρινας, ὅτι αἶμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἶμα 6 αὐτοῖς ἔδωκας πιεῖν ἄξιοί εἰσι. Καὶ ἤκουσα τοῦ 7 θυσιαστηρίου λέγοντος, Ναί, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις σου.

Καὶ ὁ τέταρτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν 8 ἥλιον, καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρὶ. Καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, 9 καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

Καὶ ὁ πέμπτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν 10 θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ

εσκοτωμένη, καὶ ἔμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ  
 11 πόνου, καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ  
 τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ  
 μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

12 Καὶ ὁ ἕκτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν  
 ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ  
 ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλείων τῶν  
 13 ἀπὸ ἀνατολῶν ἤλιου. Καὶ εἶδον ἐκ τοῦ στόματος τοῦ  
 δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ

στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρ-  
 14 τα, ὡς βάτραχοι· εἰσὶ γὰρ πνεύματα δαιμονίων ποιῶντα  
 σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης  
 ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς με-

15 γάλης ἡμέρας τοῦ Θεοῦ τοῦ παντοκράτορος. Ἴδου  
 ἔρχομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν καὶ τηρῶν  
 τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι

16 τὴν ἀσχημοσύνην αὐτοῦ. Καὶ συνήγαγεν αὐτοὺς  
 εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδῶν.  
 17 Καὶ ὁ ἕβδομος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν

18 αἴρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ  
 τοῦ θρόνου λέγουσα, Γέγονε. Καὶ ἐγένοντο ἄ-  
 στραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ σεισμὸς ἐγένετο

19 τῆς γῆς, τηλικούτος σεισμὸς οὕτω μέγας. Καὶ  
 ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις  
 τῶν ἐθνῶν ἔπεσαν· καὶ Βαβυλῶν ἡ μεγάλη ἐμνήσθη

20 τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ. Καὶ πάντα νῆσος ἔφυ-  
 21 γεν, καὶ ὄρη οὐχ εἰρέθησαν. Καὶ χάλαζα μεγάλη ὡς  
 ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώ-  
 πους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ

τῆς πληγῆς τῆς χαλαζῆς, ὅτι μεγάλη ἐστὶν ἡ πληγὴ  
 αὐτῆς σφόδρα.  
 17 ΚΑΙ ἦλθεν εἰς ἐκ τῶν ἐπτὰ ἀγγέλων τῶν ἐχόντων  
 τὰς ἐπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων,

2 Δεῦρο, δεῖξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης  
 2 τῆς καθημένης ἐπὶ ὑδάτων πολλῶν, μεθ' ἧς ἐπόρ-  
 νευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ  
 κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.  
 3 Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον

darkened; and they gnawed  
 their tongues for the woe, <sup>11</sup>and  
 blasphemed the God of heaven  
 for their woes and their sores,  
 and did not repent of their  
 deeds.

<sup>12</sup>And the sixth poured out his  
 vial on the great river, the Eu-  
 phrates; and its water was dried  
 up, that the way of the kings  
 that are from the sun-rising,  
 might be made ready. <sup>13</sup>And  
 I saw from the mouth of the  
 dragon and from the mouth of  
 the beast and from the mouth of  
 the false prophet three unclean  
 spirits, as frogs: <sup>14</sup>for they are  
 spirits of demons doing signs,  
 which issue to the kings of the  
 whole world to gather them for  
 the war of the great day of God  
 the Almighty. <sup>15</sup>Lo, I come as  
 a thief: blest he that watches  
 and keeps his garments, that he  
 walk not naked, and they see  
 his shame. <sup>16</sup>And he gathered  
 them to the place that is called  
 in Hebrew Armageddon.

<sup>17</sup>And the seventh poured out  
 his vial on the air, and there  
 came a loud voice out of the tem-  
 ple, from the throne, saying, It  
 is done. <sup>18</sup>And there were light-  
 nings and voices and thunders,  
 and there was a great earth-  
 quake, as was not since man was  
 on the earth, such an earthquake,  
 so great. <sup>19</sup>And the great city  
 became three parts, and the  
 cities of the nations fell, and  
 Babylon the great was remem-  
 bered before God, to give her the  
 cup of the wine of his wrathful  
 anger. <sup>20</sup>And every island fled  
 away, and no mountains were  
 found. <sup>21</sup>And great hail, about  
 a talent's weight, comes down  
 from heaven on mankind; and  
 men blasphemed God for the  
 plague of the hail, because sorely  
 great is its plague.

And there came one of the  
 seven angels that had the seven  
 vials, and talked with me, say-  
 ing, Come hither, I will show  
 thee the doom of the great harlot  
 that is seated on many waters,  
<sup>2</sup>with whom the kings of the  
 earth did whoredom, and those  
 that dwell on the earth were made  
 drunk with the wine of her  
 whoredom. <sup>3</sup>And he carried me  
 away to a wilderness in spirit;

and I saw a woman seated on a scarlet beast, full of the names of blasphemy, having seven heads and ten horns. <sup>4</sup>And the woman was apparelled in purple and scarlet, bedecked with gold and costly stone and pearls, having a golden cup in her hand full of abominations and the uncleannesses of her whoredom, <sup>5</sup>and on her forehead a name written, Mystery, Babylon the great, the mother of the harlots and of the abominations of the earth. <sup>6</sup>And I saw the woman becoming drunk with the blood of the saints and with the blood of the witnesses of Jesus; and I wondered, on seeing her, with great wonder. <sup>7</sup>And the angel said to me, Why didst thou wonder? I will tell thee the mystery of the woman and the beast that carries her, that has the seven heads and the ten horns. <sup>8</sup>The beast which thou sawest, was and is not, and is to come up from the bottomless deep, and goes to utter ruin: and they will be wonderstruck that dwell on the earth, those whose name is not written on the book of life from the founding of the world, on seeing the beast, that it was and is not and will be present. <sup>9</sup>Here is the meaning that has wisdom: the seven heads are seven mountains, whereon the woman is seated, <sup>10</sup>and they are seven kings: five have fallen, one is, the other has not yet come, and whenever he shall come, short time must he abide. <sup>11</sup>And the beast that was and is not, is both himself an eighth, and is of the seven, and goes to utter ruin. <sup>12</sup>And the ten horns which thou sawest, are ten kings, that have not received kingship, but receive rule as kings for one hour together with the beast. <sup>13</sup>These have one purpose, and give their power and rule to the beast. <sup>14</sup>These will go to war with the Lamb, and the Lamb will conquer them, because lord of lords is he and king of kings, and those that are with him, called and chosen and faithful. <sup>15</sup>And he says to me, The waters which thou sawest, where the woman is seated, are peoples and multitudes and nations and tongues. <sup>16</sup>And the ten horns which thou sawest, and the beast, these will hate the harlot, and make her lone and bare, and will eat her flesh, and will burn

γυναῖκα καθήμενην ἐπὶ θηρίον κόκκινον, γέμον τὰ ὀνόματα βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. Καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον, κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμῷ· καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς, καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα <sup>5</sup> γεγραμμένον, Μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν <sup>6</sup> ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ, καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα. Καὶ εἶπέ μοι <sup>7</sup> ὁ ἄγγελος, Διὰ τί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. Τὸ θηρίον ὃ εἶδες, ἦν καὶ οὐκ ἔστι, καὶ <sup>8</sup> μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυμαστήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλεπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστι καὶ πάρεσται. <sup>9</sup> Ὡδε ὁ νοῦς ὁ ἔχων σοφίαν· αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν, καὶ βασιλεῖς ἑπτὰ εἰσιν· οἱ πέντε <sup>10</sup> ἔπεσαν, ὁ εἷς ἔστιν, ὁ ἄλλος οὐπω ἦλθε, καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μέναι. Καὶ τὸ θηρίον ὃ ἦν καὶ <sup>11</sup> οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτὰ ἔστι, καὶ εἰς ἀπώλειαν ὑπάγει. Καὶ τὰ δέκα κέρατα <sup>12</sup> ἃ εἶδες, δέκα βασιλεῖς εἰσὶν, οἵτινες βασιλείαν οὐκ ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου. Οὗτοι μίαν ἔχουσι γνώμην, <sup>13</sup> καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ δίδουσι. Οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσι, καὶ τὸ <sup>14</sup> ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶ καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. Καὶ λέγει μοι, Τὰ ὕδατα <sup>15</sup> ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ καὶ ἔθνη καὶ γλώσσαι. Καὶ τὰ δέκα κέρατα <sup>16</sup> ἃ εἶδες, καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἡρῆμωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρὶ·

- 17 ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ καὶ ποιῆσαι γνώμην μίαν καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελε-
- 18 σθῆσονται οἱ λόγοι τοῦ Θεοῦ. Καὶ ἡ γυνὴ ἣν εἶδες, ἑστὴν ἡ πόλις ἡ μεγάλη ἣ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλείων τῆς γῆς.
- 18 *META* ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ
- 2 ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. Καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων, Ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρέου ἀκαθάρτου καὶ μεμισημένου, ὅτι ἐκ τοῦ θυ-
- 3 μοῦ τῆς πορνείας αὐτῆς πέτωκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρή-
- 4 νους αὐτῆς ἐπλούτησαν. Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Ἐξέλθετε ἐξ αὐτῆς, ὁ λαὸς μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἀμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε, ὅτι
- 5 ἐκόλληθησαν αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ, 6 καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκε, καὶ διπλώσατε τὰ διπλά κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, 7 κεράσατε αὐτῇ διπλοῦν· ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος. Ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, ὅτι, κἀθημαι βασίλισσα καὶ χήρα οὐκ εἰμι καὶ πένθος οὐ μὴ ἴδω,
- 8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς ὁ Θεὸς ὁ κρίνας αὐτήν.
- 9 Καὶ κλαύσουσι καὶ κόψονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιασάντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς,
- 10 ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾶ ὥρᾳ ἦλθεν ἡ
- 11 κρίσις σου. Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ' αὐτήν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς
- 12 ἀγοράζει οὐκέτι, γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου

her up with fire: <sup>17</sup> for God put into their hearts to carry out his purpose, and to carry out one purpose, and give their kingship to the beast, until the words of God shall come to a full end. <sup>18</sup> And the woman whom thou sawest, is the great city that has kingship over the kings of the earth.

After these things I saw another angel coming down from heaven, having great power; and the earth was enlightened with his glory. <sup>2</sup> And he cried with a mighty voice, saying, Fallen has Babylon the great, and become a dwelling place of fiends, and haunt of every unclean spirit, and haunt of every unclean and hateful bird, <sup>3</sup> because of the anger of her whoredom have all the nations drunk, and the kings of the earth did whoredom with her, and the traffickers of the earth became rich from the power of her wanton pride. <sup>4</sup> And I heard another voice from heaven saying, Come out of her, my people, that you may have no fellowship with her sins, and may not partake her plagues, <sup>5</sup> because her sins reached hard upon heaven, and God called to mind her wrongful doings. <sup>6</sup> Render to her as she herself too rendered: and lay on twofold after her deeds; in the cup which she mingled, mingle her twofold: <sup>7</sup> as far as she glorified herself and waxed wanton, in such amount give her torment and sorrow. Because she says in her heart, I sit a queen, and am no widow, and shall not see sorrow: <sup>8</sup> on this account in one day will come her plagues, death and sorrow and hunger, and she will be burnt up with fire; because strong is God that judged her. <sup>9</sup> And there will weep and wail over her all the kings of the earth, that did whoredom with her and waxed wanton, when they see the smoke of her burning, <sup>10</sup> standing far aloof through the fear of her torment, saying, Woe, woe, the great city Babylon, the strong city, because in one hour has come thy doom. <sup>11</sup> And the traffickers of the earth weep and sorrow over her, because their freight no one any longer buys, <sup>12</sup> freight of gold and silver and

precious stone and pearl and fine linen and purple and silk and scarlet, and every sweet-smelling wood and every ivory vessel and every vessel of most costly wood and bronze and iron and marble, <sup>13</sup>and cinnamon and amomum and odours and perfume and frankincense and wine and oil and fine flour and wheat and cattle and sheep, and that of horses and cars and slaves, and souls of men. <sup>14</sup>And the fruit-crop of thy soul's longing has gone from thee, and all the dainty things and the bright have been lost from thee; and no longer shalt thou find them. <sup>15</sup>The traffickers in these, that became rich from her, will stand far aloof through the fear of her torment, weeping and sorrowing, <sup>16</sup>saying, Woe, woe, the great city, that was clad in fine linen and purple and scarlet, and bedecked with gold and precious stone and pearls; <sup>17</sup>because in one hour did so great wealth become waste. And every shipmaster, and every one on voyage for a place, and seamen, and as many as are busied on the sea, took their stand far aloof, <sup>18</sup>and cried out on seeing the smoke of her burning, saying, What city is like this great city? <sup>19</sup>And they threw earth on their heads, and cried out, weeping and sorrowing, saying, Woe, woe, the great city, wherein became rich all that had the ships on the sea, from her costliness; because in one hour has she become waste. <sup>20</sup>Be glad over her, heaven, and ye saints and apostles and prophets, because God has doomed your avengement on her. <sup>21</sup>And a mighty angel took up a stone, as it were a great millstone, and cast it into the sea, saying, Thus with main force will Babylon the great city be thrown down, and shall be befond no more. <sup>22</sup>And a voice of harpers and minstrels and flute-players and trumpeters shall be heard in thee no more, and no craftsman of any craft shall be found in thee any more, and a sound of a millstone shall be heard in thee no more, <sup>23</sup>and a light of a candle shall shine on thee no more, and a voice of bridegroom and bride shall be heard in thee no more, because thy traffickers were the great ones of the earth, because by thy sorcery were all the nations led astray. <sup>24</sup>And in her was blood of saints and prophets found, and of all that had been slaughtered on the earth.

τιμίον καὶ μαργαρίτου καὶ βυσσίνου καὶ πορφύρας καὶ σθηρικοῦ καὶ κοκκίνου, καὶ πάντων ξύλων θύϊνον καὶ πάντων σκευῶν ἐλεφάντινον καὶ πάντων σκευῶν ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου, καὶ κιννάμωμον <sup>13</sup>καὶ ἄμωμον καὶ θυμιάματα καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ ἔλαιον καὶ σμείδαλιν καὶ σίτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ σωματίων, καὶ ψυχὰς ἀνθρώπων. Καὶ ἡ ὀπώρα σου τῆς ἐπιθυμίας τῆς <sup>14</sup>ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπόλετο ἀπὸ σοῦ, καὶ οὐκέτι αὐτὰ οὐ μὴ εὔρησθαι. Οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' <sup>15</sup>αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ὅτι μὴ ὦρα ἡρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης <sup>17</sup>καὶ πᾶς ὁ ἐπὶ τόπον πλέων καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν, καὶ <sup>18</sup>ἔκραζον βλεπόντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; Καὶ ἐπέβαλον <sup>19</sup>χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ἣ ἔπλουτήσαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μὴ ὦρα ἡρημώθη. Εὐφραίνου ἐπ' αὐτῇ, οὐρανὲ καὶ <sup>20</sup>οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκριεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς. Καὶ ἦρεν ἄγγελος <sup>21</sup>ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων, Οὕτως ὀρημίῳ βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὔρεθῆ ἔτι. Καὶ φωνὴ κιθαρωδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ <sup>22</sup>σαλπιστῶν οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὔρεθῆ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι, καὶ φῶς λύχνου οὐ μὴ <sup>23</sup>μὴ φάνη σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι, ὅτι οἱ ἔμποροὶ σου ἦσαν οἱ μεγιστάνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη. Καὶ ἐν αὐτῇ αἵματα προφητῶν καὶ <sup>24</sup>ἀγίων εὔρεθῆ καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

19 *ΜΕΤΑ* ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων, Ἀλληλούια, ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ Θεοῦ ἡμῶν, 2 ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ, ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἣτις ἐφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων 3 αὐτοῦ ἐκ χειρὸς αὐτῆς. Καὶ δεύτερον εἶρηκαν, Ἀλληλούια, καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς 4 αἰῶνας τῶν αἰώνων. Καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες, 5 Ἀμὴν, ἀλληλούια. Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθε λέγουσα, Αἰνεῖτε τῷ Θεῷ ἡμῶν, πάντες οἱ δούλοι αὐτοῦ καὶ οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ 6 οἱ μεγάλοι. Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγοντες, Ἀλληλούια, ὅτι ἐβασίλευσε 7 Κύριος ὁ Θεὸς ὁ παντοκράτωρ· χαίρωμεν καὶ ἀγαλλῶμεν, καὶ δάσομεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου καὶ ἡ γυνὴ αὐτοῦ ἠτοιμάσεν 8 ἑαυτήν. Καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καθαρὸν· τὸ γὰρ βύσσινον τὰ δικαιοῦματα 9 τῶν ἁγίων ἐστί. Καὶ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι, Οὗτοι οἱ λόγοι οἱ ἀληθινοὶ 10 τοῦ Θεοῦ εἰσὶ. Καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι, Ὅρα μὴ σύνδουλος σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ Θεῷ προσκύνησον. Ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας. 11 Καὶ εἶδον τὸν οὐρανὸν ἠνεφωμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν καλούμενος πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ 12 πολεμεῖ. Οἱ δὲ ὀφθαλμοὶ αὐτοῦ φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός, 13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι, καὶ 14 κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ Θεοῦ. Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐπὶ ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν

After these things I heard as it were a loud voice of a great throng in heaven, saying, Alleluia: the salvation and the glory and the power of our God, because true and righteous are his judgments, because he judged the great harlot who corrupted the earth with her whoredom, and he avenged the blood of his servants at her hand. And again they said, Alleluia: and her smoke goes up for ever and ever. And the four and twenty elders and the four living creatures fell down and did homage to God that sits on the throne, saying, Amen, Alleluia. And a voice came from the throne, saying, Give praise to our God, all his servants, and those that fear him, the small and the great. And I heard as it were a voice of a great throng, and as it were a voice of many waters, and as it were a voice of mighty thunders, saying, Alleluia, because the Lord the Almighty God has come to reign: let us rejoice and be glad some and give the glory to him, because come has the marriage of the Lamb, and his wife has made herself ready. And it was granted her to be clad in fine linen, bright, clean; for the fine linen is the righteous achievements of the saints. And he says to me, Write, Blessed those that have been called to the marriage supper of the Lamb. And he says to me, These sayings are the true sayings of God. And I fell before his feet to do him homage; and he says to me, See thou do it not: I am thy fellow-servant, and of thy brethren that hold the witness of Jesus: do homage to God. For the witness of Jesus is the spirit of prophecy.

And I saw heaven opened; and, lo, a white horse, and he that sat on him, called Faithful and True; and in righteousness does he judge and make war. And his eyes are a flame of fire, and on his head many diadems: he has a name written, which no one knows but himself, and is clad in a garment dyed with blood; and his name is called, The Word of God. And the armies that are in heaven followed him on white horses, clothed in fine linen, white, clean.

<sup>15</sup> And from his mouth issues a sharp sword, that therewith he may smite the nations; and he will rule them with an iron rod; and he treads the winepress of the wrathful anger of the Almighty God; <sup>16</sup> and he has on his garment and on his thigh a name written, King of Kings and Lord of Lords. <sup>17</sup> And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come, gather to the great supper of God, <sup>18</sup> that you may eat flesh of kings and flesh of captains and flesh of mighty ones and flesh of horses and those that sit on them, and flesh of all, both free and bond, both small and great. <sup>19</sup> And I saw the beast and the kings of the earth and their armies gathered to make the war with him that sat on the horse and with his army. <sup>20</sup> And the beast was seized, and with him the false prophet that did the signs before him, whereby he misled those that received the mark of the beast, and those that did homage to his image; alive were the two cast into the lake of fire that burns with brimstone. <sup>21</sup> And the rest were slain with the sword of him that sat on the horse, that came forth from his mouth; and all the birds were glutted with their flesh.

And I saw an angel coming down from heaven, having the key of the bottomless deep, and a great chain in his hand. <sup>2</sup> And he laid hold on the dragon, the old serpent, who is Devil and Satan, and bound him for a thousand years, <sup>3</sup> and cast him into the bottomless deep, and shut and sealed over him; that he might no more mislead the nations, until the thousand years should be ended. After these he must be loosed a short time.

<sup>4</sup> And I saw thrones; and they sat on them; and a judgment was given them: and I saw the souls of those that had been beheaded on account of the witness of Jesus and on account of the word of God, and such as had not homaged the beast nor his image, and did not receive his mark on their forehead and on their hand: and they came

καθαρόν. Καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορευεται 15  
 ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη· καὶ αὐτὸς  
 ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, καὶ αὐτὸς πατεῖ  
 τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ Θεοῦ  
 τοῦ παντοκράτορος· καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ 16  
 τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον, Βασιλεὺς  
 βασιλέων καὶ κύριος κυρίων. Καὶ εἶδον ἕνα ἄγγελον 17  
 ἐστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξε φωνῇ μεγάλη λέγων  
 πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι,  
 Δεῦτε, συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ, ἵνα 18  
 φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ  
 σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθημένων  
 ἐπ' αὐτοὺς, καὶ σάρκας πάντων ἐλευθέρων τε καὶ δού-  
 λων καὶ μικρῶν καὶ μεγάλων. Καὶ εἶδον τὸ θηρίον 19  
 καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν  
 συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου  
 ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. Καὶ 20  
 ἐπιάσθη τὸ θηρίον καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ  
 ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε  
 τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυ-  
 νούντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς  
 τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν θείῳ. Καὶ οἱ  
 λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ 21  
 τοῦ ἵππου τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ  
 πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

ΚΑΙ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, 20  
 ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην  
 ἐπὶ τὴν χεῖρα αὐτοῦ. Καὶ ἐκράτησε τὸν δράκοντα, 2  
 ὁ ὄφης ὁ ἀρχαῖος, ὅς ἐστι διάβολος καὶ ὁ σατανᾶς,  
 καὶ ἔδησεν αὐτὸν χίλια ἔτη, καὶ ἔβαλεν αὐτὸν εἰς 3  
 τὴν ἄβυσσον, καὶ ἔκλεισε καὶ ἐσφράγισεν ἐπάνω  
 αὐτοῦ, ἵνα μὴ πλανᾷ ἔτι τὰ ἔθνη, ἄχρι τελεσθῆ  
 τὰ χίλια ἔτη. Μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν  
 χρόνον.

Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ 4  
 κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκι-  
 σμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον  
 τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνθησαν τὸ θηρίον  
 οὐδὲ τὴν εἰκόνα αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα  
 ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν



5 καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη. Οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῆ τὰ χίλια 6 ἔτη. Αὕτη ἡ ἀνάστασις ἡ πρώτη. Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασι- 7 λεύσουσι μετ' αὐτοῦ χίλια ἔτη. Καὶ ὅταν τελεσθῆ τὰ χίλια ἔτη, λυθήσεται ὁ σατανᾶς ἐκ τῆς φυλακῆς 8 αὐτοῦ, καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς 9 αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης. Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγαπημένην· καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς. 10 Καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰῶνων.

11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ' αὐτόν, οὐδ' ἀπὸ προσώπου ἐφηνεν ἡ γῆ καὶ ὁ οὐρανός, 12 καὶ τόπος οὐχ εὐρέθη αὐτοῖς. Καὶ εἶδον τοὺς νεκροὺς τοὺς μεγάλους καὶ τοὺς μικροὺς ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοιχθήσαν· καὶ ἄλλο βιβλίον ἠνοιχθή, ὃ ἐστὶ τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα 13 αὐτῶν. Καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾄδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα 14 αὐτῶν. Καὶ ὁ θάνατος καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρὸς. Οὗτος ὁ θάνατος ὁ δεύτερός 15 ἐστίν, ἡ λίμνη τοῦ πυρὸς. Καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς.

21 ΚΑΙ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον, καὶ ἡ θά- 2 λασσα οὐκ ἔστιν ἔτι. Καὶ τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημέ- 3 νην τῷ ἀνδρὶ αὐτῆς. Καὶ ἤκουσα φωνῆς μεγάλης

to life, and reigned with Christ a thousand years. <sup>5</sup>The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. <sup>6</sup>Blest and holy is he that has a share in the first resurrection: over these the second death has no power, but they will be priests of God and of Christ, and they will reign with him a thousand years. <sup>7</sup>And when the thousand years shall be ended, Satan will be loosed from his imprisonment, <sup>8</sup>and will go forth to mislead the nations that are in the four quarters of the earth, Gog and Magog, to muster them to the war, the number of whom is as the sand of the sea. <sup>9</sup>And they came up over the breadth of the earth, and compassed the camp of the saints and the beloved city; and there came down fire from heaven and devoured them. <sup>10</sup>And the devil that misled them, was cast into the lake of fire and brimstone; where are also the beast and the false prophet, and they will be tormented for ever and ever.

<sup>11</sup>And I saw a great white throne, and him that sat thereon: from whose face the earth fled away and the heaven, and no place was found for them. <sup>12</sup>And I saw the dead, the great and the small, standing before the throne; and books were opened, and another book was opened, which is that of life; and the dead were judged out of the things written in the books, according to their works. <sup>13</sup>And the sea gave up the dead that were in it, and Death and Hell gave up the dead that were in them; and they were judged each one according to their works. <sup>14</sup>And Death and Hell were cast into the lake of fire. This is the second death, the lake of fire. And whoever was not found written in the book of life, was cast into the lake of fire.

And I saw a new heaven and a new earth, for the first heaven and the first earth had gone away, and the sea is no more. <sup>2</sup>And the holy city, new Jerusalem, I saw coming down out of heaven from God, made ready as a bride decked for her husband. <sup>3</sup>And I heard a loud voice out of

the throne, saying, Lo, the tabernacle of God is with mankind, and he will tabernacle with them, and they will be his people, and God himself will be with them, their God; <sup>4</sup>and he will wipe away every tear from their eyes, and death will be no more, nor will sorrow or crying or pain be any more, because the first things passed away. <sup>5</sup>And he that sat on the throne, said, Lo, I make all things new. And he says, Write, because these words are faithful and true. <sup>6</sup>And he said to me, They are done. I am the Alpha and the Omega, the beginning and the end: I will give to him that thirsts, of the well of the water of life without cost. <sup>7</sup>He that conquers, will inherit these things, and I will be to him a God, and he will be to me a son. <sup>8</sup>But to the craven and faithless and abominable ones and murderers and sorcerers and idolaters and all the liars, their share is in the lake that burns with fire and brimstone; which is the second death.

<sup>9</sup>And there came one of the seven angels that had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. <sup>10</sup>And he carried me away in spirit to a mountain great and lofty, and shewed me the holy city, Jerusalem, coming down out of heaven from God, <sup>11</sup>having the glory of God. Its light was like a stone most precious, as a jasper stone, clear as crystal: <sup>12</sup>it had a wall great and lofty, had twelve gates, and at the gates twelve angels, and names written thereon, which are names of the twelve tribes of the sons of Israel. <sup>13</sup>On the east are three gates, and on the north three gates, and on the south three gates, and on the west three gates. <sup>14</sup>And the wall of the city has twelve basement courses, and on them twelve names of the twelve apostles of the Lamb. <sup>15</sup>And he that talked with me, had, as a measure, a golden reed, to measure the city and its gates and its wall. <sup>16</sup>And the city lies four-square, and its length the same as its breadth. And he measured the city with the reed to twelve thousand furlongs—the length and the

ἐκ τοῦ θρόνου λεγούσης, Ἴδου ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς μετ' αὐτῶν ἔσται αὐτῶν Θεός, καὶ ἐξαλείψει πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον. Καὶ εἶπεν ὁ 5 καθήμενος ἐπὶ τῷ θρόνῳ, Ἴδου καινὰ ποιῶ πάντα. Καὶ λέγει, Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσι. Καὶ εἶπέ μοι, Γέγοναν. Ἐγὼ εἶμι 6 τὸ ἄλφα καὶ τὸ ὦ, ἡ ἀρχὴ καὶ τὸ τέλος· ἐγὼ τῷ διψῶντι δώσω αὐτῷ ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν. Ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι 7 αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός. Τοῖς δὲ δειλοῖς 8 καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσι καὶ πόρνοις καὶ φαρμακοῖς καὶ εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσι τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος.

Καὶ ἦλθεν εἰς ἐκ τῶν ἐπτὰ ἀγγέλων τῶν ἐχόντων 9 τὰς ἐπτὰ φιάλας τὰς γεμούσας τῶν ἐπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ λέγων, Δεῦρο, δεῖξω σοι τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου. Καὶ ἀπήνεγκέ 10 με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξε μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἐκ τοῦ Θεοῦ, ἔχουσαν τὴν δόξαν τοῦ 11 Θεοῦ. Ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι· ἔχουσα τείχος μέγα 12 καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἐστὶν ὀνόματα τῶν δώδεκα φυλῶν υἱῶν Ἰσραὴλ. Ἀπὸ ἀνατολῶν πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ 13 πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς. Καὶ τὸ τεῖχος τῆς πόλεως 14 ἔχον θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου. Καὶ ὁ λαλῶν 15 μετ' ἐμοῦ εἶχε μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς. Καὶ ἡ πόλις τετράγωνος κείται, καὶ τὸ μήκος 16 αὐτῆς ὅσον καὶ τὸ πλάτος. Καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίους δεκαδύο χιλιάδων τὸ μήκος

17 καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστί. Καὶ ἐμέ-  
 18 τρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων  
 19 πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου. Καὶ ἦν ἡ  
 20 ἐνδόμησις τοῦ τεύχους αὐτῆς ἴασις, καὶ ἡ πόλις χρυ-  
 21 σίον καθαρὸν ὅμοιον ὑάλῳ καθαρῷ. Οἱ θεμέλιος τοῦ  
 22 τεύχους τῆς πόλεως παντὶ λίθῳ τιμῷ κεκοσμημένοι  
 23 ὁ θεμέλιος ὁ πρῶτος ἴασις, ὁ δευτέρος σάπφειρος, ὁ  
 24 τρίτος χαλκηδών, ὁ τέταρτος σμάραγδος, ὁ πέμπτος  
 25 σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ  
 26 ὄγδοος βήρυλλος, ὁ ἕνατος τοπάζιον, ὁ δέκατος χρυ-  
 27 σόπρασος, ὁ ἐνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυ-  
 28 στος· καὶ οἱ δώδεκα πυλώνες δώδεκα μαργαρίται  
 29 ἀνὰ εἰς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου  
 30 καὶ ἡ πλατεία τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος  
 31 διανγῆς. Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος  
 32 ὁ Θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστί, καὶ τὸ ἄρνιον.  
 33 Καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελή-  
 34 νης, ἵνα φαίνωσιν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτι-  
 35 σεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον. Καὶ  
 36 περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς, καὶ οἱ  
 37 βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν αὐτῶν εἰς αὐτήν,  
 38 καὶ οἱ πυλώνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νύξ  
 39 γὰρ οὐκ ἔσται ἐκεῖ, καὶ οἴσουσι τὴν δόξαν καὶ τὴν  
 40 τιμὴν τῶν ἐθνῶν εἰς αὐτήν. Καὶ οὐ μὴ εἰσέλθῃ εἰς  
 41 αὐτήν πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος,  
 42 εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἄρνιου.  
 43 ΚΑΙ ἔδειξέ μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς  
 44 κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ  
 45 καὶ τοῦ ἄρνιου. Ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ  
 46 τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκείθεν ξύλον ζωῆς ποιοῦν  
 47 καρποὺς δώδεκα, κατὰ μῆνα ἀποδιδοὺς ἕκαστον τὸν  
 48 καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν  
 49 τῶν ἐθνῶν. Καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι· καὶ  
 50 ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἄρνιου ἐν αὐτῇ ἔσται, καὶ  
 51 οἱ δούλοι αὐτοῦ λατρεύσουσιν αὐτῷ καὶ ὄψονται τὸ  
 52 πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώ-  
 53 πων αὐτῶν. Καὶ νύξ οὐκ ἔσται ἔτι, καὶ οὐ χρεῖα λύχνου  
 54 καὶ φωτὸς, ὅτι Κύριος ὁ Θεὸς φωτιεῖ ἐπ' αὐτούς, καὶ  
 55 βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.  
 56 Καὶ εἶπέ μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί,

breadth and the height are equal.  
 17 And he measured its wall, a  
 hundred and forty-four cubits,  
 a man's measure, that is an an-  
 gel's. 18 And the build of the wall  
 was jasper, and the city clear  
 gold, like clear glass, 19 and the  
 basements of the wall of the city  
 garnished with every precious  
 stone: the first basement, jasper;  
 the second, sapphire; the third,  
 chalcedony; the fourth, emerald;  
 20 the fifth, sardonyx; the sixth,  
 sardius; the seventh, chrysolith;  
 the eighth, beryl; the ninth,  
 topaz; the tenth, chrysoprasus;  
 the eleventh, jacinth; the twelfth,  
 amethyst: 21 and the twelve gates  
 twelve pearls, and each one of  
 the gates was of one pearl: and  
 the street of the city was clear  
 gold, as it were transparent glass.  
 22 And temple I saw not therein,  
 for the Lord the Almighty God  
 is its temple and the Lamb. 23  
 And the city has no need of the  
 sun or of the moon to shine on  
 it, for the glory of God enlightens  
 it, and its light is the Lamb. 24  
 And the nations will walk in its  
 light, and the kings of the earth  
 bring their glory to it; 25 and its  
 gates will never be shut by day—  
 for night will not be there—  
 26 and they will bring the glory  
 and the honour of the nations  
 to it. 27 And there shall not  
 enter into it anything unclean,  
 nor one that works abomination  
 and falsehood, but those that  
 are written in the Lamb's book  
 of life.

And he shewed me a stream  
 of water, bright as crystal, issu-  
 ing from the throne of God  
 and the Lamb. 2 Midway be-  
 tween its street and the river  
 on this side and that side,  
 is a tree of life, bearing twelve  
 fruits, every month yielding  
 its fruit, and the leaves of the  
 tree for a healing of the nations.  
 3 And no curse will there be  
 any more; and the throne of  
 God and of the Lamb will be  
 in it, and his servants will  
 worship him, 4 and will see his  
 face: and his name on their  
 foreheads. 5 And there will be  
 no more night, and no need of  
 candle and light, because the  
 Lord God will cast light on  
 them: and they will reign for  
 ever and ever.  
 6 And he said to me, These  
 words are faithful and true: and

the Lord, the God of the spirits of the prophets, sent his angel to shew to his servants what things must come to pass with speed. <sup>7</sup> And lo, I come speedily: blest he that keeps the words of the prophecy of this book. <sup>8</sup> And I, John, am he that heard and saw these things: and when I had heard and seen, I fell down to do homage before the feet of the angel that was shewing me these things. <sup>9</sup> And he says to me, See thou do it not: I am thy fellow-servant, and of thy brethren the prophets, and those that keep the words of this book: to God do homage. <sup>10</sup> And he says to me, Seal not the words of the prophecy of this book: the time is near. <sup>11</sup> The unrighteous, let him be unrighteous still; and the filthy, let him be filthy still; and the righteous, let him do righteousness still; and the holy, let him be holy still. <sup>12</sup> Lo, I come speedily, and my reward is with me, to render to each as his work is. <sup>13</sup> I am the Alpha and the Omega, first and last, the beginning and the end. <sup>14</sup> Blest they that wash their robes clean, that they may have right to the tree of life, and may enter by the gates into the city. <sup>15</sup> Outside are the dogs and the sorcerers and the whoremongers and the murderers and the idolators and every one that loves and works falsehood. <sup>16</sup> I, Jesus, sent my angel to witness these things to you for the churches. I am the root and the offspring of David, the bright, the morning star. <sup>17</sup> And the Spirit and the bride say, Come. And let the hearer say, Come. And let the thirsty one come: whoever wills, let him take water of life without cost. <sup>18</sup> I witness to every one that hears the words of the prophecy of this book; if any one add to them, God will add to him the plagues that are written in this book; <sup>19</sup> and if any one take away from the words of the book of this prophecy, God will take away his share from the tree of life and out of the holy city, the things written in this book. <sup>20</sup> He that witnesses these things, says, Yea, I come speedily. Amen: come, Lord Jesus.

<sup>21</sup> The grace of the Lord Jesus with all.

καὶ Κύριος ὁ Θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει. Καὶ ἰδοὺ ἔρχομαι ταχύ· <sup>7</sup> μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. Καὶ γὰρ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα· καὶ ὅτε ἤκουσα καὶ ὅτε εἶδον, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνυνότης μοι ταῦτα. Καὶ λέγει μοι, Ὅρα μή· <sup>9</sup> σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκύνησον. Καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὁ καιρὸς ἐγγύς ἐστιν. Ὁ ἀδικῶν ἀδικησάτω <sup>11</sup> ἔτι, καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. Ἴδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ. Ἐγὼ τὸ ἄλφα <sup>13</sup> καὶ τὸ ὦ, πρῶτος καὶ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος. <sup>14</sup> Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσελθῶσιν εἰς τὴν πόλιν. Ἐξω οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος. Ἐγὼ Ἰησοῦς <sup>16</sup> ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ταῖς ἐκκλησίαις. Ἐγὼ εἰμι ἡ ρίζα καὶ τὸ γένος Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός. Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔρχου. Καὶ ὁ ἀκούων εἰπάτω, Ἔρχου. Καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβεῖν ὕδωρ ζωῆς δωρεάν. <sup>18</sup> Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ἕαν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ· καὶ ἕαν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ. <sup>20</sup> Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. Ἀμήν, ἔρχου, Κύριε Ἰησοῦ.

Ἡ χάρις τοῦ Κυρίου Ἰησοῦ μετὰ πάντων.

A CRITICAL APPENDIX

TO

THE TWOFOLD NEW TESTAMENT.



## P R E F A C E .

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THE following Appendix consists of three Parts. The FIRST exhibits the principal authorities for the several readings that present themselves, in those places where the variation either affects in some degree the meaning of the passage, or else is in itself instructive as regards the criticism of the text in general. The SECOND PART contains a statement of the circumstances which are the causes of variation of reading, together with the leading laws of criticism, which are drawn from a consideration of those circumstances. To these are appended citations in illustration, with remarks on the several passages, additional to such as have been already given in the first Part. The THIRD is a list of the changes, both in the Greek and English Texts, which have been adopted on a careful revision.





# PART I.

## APPENDIX OF AUTHORITIES FOR THE GREEK TEXT.

### ST. MATTHEW.

CHAP. I. 18. τοῦ δὲ Χριστοῦ, 71, d, Syr. N., Old Lat., Vulg., etc. | B, τοῦ δὲ Χ. Ἰησοῦ | ΝΚΕΚΛΜΨΣΥΖΔ, etc., τοῦ δὲ Ἰ. Χ.

γένεσις, ΝΒΓΨΣΔ, etc. | ΕΚΛΜΥ, etc., γέννησις. μνηστευθείσης τῆς μ., ΝΒCZ, etc., Old Lat., Vulg. | ΕΚΛΜΨΣΥΔ, etc., d, μν. γὰρ τ., an insertion of a lively Greek idiom.

19. δειγματίσαι, BZ, 1. | ΝΚΕΚΛΜΨΣΥΖΔ, etc., παραδειγματίσαι, a more pronounced term than the simple verb.

25. υἱόν, ΝΒΖ, 1, 33, a b c, etc., Syr. N., Copt., Sah. | CDEKLMΨΥΔ, etc., τὸν υἱόν αὐτῆς τὸν πρωτότοκον, an assimilation to Luke ii. 7.

CHAP. II. 11. εἶδον, ΝΒCDEKLMΨΥΔ, etc.

17. διὰ Ἰερ., ΝΒCΖΔ, etc., Vulg., etc. | ΕΚΛΜΨΣΥΖΔ, etc., ὑπὸ Ἰ. Again, III. 3.

18. ἠκούσθη, κλαυθμὸς καὶ ὄδ., ΝΒΖ, 1, 22, Old Lat., Vulg., Copt., Sah., Syr. P., etc. | CDEKLMΨΥΔ, etc., ἡ θρῆνος καὶ κλ. κ. ὄδ.

CHAP. III. 10. ἦδη δὲ ἡ ἀξ., ΝΒCΜΔ, etc., Copt., Sah., etc. | ΕΚΛΣΥ, etc., ἡ. δ. καὶ ἡ ἀξ., from Luke iii. 9.

CHAP. IV. 4. ἐν παντὶ ῥ., CD etc. | ΝΒΚΕΚΛΜΨΣΥΖΔ, etc., ἐπὶ π. β., by assimilating influence of the Preposition in the preceding clause.

CHAP. V. 11. ἐνεκεν ἐμοῦ, D, b c, etc., Origen, Tertullian, etc. | ΝΒΚΕΚΛΜΨΥΔ, etc., Syr. N., Syr., Copt., Vulg., etc., ψευδόμενοι ἐν. ἐμ., an inevitable appendage, and, in consequence, of early date, and widely spread in proportion. The Syr. and other versions place the term last.

20. υἱὸν ἡ δικαιοσύνη, ΝΚΕΚΛΥΔ, etc., giving force to the Pronoun | ΒΜΣΥ, etc., ἡ. δ. ὕ.

22. ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ, ΝΒ, 48, 198, Vulg., Æthiop., etc. | DEKLMΨΥΔ, etc., Old Lat., Syr. N., Syr. P., Syr. Hier., Syr. Ph., Copt., etc., ὁ ὄρτ. τ. ἀδ. αὐ. εἰκή, an appendage which has the effect of altering disregarding the purport of the passage. In Jerome's time, according to his statement, the addition was unknown to most of the ancient copies; testimony to like effect being also found elsewhere.

30. εἰς γένναν ἀπέλθῃ, ΝΒ, 1, 21, 22, 33, 157, Vulg., etc. | ΕΚΛΜΨΥΔ, etc., βληθῆ εἰς γ., by assimilating influence of the preceding sentence.

44. ΝΒ, 1, 11, 17, 22, 58, 113, 209, k, Copt., Syr. N.,—εἰλόγητε . . . μισούντας ὑμᾶς.

ὑπὲρ τὸν διακόκτων ὑμᾶς, ΝΒ, 1, 11, 22, 24, k, Syr. N., Syr. P., Copt., Æth., etc. | DEKLMΨΥΔ, etc., ὑπὲρ τ. ἐπηρεάζοντων ὑμᾶς καὶ δ. ὕ., from Luke vi. 27, 28.

46. οὕτως, DZ, h k etc. | ΝΒΚΕΚΛΜΨΣΥΔ, etc., τὸ αὐτό, a gloss on οὕτως, supplied from the following sentence.

47. ἐθνικοί, ΝΒDZ, 1, 22, 33, 209, etc., Syr. N., Syr. H., etc. | ΕΚΛΜΨΥΔ, etc., τελώναι, by assimilating influence of the preceding sentence.

47. τὸ αὐτό, ΝΒDΜΖΥ, etc., Vulg., Copt., etc. | ΕΚΛΣΔ, etc., οὕτω, by a process the converse of the former.

CHAP. VI. 1. δικαιοσύνη, ΝΒD, 1, 209, 217, Vulg., Syr. H., etc. | ΕΚΛΜΨΣΥΖΔ, etc., ἐλεημοσύνη, an explanatory gloss.

4. ἀποδώσει, ΝΒΚΛΥΖ, etc., Syr. N., Old Lat., Copt., Vulg., etc. | DEMΣΔ, etc., Syr. P., αὐτὸς ἀπ.

ἀποδώσει σοι, ΝΒDZ, 1, 22, 118, 209, etc., Syr. N., Copt., Vulg., etc. | ΕΚΛΜΨΣΥΔ, etc., ἀπ. σοι ἐν τῷ φανερωῷ, an antithetical supplement. Again, *ev.* 6, 18.

12. ἀθήκαμεν, ΝΒΖ, 1, etc. | DELΔ, etc., ἀφίομεν. | ΓΚΜΣΥ, etc., ἀφίεμεν, the two being also mostly represented in versions.

13. ΝΒDZ, 1, 17, 118, 130, 209, Copt., Vulg., etc., Scholia,—ὅτι σοῦ ἐστίν . . . ἀμήν. A liturgical appendage, exhibited also by Syr. N. in an incomplete form.

15. ἀνθρώποις, ΝΒ, 1, 118, 209, etc., a c h k, etc., Syr. P., Vulg., etc. | BEGKLMΨΣΥΖΔ, etc., Syr. N., ἀν. τὰ παραπτώματα αὐτῶν.

31. τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ, Ν. | ΕΓΚΛΜΨΣΥΔ, etc., Syr. N., Syr. P., Syr. Ph., Old Lat., Vulg., etc., τὴν β. τοῦ Θεοῦ κ. τ. δ. αὐ. | B, τὴν δ. κ. τ. β. αὐ.

34. μεριμῆσει ἐαυτῆς, ΝΒΓΛΣΥ, etc., Old Lat., Vulg., etc. | ΕΚΜΥ, etc., τὰ ἐαυτῆς.

CHAP. VII. 14. ὅτι στενή, ΝΒΧ, etc. | CEGKLMΨΣΥΖΔ, etc., Syr. N., Syr. P., Syr. Ph., Old Lat., Vulg., etc., ῥί στ., which breaks the parallel uniformity and flow of the strain.

28. οἱ γραμματεῖς αὐτῶν, ΝΒΚΔ, 1, 13, 22, etc., Syr. Hier., Sah., Copt. | ΕΛΜΨΣΥΧ, etc., οἱ γρ.

CHAP. VIII. 8. εἰπέ λόγῳ, ΝΒΚΕΚΛΜΨΣΥΖΔ, etc.

25. σῶσον, ΝΒC, 1, 13, 118, 209 | ΕΚΛΜΨΣΥΧΔ, etc., Versions, σ. ἡμᾶς.

31. ἀπόστειλον ἡμᾶς, ΝΒ, 1, 22, Syr. H., Sah., Copt., Vulg., etc. | CΕΚΛΜΨΣΥΧΔ, etc., Syr. P., Syr. Ph., etc., ἐπίτρεψον ἡμῖν ἀπελθεῖν, a modifying gloss, due to Luke viii. 32.

CHAP. IX. 8. ἐφοβήθησαν, ΝΒD, 1, 22, 33, 59, 118, Syr. P., Copt., Sah., Æthiop., Old Lat., Vulg., etc. | CΕΚΚΛΜΨΣΥΖΔ, etc., Syr. Ph., θθαίμασαν.

13. ἁμαρτωλοῦς, **MBDVΔ**, 1, 22, 33, 118, 209, etc., Syr. P., Syr. Ph., **Æthiop.**, Arm., Old Lat., Vulg., etc. | **CEBGLMSUX**, etc., Copt., Sah., etc., *ἀμ. εἰς μετάνοιαν*, from Luke v. 32.

35. πῶσαν μαλακίαν, **BCDSΔ**, 1, 22, 33, etc., Versions | **NEFGKLMUX**, etc., *π. ἐν τῷ λαῷ*.

4. ἰσχυλμένοι, **BCDEF GKMSUXΔ**, etc., Old Lat., Vulg., etc. | **L**, etc., *ἐκκελυμένοι*.

CHAP. X. 3. καὶ Ἀεββαῖος, **D**, 122, **k** | **v**, 17, 124, Copt., Sah., Vulg. etc., καὶ Θαδδαῖος | **8**, Θαδδαῖος | **ΕFG KLM SUVXΔ**, etc., **Δε**, ὁ ἐπικληθῆς Θ.

4. ὁ καναναῖος, **BCL**, 1, 22, 33, 118, etc., Old Lat., Vulg., Copt. | **D**, Χαναναῖος | **NEFGKMSUVXΔ**, etc., Κανανίτης.

8. ἀνεβούνας θεραπεύετε, λεπροῦς καθαρίζετε, δαιμόνια ἐκβάλλετε, **ΕFGKLM SUVX**, etc., **f**, Sah., Arm., etc., Jerome, Eusebius, Athanasius, Chrysostom, etc. | **NEBCD**, etc., Old Lat., Vulg., Copt., **Æthiop.**, etc., *ἀσ. θ.*, νεκροῦς ἐγείρετε, **λ. κ.**, **δ. ἐκ.** | **PA**, etc., Syr. Ph., *ἀσ. θ.*, **λ. κ.**, **δ. ἐκ.**, νεκροῦς ἐγείρετε | elsewhere, *ἀσ. θ.*, **λ. κ.**, **v.**, **ε.**, **δ. ἐκ.** The shifting position of the clause betrays intrusion from the margin.

19. **DL**, etc., **k**, Arm., etc., Origen, etc.—*δοθήσεται . . . λαλήσετε*, leaving the clause at least doubtful.

25. ἐπεκάλεσεν, **BCΕFGKMSUVXΔ**, etc. | **8**, etc., *ἐπεκάλισαντο* | **V**, etc., *ἐπεκάλισαν*.

CHAP. XI. 2. διὰ τῶν μαθητῶν αὐτοῦ, **NEBCDPZΔ**, 33, 124, Syr. P., Syr. Ph., Arm., etc. | **ΕFGKLM SUVX**, etc., Vulg., etc., *διὸ τ. μ. αὐ.*, from Luke vii. 19.

10. οὗτος ἐστίν, **NEBZ**, Syr. N., etc. | **CEFGKLMPSUVXΔ**, etc., *οὐ γάρ ἐ*.

16. ἃ προσφώνουσιτα—λέγουσιν, **NEBZ**, etc., Vulg., Copt. | **ΕFGKLM SUVXΔ**, etc., καὶ προσφώνουσι—καὶ λέγ.

τοῖς ἑταίροις, **GSUV**, etc., Syr. N., Syr. P., Syr. Ph., Vulg., etc. | **NEBCDEFKLMXZΔ**, etc., Copt., etc., *τ. ἐτέροις*.

The vague manner of representing vowel sounds which is so fully instanced in existing manuscripts, both indicates the source of this variation, and also nullifies, with regard to it, the evidence of otherwise important documents. Thus, for instance, in the three places where *ἑταῖρος* occurs (Mat. ix. 13; xxii. 12; xxvi. 50), **8** exhibits *ετερε, εταιρε, εταιρε*, and **D**, *εταιρε, ετεραι, ετεραι*.

19. ἀπὸ τῶν τέκνων αὐτῶν, | **8B**, 124, Syr. P., Syr. Ph., Copt., **Æthiop.**, etc., *ἀ τ. ἔργων αὐ.*, a gloss having reference to the preposition, and attaching a meaning to it.

23. ἡ—ἰψώθης, **EFGSUV**, etc., **f**, **h**, Syr. P., Syr. Ph., etc. | **NEC**, etc., **a**, **b**, **c**, etc., Syr. N., Vulg., Copt., **Æthiop.**, etc. *μῆ—ἰψώθησῃ* | **D**, *μῆ—ἰψ. ἡ ἕως ἄδου κ.* | **L**, *ἡ—ἰψώθησει* | **KMXΔ**, etc., *ἡ ἰψωθεῖσα*. *καταβήσῃ*, **BD**, Old Lat., Vulg., etc. | **NECFGKLM SUVXΔ**, etc., *καταβιβασθήσῃ*, from Luke x. 15.

CHAP. XII. 4. ὁ, **BD**, 13, 124, **b**, **k**, etc. | **NECEGKM SUVΔ**, etc., *οὗς*.

6. μεῖζον, **NEDEGKMSUV**, 1, 2, 33, 124, etc. | **LΔ**, etc., Vulg., etc., *μεῖζον*.

22. ὥστε τὸν κωφὸν, **NBD**, **k**, etc., Syr. N., Copt. | **CEGKMSUV**, etc., Syr. Ph., etc., *ὦ. τὸν τυφλὸν καὶ κωφὸν* | **LXΔ**, etc., Arm., etc., *ὦ. τ. κ. καὶ τ.*

35. ἐκ τοῦ ἀγαθοῦ θησαυροῦ, **NEBCDEF GKMSUVXΔ**, etc., Old Lat., Vulg., etc. | **L**, 1, 22, 33, etc., *ἐκ τ. ἰ. ἂ. θ. τῆς καρδίας*. *ἀγαθά*, **BDEGKMSVXP**, etc. | **NCLUA**, etc., *τὰ ἀγ. πονηρά*, **NECDEGKMSVXP**, etc. | **LUA**, etc., *τὰ π.*

CHAP. XIII. 14. αὐτοῖς, **NEBCΕFGKLSUVXΓΔ**, etc., Syr. Ph., etc. | **DM**, etc., **k**, etc., *ἐπ' αὐ.*

36. φράσον | **NB**, *διασάφισον*, a gloss.

CHAP. XIV. 6. γενεσίαις δὲ γενουμένοις, **NBDLZ**, etc. | **CK**, etc., *γενεσίαις δὲ γενουμένοις* | **EGMSUVXΔ**, etc., *γενεσίαις δὲ ἀγομένοις*.

24. μέσον τῆς θαλάσσης ἦν, **NECFGT KLMPSUVXΔ**, etc. | **D**, *ἦν εἰς μέσον τ. θ.* | **B**, 13, 124, 346, Syr. N., Syr. P., Arm., etc., *σταθίους πολλοὺς ἀπὸ τῆς ἡγῆς ἀπέχεν* | Syr. Hier. represents both clauses | Copt. represents *στ. ὡσεὶ ἕκοις πέντε ἀπ. τ. γ. ἀπ.* Scholia from John vi. 19.

CHAP. XV. 4. ἐνετεῖλατο λέγων, **NECFEGKLM SUVXΔ**, etc., **f**, Syr. Ph. | **BD**, 1, 124, Old Lat., Vulg., Syr. N., Copt., **Æthiop.**, etc., *εἶπεν*, as Mark vii. 10.

8. ὁ λαὸς οὗτος τοῖς χειλέσιν με τιμᾷ, **NBDL**, 33, 124, Old Lat., Vulg., Syr. N., Copt., **Æthiop.**, Arm., etc., many writers | **CEFGKMSUVXΔ**, etc., **f**, Syr. Ph., *ἐγγίζει μοι ὁ λ. οὐ τὸ στόματι αὐτῶν καὶ τ. κ. μ. τ.*, from the Sept.

26. οὐκ ἔζησσι, **D**, **a**, **b**, **c**, etc. | **NEBCΕFGKLSUVXΔ**, etc., **e**, **f**, **k**, etc., Vulg., Syr. N., Copt., etc., *οὐκ ἔστι καλὸν*, as Mark vii. 27.

35. ἐκέλευσε—καὶ λαβῶν, **CEFGHKLMPSUVXΔ**, etc., Old Lat., Vulg. | **NBD**, 1, 13, 33, 124, 346, Origen, *παραγγείλας—ἔλαβεν*.

CHAP. XVI. 2, 3. **NEBVX**, 13, 124, 157, etc., Syr. N., Arm.—*ὀψίας . . . δύνασθε*. According to Jerome, most copies.

11. ὑμῖν; προσέχετε δὲ ἀπὸ, **NBCL**, 1, etc., Copt., etc. | **D**, 13, 124, Old Lat., Vulg., etc., *πρ. ἂ* | **ΕFGHKMSUVΔ**, etc., *ἂ. προσέχεν ἀπὸ* | **X**, *προσέχεν ἀπὸ τῆς ζῆμης δὲ* | **M**, etc., *προσέχεν ἀλλὰ ἀπὸ*.

12. τῆς ζῆμης, **D**, 124, **a**, **b**, etc., Arm. | **8**, Syr. N., etc., *τ. ζ. τῶν Φαρισαίων καὶ Σαδδουκαίων* | **BL**, 157, etc., Vulg., Copt., **Æthiop.**, etc., *τ. ζ. τῶν ἄρτων* | **CEFGHKMSUVXΔ**, etc., *τ. ζ. τῶν ἄρτων*. The variation of the appendages to the word *ζῆμης* marks them as alike spurious.

20. αὐτὸς ἐστίν ὁ Χριστός, **NBLXΔ**, etc., **a**, **b**, **e**, etc., Syr. N., Arm., etc. | **D**, **c**, etc., ὁ **X**. *Ἰησοῦς* | **CEFGHKMSUV**, etc., **d**, **f**, etc., Copt., Syr. Ph., *Ἰησοῦς ὁ **X***.

23. σκάνδαλον εἶ ἐμοῦ, **NB**, 13, 124 | **ΕFGHKLM SUVΔ**, etc., *σκ. μοι εἶ* | **C**, *σκ. εἶ μου* | **D**, Old Lat., Vulg., etc., *σκ. εἶ μοι* | **V**, **e**, **f**, etc., *σκ. μοι εἶ*.

CHAP. XVII. 4. παύσω, **NEC**, **b**, etc. | **DEFGHKLM SUVΔ**, etc., Vulg., Syr. N., Syr. P., Syr. Ph., etc., *ποιήσωμεν*, as Mark ix. 5; Luke ix. 33.

5. ἀκούετε αὐτοῦ, **NBD**, 1, 33, etc. | **CEFGHKLM SUVΔ**, etc., *αὐ. ἀκ.* The variation is material, since it shifts the stress, causing a distinction from Luke ix. 35.

11. ἔρχεται, **NBD**, 1, 22, 33, etc., Old Lat., Vulg., Syr. N., Copt., Sah., Arm., etc. | **CEFGHKMSUVZΔ**, etc., *ἔρ. πρῶτον*.

20. ἀπιστίαν, **CDEFGHKLM SUVXΔ**, etc., Old Lat., Vulg., Syr. Ph., etc. | **8B**, 1, 13, 22, 33, 124, 346, Syr. N., Copt., Sah., **Æthiop.**, etc., *ὀλιγοπιστίαν*, a modifying gloss.

21. **8B**, 33, **e**, Syr. N., Syr. Hier., Sah., etc., Eus. Can., —*τοῦτο . . . νηστεία*.

CHAP. XVIII. 11. **NBL**, 1, 13, 33, Syr. Hier., Sah., Copt., Eus. Can., etc.,—*ἦλθε . . . ἀπολωλός*.

14. **ἐν**, **NBDL**, 33, 157, etc. | **ΕFGHKLSUVXΔ**, etc., Vulg., etc., *εἰς*.

35. ἀπὸ τῶν καρδιῶν ὑμῶν, **NBDL**, 1, 22, etc., Syr. N., Copt., Sah., **Æthiop.**, etc. | **CEFGHKMSUVΔ**, etc., *ἀπ. τ. κ. ἡ τὰ παραπτώματα αὐτῶν*.

CHAP. XIX. 9. **N**DLs, etc. a b e, etc., Sah., etc.,—καὶ ὁ . . . μοιχάται, an omission originating in oversight, caused by the recurrence of the word μοιχάται.

16. διδάσκαλε, **N**BDL, 1, 22, a e, etc. | **CEFGHKMS** **S**ΥΝΔ, etc., Vulg., Syr. N., Syr. P., Syr. Ph., Copt., Sah., etc., δ. ἀγαθός, from Mark x. 17, Luke xviii. 18.

17. τί με ἐρωτᾷς περὶ ἀγαθῶν; **N**BL, 1, 22, Old Lat., Vulg., Syr. N., Copt., Æthiop., Arm., etc. | D, τί με ἐ. π. ἀγ. | **CEFGHKMS** **S**ΥΝ, etc., f, Syr. Ph., etc., τί με λέγεις ἀγαθῶν;

εἰς ἐστὶν ὁ ἀγαθός, **N**BL, 1, 22, a, Syr. Hier., Arm., etc. | D, εἰς ἐ. ἀγ. | b e, etc., Vulg., Syr. N., Copt., etc., εἰς ἐ. ὁ ἀγ., ὁ Θεός.

τρεῖς, **BD** | **NCEFGHKLS** **S**ΥΝΔ, etc., τήρῃσον.  
18. ἐφύλαξα, **N**BL, 1, 22, etc. | **CEFGHKMS** **S**ΥΝΔ, etc., a b c, etc., Syr. N., Syr. P., Syr. Ph., Copt., Sah., etc., ἐφ. ἐκ νεότητός μου | D, ἐκ νεότητος, from Mark x. 20, Luke xviii. 21.

29. μητέρα ἢ τέκνα, **BD**, 1, a b e, etc., Syr. Hier., Origen, etc. | **NCEFGHKLS** **S**ΥΝΔ, etc., e f, etc., Syr. N., Syr. P., Syr. Ph., Copt., Sah., etc., μ. ἢ γυναῖκα ἢ τ., as Luke xviii. 29.

CHAP. XX. 7. **N**BDLZ, 1, a b c e, etc., Vulg., Sah., etc.—καὶ ὁ ἐάν ἢ δίκαιον λήψεται.

16. **N**BLZ, 36, Copt., Sah.,—πολλοὶ . . . ἐκλεκτοί.

22. μᾶλλον πίνειν; **N**BDLZ, 1, 22, Old Lat., Vulg., Syr. N., Copt., Sah., etc. | **CEFGHKMS** **S**ΥΝΔ, etc., Syr. Ph., etc., μ. π. ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;

23. πῖσθε, **N**BDLZ, 1, 22, etc., Old Lat., Vulg., Syr. N., etc. | **CEFGHKMS** **S**ΥΝΔ, etc., Syr. Ph., etc., π. καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆσεθ.

34. ἀνέβλεψαν, **N**BDLZ, etc., Old Lat., Vulg., Syr. N., Syr. Hier., Copt., Sah., etc. | **CEFGHKMS** **S**ΥΝΔ, etc., Syr. Ph., etc., ἀν. αὐτῶν οἱ ὀφθαλμοί.

CHAP. XXI. 6. συνέταξεν, **BCD**, 33, etc. | **NEFGHKL** **M**NSVXZΓΔ, etc., προσεταξεν.

13. ποιεῖτε, **N**BL, 124, Copt., etc. | **CDEFGHKMS** **N**SVXZΓΔ, etc., ἐποιήσατε, as Luke xix. 46 | 1, πεποιήκατε, as Mark xi. 17 | so also Old Lat., Vulg., Syr. N., Syr. P., Syr. Ph., Sah., etc.

31. ὁ πρῶτος, **NCEFGHKLS** **M**SVXZΔ, etc., Syr. N., Syr. P., Syr. Ph., etc. | B, ὄστρος, preceded by the replies in converse order | 4, ὁ δεύτερος, with the same conversion | 13, 69, 124, 238, 262, 346, Syr. Hier., Copt., Arm., etc., ὁ ἕσχατος, with the same | D, ὁ ἕσχατος, without it.

44. D, 33, a b e, etc.,—καὶ ὁ πεσῶν . . . αὐτόν.

CHAP. XXII. 13. δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβαλετε, **N**BL, etc., Vulg., Copt., Sah., etc. | **CEFGHK** **M**SVXZΔ, etc., Syr. Ph., etc., δ. αὐ. π. κ. χ. ἄρατε αὐτὸν καὶ ἐκ. | D, a b c e, etc., Syr. N., etc., ἄρατε αὐτὸν ποδῶν καὶ χειρῶν καὶ βάλετε αὐτόν.

38. αὐτὴ ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή, **N**BLZ, 1, 13, 33, 99, 118, etc., Old Lat., Vulg., Syr. N., Syr. Hier., Copt., Sah., etc. | **EFGHKMS** **S**ΥΝΔ, etc., Syr. Ph., etc., αὐ. ἐ. π. κ. μ. ἐν.

44. ὑποκάτω τῶν ποδῶν σου, **N**BDGLZΓΔ, etc., Syr. N., Copt., Sah., etc. | **EFHKMS** **S**ΥΝ, etc., Vulg., etc., ὑποπόδιον τ. π. σ., as Luke xx. 43, and LXX.

CHAP. XXIII. 3. ἐπιωσιν ἑμίν, **N**BLZ, 1, 124, 209,

Old Lat., Vulg., Syr. N., Copt., Sah., Æthiop., Arm., etc. | D, ἐπιωσιν | **EFGHKMS** **S**ΥΝΔ, etc., Syr. Ph., etc., εἰ. ὑ. τρεῖν | P, etc., εἰ ὑ. ποιῶν.

ποιήσατε καὶ τρεῖτε, **BLZ**, 1, 124, Syr. Hier., Copt., Sah., Arm., etc. | 8, ποιήσατε | D, 1, 209, ποιεῖτε κ. τ. | **EFGHKMS** **S**ΥΝΔ, etc. Old Lat., Vulg., Syr. N., Syr. P., Syr. Ph., etc., τρεῖτε καὶ ποιεῖτε.

5. τὰ κρίσπεδα, **N**BD, 1, 22, Vulg., etc. | **EFGHKMS** **S**ΥΝ, etc., Syr. N., Syr. P., Syr. Ph., etc., τ. κ. τῶν ἱματίων αὐτῶν | LD, 243, τ. κ. τῶν ἱματίων.

8. ὁ διδάσκαλος, B, etc., Syr. N., Syr. P., Syr. Ph. | **NDEFGHKLS** **S**ΥΝΔ, etc., ὁ καθηγητής | **EFGKMS** **Γ**Δ, etc., ὁ κ. ὁ Χριστός | **HT**, ὁ κ. Χριστός.

13. **N**BDLZ, 1, 28, 33, 118, 209, 346, etc., Arm., etc., Eus. Can.,—οὐαὶ δὲ ὑ. γρ. κ. φ. ὑ. ὅτι κατεσθίετε . . . κρίμα.

17. ὁ ἀμίσγας, **N**BDZ | **CEFGHKLS** **M**SVXZΔ, etc., Old Lat., Vulg., ὁ ἀμίζων, like τὸ ἀμίζων, v. 19.

21. τῷ κατοικήσαντι, **CDEFGHKLM** **S**ΥΝΔ, etc. | **N**BHS, 1, 13, 124, etc., τῷ κατοικοῦντι.

25. τοῦ ποτηρίου, D, 1, 209, a e, etc. | **NCEFGHKLM** **S**ΥΝΔ, etc., Vulg., Syr. P., Copt., etc., τ. π. καὶ τῆς παροψίδος, like v. 25.

CHAP. XXIV. 3. τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος, **N**BL, 1, 33, 157, 209 | **DEFGHKMS** **S**ΥΝΔ, etc., τ. σ. π. κ. τῆς σ. τ. αἰ.

17. ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, **BFGHKLS** **M**SVXZΔ, etc., Syr. P., Syr. Ph., Copt., etc. | 8, δ. τὸ ἐ. τ. οἰ. αὐ. | D, 1, etc., Old Lat., Vulg., etc., ἄραι τι ἐ. τ. οἰ., as Mark xiii. 15.

CHAP. XXV. 6. ἰδοῦ, ὁ νυμφίος, **N**BCDLZ, 102, Copt., Sah., etc. | **EFGHKMS** **S**ΥΝΔ, etc., Old Lat., Vulg., Syr. P., Syr. Ph., etc., ἰ. ὁ ν. ἔρχεται.

13. **N**ABCDKXΔ, 1, etc., Old Lat., Vulg., Syr. Hier., Syr. P., Syr. Ph., Copt., Sah., etc.—ἐν ἧ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

29. τοῦ δὲ μὴ ἔχοντος, **N**BDL, 1, 33, 102, 124 | **ACEF** **G**HKMSVXZΔ, etc., ἀπὸ δὲ τ. μ. ἐ.

31. οἱ ἄγγελοι, **N**BDL, etc., Old Lat., Vulg., Syr. Hier., Copt., Æthiop., Arm., etc. | **A**EFGHKMSVXZΔ, etc., Syr. P., Syr. Ph., etc., οἱ ἄγιοι ἄγ.

CHAP. XXVI. 3. οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι, **NA** **B**DL, etc., a b, etc., Vulg., Copt., Sah., Æthiop., etc. | **EFGKMS** **S**ΥΝΔ, etc., e f, etc., Syr. P., Syr. Ph., etc., οἱ ἀρ. καὶ οἱ γαρματεῖς κ. οἱ πρ.

26. τῶν ἄρτων, **A**EFHKMSVXZΔ, etc. | **N**BCDGLZ, etc., ἄρτων.

27. τὸ ποτήριον, **ACD**HKMSUV, etc. | **N**BEFG LZΔ, 1, 28, 33, 102, etc., Copt., Sah., etc., ποτήριον.

28. τὸ αἷμ μου τῆς διαθήκης, **N**BLZ, 33, Copt. | **ACE** **F**GHKMSVXZΔ, etc., τ. αἰ. μ. τὸ τ. δ. | **ACDEFGHKMS** **S**ΥΝΔ, etc., Old Lat., Vulg., Syr. P., Syr. Ph., Copt., etc., τ. καινῆς δ.

42. τοῦτο παρελθῆναι, **N**ABCFL, 1, 33, 102, etc., Sah., Æthiop., Syr. Ph., etc. | **EF**GHKMSUV, etc., Vulg., Syr. P., Copt., etc., τοῦτο τὸ ποτήριον π.

60. δὺς εἶπον, **N**BL, 1, 102, 118, 124, 209, Syr. P., Syr. Hier., Copt., Sah., Æthiop., etc. | **ACDEFGHKMS** **S**ΥΝΔ, etc., Old Lat., Vulg., Syr. Ph., etc., δ. ψευδομάρτυρες εἰ.

CHAP. XXVII. 24. τοῦ αἵματος τούτου, **BD**, 102, a b, etc. | **NEFGHKLS** **M**SVXZΔ, etc., Vulg., etc., τ. αἰ. τοῦ δικαίου τ. | ΔΔ, Syr. P., Copt., Sah., etc., τ. αἰ. τ. τοῦ δικαίου.

34. ὄξος, AEFHGHSUNVA, etc., e f h, Syr. P., Syr. Ph., etc. | NBDKL, etc., Vulg., Syr. Hier., Copt., Sah., Arm., etc., οἶνος, as Mark xv. 23.

35. NABDEFGHKLSUV, etc., Syr. P., Copt., Sah., Æthiop., etc.—ἴνα πληρωθῆ . . κλήρον.

42. βασιλεὺς Ἰσραὴλ ἐστί, NBDL, 33, 102, Sah. | AEFHGHSUNVA, etc., Old Lat., Vulg., Syr. P., Syr. Ph., Copt., etc., εἰ β. Ἰ. ε̅.

CHAP. XXVIII. 2. τὸν λίθον, N̅, ἰD, 60, 84, a b c, etc., Vulg., Æthiop., etc. | ACEGHKMSVA, etc., Syr. P., etc., τ. λ. ἀπὸ τῆς θύρας | FLU, etc., Copt., Syr. Ph., etc., τ. λ. ἀ. τ. θ. τοῦ μηναίου.

6. ὅπου ἔκειτο, NB, 33, 102, etc., Copt., Æthiop., Arm., etc. | ACEFGHKLSUNVA, etc., Vulg., Syr. P., Syr. Ph., etc., ὁ. ε̅. ὁ κύριος.

9. NBD, 33, 69, 435, etc., a b c, etc., Vulg., Syr. P., Copt., Arm., etc.—ὡς δὲ . . αὐτοῦ.

# ST. MARK.

CHAP. I. 1. υἱοῦ Θεοῦ, BDL, 102 | AEFHGKMSUV ΓΔ, etc., υἱ. τοῦ Θ.

2. ἐν τῷ Ἡσαΐα π̅φ̅ προφήτῃ, NBDL, etc., Old Lat., Vulg., Syr. P., Syr. Hier., Syr. Ph., Copt., etc. | D, 1, 22, etc., ἐν Ἡ. τ. π. | AEFHGKMSUV, etc., Æthiop., etc., ἐν τοῖς προφήταις, in accommodation to the blended citation.

τὴν ὁδὸν σου, NBDKLP, 36, 102, a b c, etc., Syr. P., Syr. Hier., Copt., Æthiop., etc. | AEFHGHSUNVA, etc., Vulg., Syr. Ph., etc., τ. ὁ. σ. ἐμπροσθέν σου, as Mat. xi. 10. Luke vii. 27.

4. Ἰωάννης ὁ βαπτίζων, NBDL, 33, Copt. | AEFHGKMSUV, etc., Ἰ. β. ἐν τ. ε̅. | D, 28, Old Lat., Vulg., Syr. P., etc., Ἰ. ἐν τ. ε̅. β.

ἐρήμῳ κηρύσσαν, B, 33, 73, 102 | NAEFGHKLMSUV ΓΔ, etc., ε̅. καὶ κ.

8. ὕδατι, NBHD, 16, 56, 58, 258, etc., Vulg. | ADEF GKLMPSUV, etc., ἐν ὕ., as Mat. iii. 11. John i. 26.

πνεῦματι ἁγίῳ, BL, 33, etc., b, Vulg. | NAEFGHK MPSUNVA, etc., Copt., etc., ἐν π. ἀ., as Mat. iii. 11. Luke iii. 16.

10. ἐκ τοῦ ὕδατος, NBDL, 13, 28, 33, 69, 124, etc. | AEFHGKMSUNVA, etc., ἀπὸ τ. ὕ., as Mat. iii. 16.

εἰς αὐτόν, BD, 13, 69, 124, etc., a | AEFHKLMPSUV, etc., ἐπ̅ αὐ., as in the three parallel places | N, 33, 262, etc., Vulg., etc., καταβαῖνον καὶ μένον ἐπ̅ αὐ., from John i. 33.

11. ἐν σοί, NBDLP, 1, 13, 22, 33, 69, 118, 131, 209, 435, etc., a c, etc., Vulg., Syr. P., Syr. Ph., Copt., etc. | AEFKMSUNVA, etc., b d f, etc., ἐν ᾧ, as Mat. xiii. 17.

13. ἦν ἐν τῇ ἐρήμῳ, NABDL, etc., Old Lat., Vulg., Copt., etc. | EFHMSUNVA, etc., Syr. P., Syr. Ph., etc., ἦν ἐκεῖ ἐν τ. ε̅.

14. τὸ εὐαγγέλιον τοῦ Θεοῦ, NBL, 1, 28, 33, 69, 209, etc., b c, etc., Copt., Arm., Syr. Ph. | ADEFHGKMSUV ΓΔ, etc., Vulg., Syr. P., etc., τὸ εὐ. τῆς βασιλείας τ. Θ.

16. καὶ παράγω, NBDL, 4, 13, 33, 69, 124, 346, 372, Old Lat., Vulg., Copt., Æthiop., etc. | 28, etc., παράγω δὲ | AEFHGKMSUNVA, etc., Syr. P., Syr. Ph., etc., περσιπῶν δὲ.

ἀμφιβάλοντας ἐν τῇ θαλάσῃ, NBL, 33 | AEFGKS UNVA, etc., ἀ. ἀμφίβληστρον ἐν τ. θ. | 1, 118, 131, 209, etc., Vulg., Syr. P., etc., ἀμφίβληστρα | HMI, etc., βάλλοντας ἀμφίβληστρον | D, etc., ἀμφίβαλλοντας τὰ δίκτυα ἐν τῇ θ.

21. ἐδίδασκεν εἰς τὴν συναγωγὴν, CL, 28, 69, 346, etc., Syr. P., etc. | N, ἐδίδασεν εἰς τ. σ. | ABEFGHKMSUV, etc., Syr. Ph., etc., εἰσελθὼν εἰς τ. σ. ἐδίδασκεν | D, Old Lat., Vulg., etc., εἰσ. εἰς τ. σ. ἐδ. αὐτοῦς.

24. NBD, 102, 157, Old Lat., Vulg., Syr. P., Æthiop., etc.—ζα.

οἶδα, ABDEFGHKMSUV, etc., Old Lat., Vulg., Syr. P., Syr. Ph., etc. | NDL, Copt., Æthiop., Arm., etc., οἶδαμεν.

27. διδάχῃ καὶῃ κατ̅ ἔξουσιαν καὶ τοῖς, NBL, 33, 102 | 1, 118, 131, 205, 206, 209, δ. κ. αὐτῇ κ. ε̅. | CEFHGKMSUNVA, etc., τίς ἢ δ. ἡ κ. αὐ. κ. ἐξουσίαν; ὅτι κ. τ. | Δ, τίς ἢ κ. αὐ. δ. κ. ε̅. | D, τίς ἢ δ. ἐκείνη ἢ κ. αὐ. ἡ ἐξουσία; ὅτι κ. τ.

40. παρακαλῶν αὐτόν, BDT, 102, 124, etc., a b c, etc. | NL, etc., π. αὐ. καὶ γονυπετῶν | ACEFGKMSUNVA, etc., e f, etc., Vulg., Syr. Ph., Æthiop., etc., π. αὐ. κ. γ. αὐτόν | Syr. P., γ. αὐ. κ. π. αὐ.

42. καὶ εὐδὸς ἀπῆλθεν, NBDL, 16, 69, 102, a b c, etc., Syr. P., Copt., etc. | ACEFGKMSUNVA, etc., Vulg., Æthiop., Syr. Ph., etc., κ. εὐ. εἰπόντος αὐτοῦ ἀπ.

CHAP. II. 7. τί οὕτος οὕτω λαλεῖ; βλασφημεῖ, NBDL, Vulg., etc. | ACEGHKMSUV, etc., Syr. P., Syr. Ph., etc., τί οὐ. οὐ. λ. βλασφημίας;

17. ἀλλὰ ἁμαρτωλούς, NABDKLΔ, 1, 22, 28, 102, 118, 157, 209, 238, etc., b e f, etc., Vulg., Syr. P., Syr. Ph., Copt., Æthiop., Arm., etc. | CEFHGMSUV, etc., a c, etc., ἀ. ἀ. εἰς μετάνοιαν, as Luke v. 32.

20. ἐν ἐκείνῃ τῇ ἡμέρᾳ, NABDKLΔ, 1, 13, 28, 33, 69, etc., Syr. P., Syr. Ph., Æthiop., Arm., etc. | EFGHMSUV, etc., ἐν ἐκείναις ταῖς ἡμέραις, in suit with the plural expression ἐλεύσονται ἡμέραι, and as Luke v. 35.

22. ὁ οἶνος τοὺς ἀσκούς, NBDCL, 13, 69, etc., Vulg., Syr. P., Copt., Arm., etc. | AEFHGKMSUNVA, etc., Syr. Ph., etc., ὁ οἶ. ὁ νόσος τ. ἀ.

ὁ οἶνος ἀπόλυται καὶ οἱ ἀσκοί, B, a b e, etc., Copt. | D, ὁ οἶ. κ. οἱ ἀ. ἀπολύονται | L, 102, ὁ οἶ. ἐκχείται κ. οἱ ἀσκοί | NACEFGHKMSUNVA, etc., ὁ οἶ. ἐκ. κ. οἱ ἀ. ἀπολύονται.

D, a b i, —ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητόν | NB, 102, ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς | e f, Syr. P., Copt., Æthiop., etc., ἀ. οἶ. ν. εἰς ἀ. κ. βάλλουσι | Syr. Ph., ἀ. οἶνος νέος εἰς ἀ. κ. βάλλεται.

26. ἐπὶ Ἄβιθα ἀρχιερέως, NBEFGHKMSUV, etc. | ACD, etc., ἐπὶ Ἄ. τοῦ ἀ. | D, 271, a b e i, —ἐπὶ Ἄ. ἀ.

CHAP. III. 5. ἡ χεῖρ αὐτοῦ, NABCKPA, etc., e f, etc., Vulg., Syr. P., Syr. Ph., Copt., Æthiop., Arm., etc. | D, i, etc., ἡ χ. αὐ. εὐθέως | 131, a b c, Syr. Hier., ἡ χ. αὐ. ὡς ἡ ἄλλη | EFGHLSUV, etc., ἡ χ. αὐ. ὑγιῶς ὡς ἡ ἄλλη.

15. ἐξουσίαν ἐκβάλλεν τὰ δαιμόνια, NBCLΔ, 102, Copt. | ABEFGHKMSUV, etc., ἐξ. θεραπεύειν τὰς νόσους καὶ ἐκ. τ. δ.

18. Σίμων τὸν Καναναῖον, NBCLΔ, etc., Old Lat., Vulg., Copt., Æthiop., etc. | ABEFGKMSUV, etc., Syr. Ph., etc., Κανανίτην.

29. ἀμαρτήματος, NBDL, 28, 33, Old Lat., Vulg., Copt., Arm., etc. | CD, 13, 69, 346, ἀμαρτίας | ABEFGKMSUV, etc., f, Syr. P., Syr. Ph., etc., κρίσιος, a gloss.

32. οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου, ABEFHMS UV, 22, 124, 238, 299, 433, etc., a b c f l, etc. |

NBCKGLA, 1, 13, 33, etc., e ff 1, etc., Vulg., Syr. P., Copt., Æthiop., etc.—*αἱ ἀδελφαί σου*, a ready oversight.

CHAP. IV. 1. ὄχλος πλείστος, NBCLΔ | ADEFGHKMSUV, etc., ὁ πλοῦς.

εἰς τὸ πλοῖον, ADEFGHSUVΔ, etc., Copt. | NBCKLM, 1, 33, 118, 131, 209, etc., εἰς πλοῖον.

4. ἦλθεν τὰ περὶ αὐτῶν, NABCFEHLKMSUVΔ, etc., Syr. P., Syr. Ph., Copt., etc. | DGM, etc., a ff 1, etc., ἦ. τ. π. τὸ οὐρανὸν, as Luke viii. 5.

6. ὅτε ἀνέτειλεν ὁ ἥλιος, NBCLΔ, Vulg., etc. | ADEFGHKMSUV, etc., ἥλιος δὲ ἀντέλειπεν, as Matt. xiii. 6.

8. ἔφερον εἰς τριάντα καὶ εἰς ἑξήκοντα καὶ εἰς ἑκατὸν, NBCLΔ, 28, 46, etc. | L, εἰς τ. κ. ἐν ἑ. κ. ἐν ἑ. | EFGHKMSUV, etc., Syr. Ph., etc., εἰς τ. κ. ἐν ἑ. κ. ἐν ἑ. | D, etc., Old Lat., Vulg., Syr. P., Copt., etc., εἰς τ. κ. ἐν ἑ. κ. ἐν ἑ. κ. ἐν ἑ. a marginal appendage become usurpingly intrusive in the text.

9. ὅς ἔχει, NBCLΔ | ADEFGHKMSUV, etc., ὁ ἔχων as Matt. xiii. 9. Luke viii. 8.

10. ἠρώτων, ABCLΔ, 33, etc., a b | NC, ἠρώτων | D, etc., ἐπηρώτων | EFGHKMSUV, etc., a b c, etc., ἠρώτων | 13, etc., ἐπηρώτησαν.

τὰς παραβολάς, NBCLΔ, etc. | ADEFGHKMSUV, etc., Vulg., Syr. P., Syr. Ph., etc., τὴν παραβολὴν | D, 13, 28, 69, 124, etc., a b c, etc., τὴν ἢ παραβολὴ αὐτή, a scholium from Luke viii. 9.

11. τὸ μυστήριον δέδοται, NBCL, 102 | AK, etc., ff 1, δέδοται τὸ μ. | DEFGHSUVΔ, etc., Vulg., Syr. P., etc., δέ. ἤρῳται τὸ μ. | G, 1, 118, 435, etc., Copt., Syr. Ph., δέ. γν. τὰ μυστήρια, as Matt. xiii. 12. Luke viii. 10.

12. ἀπέβη αὐτοῖς, NBCL, 1, 22, 118, 209, etc., b, Copt., Arm. | ADEFGHKMSUV, etc., Vulg., Syr. P., Syr. Ph., etc., ἀφ. αὐ. τὰ ὄμαρτήρια.

15. τὸν ἐσπάρμεν εἰς αὐτοῦς, B, 1, 13, 28, 69, 118, 209 | NCL, τ. εἰ ἐν ταῖς καρδίαις αὐτῶν.

18. καὶ ἄλλοι εἰσιν, NBCLΔ, Old Lat., Vulg., Copt. | ADEFGHKMSUV, etc., f, Syr. Ph., etc., κ. οὐτοῖ εἰ.

20. καὶ ἐκεῖνοι εἰσιν, NBCLΔ | ADEFGHKMSUV, etc., κ. οὐτοῖ εἰ.

24. καταθήσεται ὑμῖν, NBCLGLA, etc., Old Lat., Vulg., Æthiop., etc. | ADEFGHKMSUV, etc., Syr. P., Syr. Ph., etc., π. ὑ. τοῖς ἀκούουσιν.

30. πὸς ὅμ, NBCLΔ, 7, 13, 28, 33, 69, etc., b e | ADEFGHKMSUV, etc., Vulg., Syr. P., Copt., etc., τίνι ὅμ, a gloss.

ἐν τίνι αὐτὴν παραβολὴ θῶμεν; NBCLΔ, 28, 63, etc. | ADEFGHKMSUV, etc., ἐν ποῖα παραβολὴ παραβάλωμεν αὐτὴν;

34. τοῖς ἰδίοις μαθηταῖς, NBCLΔ | ADEFGHKMSUV, etc., τοῖς μ. αὐτοῦ.

CHAP. V. 1. Γερασσῶν, NBD, Old Lat., Vulg., etc. | ADEFGHKMSUV, etc., Syr. P., Syr. Ph., etc., Γαζαρρῶν | LΔ, 1, 28, 33, 118, 139, 209, etc., Copt., Æthiop., Arm., etc., Γεργασσῶν.

12. παρεκάλεσαν αὐτὸν λέγοντες, NBCLΔ, 1, 13, 22, 28, 102, etc., Copt., Æthiop. | DKMA, etc., Old Lat., Vulg., Syr. P., etc., π. αὐ. οἱ δαίμονες λ. | ADEFGHSUV, etc., a, Syr. Ph., etc., π. αὐ. πάντες οἱ δ. λ.

13. NBCLΔ, etc., b e, Syr. P., Copt., Arm.—εἰ θέως ὁ ἡσούς.

40. ἦν τὸ παιδίον, NBCLΔ, 20, 33, 102, a b c, etc., Copt., etc. | ACEFGHKMSUV, etc., Vulg., etc., ἦν τ. π. ἀνακέμενον.

CHAP. VI. 11. ὅς ἐν τόπῳ μὴ δέξεται, NBCLΔ, 13, 28, 69, 124, 346, Copt. | EFGMSUV, etc., ὅσοι ἀν μὴ δέξονται |

AD, etc., ὅσοι ἐὰν μὴ δ. | KH, 118, 131, etc., ὅσοι ἐὰν μὴ δέξονται.

NBCLΔ, 17, 28, b c, etc., Vulg., Arm., etc.,—ἀμῶν . . . ἔκεινην.

15. προφήτης ὡς εἰς τῶν προφητῶν, NBCL, 28, 33, 209, Orig.

16. Ἰωάννην, οὗτος ἡγήρεθ, BDLLΔ, 33, 69, 102, 346 | ACEFGHKMSUV, etc., Ἰωάννην, οὗτός ἐστιν αὐτός ἡ. | 8, οὗτος Ἰωάννης ἡ.

22. ἀρχισαδουαίτης, ἤρσεν τὸ Ἡρώδη καὶ τοῖς συνανακειμένους, Ο δὲ βασιλεὺς εἶπε, NBCL, 33, etc. | DEFGHKMSUV, etc., ὄρ. καὶ ἀρεσάσης τ. Ἡ. κ. τ. σ. εἶπεν ὁ β.

33. εἶδον αὐτοὺς ὑπάγοντας, NABDEFGHKMSUV ΓΔ, etc., Old Lat., Vulg., Copt., Syr. Ph., etc. | 13, 124, εἰ. αὐ. ὑ. οἱ ὄχλοι.

ἐγρῶσαν, BD, 1, 118, 209 | NAKLMUΔ, etc., f, Syr. P., Syr. Ph., Copt., Æthiop., etc., ἐπέγρῶσαν αὐτοῦς | EFGH SVT, etc., ἐπέγρῶσαν αὐτῶν.

συνεδράμων ἐκεῖ, 209, 240, 244, Enthall. | NB, etc., Vulg., συν. ἐ. καὶ προῆλθον αὐτοῦς.

36. ἀγοράσωσιν ἐαυτοῖς τί φάγωσιν, BLD, 28, 102, a, etc., Copt. | 8, α. εἰ βρώματα τί φ., from Matt. xiv. 15 | D, α. ἐαυτοῖς τί φαγῶν | ADEFGHKMSUV, etc., f, Syr. P., Syr. Ph., Æthiop., α. εἰ ἄρτους· τί γὰρ φάγωσιν, οὐκ ἔχουσιν.

42. κλάσματα δώδεκα κοφίνων πληρώματα, B | 8, 13, 69, 124, 209, 346, κλασμάτων δ. κ. πλ. | LΔ, κλάσματα δ. κοφίνους πλ. | ADEFGHKMSUV, etc., κλασμάτων δ. κοφίνους, πλήρεις.

51. ἐξίσταντο, NBCLΔ, 1, 28, 102, 118, 209, c i l, Vulg., Copt. | ADEFGHKMSUVXHT, etc., b f, Æthiop., Syr. Ph., etc., ἐξ. καὶ ἐθαύμαζον.

CHAP. VII. 2. ἐσθλινας τοὺς ἄρτους—, NABEGHIL VXTA, etc., b, Copt., Æthiop., etc. | FKMSU, etc., ἐσ. τ. α. ἐμέψωσαντο | D, ἐσ. τ. α. κατέρωσαν.

5. κοιναὶ χερσίν, NBD, 1, 28, 33, 118, 209, a i, Vulg., Copt., Arm., etc. | ADEFGHKMSUVXTA, etc., ἀντίποσι χ. | 13, 69, 124, 346, κ. χ. ἀν.

8. NBCL, 1, 102, 209, 251, Copt., Arm.—βαπτισμοῦς . . . ποιεῖτε | Δ, βαπτισμοῦ . . . | Syr. P.—ποιεῖτε | FK, etc., Vulg., . . . τοιαῦτα ποιεῖτε πολλά | D, . . . καὶ ἄλλα παρόμοια, ἀ ποιεῖται τοιαῦτα πολλά.

16. NBCLΔ, 28, 102, Copt.—εἰ τις ἔχει ὄτα ἀκούειν, ἀκούτω.

19. καθαρίζω, NABEFGHLSXA, 1, 13, 28, 69, 124, etc., Orig., Chrys. | KMSUV, etc., καθαρίζω | D, καθαρίζει.

24. Τύρον, DLA, 28, a b i, etc. | NABEFGHKMS UVXHT, etc., c f, etc., Vulg., Syr. P., Syr. Ph., Copt., etc., Τύρον καὶ Σιδῶνος.

εἰς οἰκίαν, NABEFGHKMSUVXHT, etc. | D, etc., εἰς τὴν οἶ.

25. ἀλλ' εὐθὺς ἀκούσασα γυνή, NBCLΔ, 33, f, etc. | D, Vulg., etc., γυνή δὲ εἰ θέως ἀκ. | ADEFGHKMSUVXHT, etc., a, etc., Syr. Ph., etc., ἀκ. γὰρ γ.

28. καὶ γὰρ τὰ κυνάρια, ADEFGHKMSUVXHT, etc., a f, etc., Vulg., Syr. Ph., etc. | D, b c, etc., δὲ καὶ, ἀλλὰ καὶ κ. | NBHD, 13, 28, 33, etc., καὶ τ. κ. The adverbative ἄλλα and the absence of γὰρ alike give ease to the sentence.

31. ἦλεθ διὰ Σιδῶνος εἰς τὴν, NBCLΔ, 33, Old Lat., Vulg., Syr. Hier., Copt., Æthiop., etc. | ADEFGHKMSUVXHT, etc., Syr. P., Syr. Ph., etc., καὶ Σιδῶνος, ἦλεθ πρὸς τὴν θ.

CHAP. VIII. 1. πάλιν πολλοῦ ὄχλου, NBDGLMΔ, 1, 13, 28, 33, 59, 61, 69, etc., Old Lat., Vulg., Copt.,

Ἰθιοῦ, Arm., etc. | AEFHKMSUVX, etc., Syr. P., Syr. Ph., etc., παμπόλου ὄ.

2. ἡμέραι τρεῖς, AEFHGKMSUVXI, etc. | B, ἡμέραις τριῶν | Δ, etc., ἡμέρας τρεῖς | D, ἡμέραι τρεῖς εἰσὶν ἰπὸ πύτ.

3. καὶ τινες, NBCLΔ, 1, 13, 28, 33, 209, Copt. | D, ὅτι καὶ τινες | AEFHGKMSUVXI, etc., f, Vulg., Syr. P., Syr. Ph., etc., τινὲς γάρ.

εἰσὶν, BCLΔ, Copt. | NAD, etc., ἦκασι | EFGHKMSUVXI, etc., ἦκουσι.

7. εὐλογοῦσας αὐτὰ, NBCLΔ, 6, 10, 28, 116, Ἰθιοῦ. | AFK, etc., Syr. P., Syr. Ph., etc., ταῦτα εἰ.

εἶπε καὶ ταῦτα παρ., BCLD, 115, etc. | 8. παρέθηκεν.

9. ἦσαν δὲ ὡς, NBCLΔ, 33, 69, etc., Copt. | ACDEFGHKMSUVXI, etc., Old Lat., Vulg., Syr. P., Syr. Ph., etc., ἦσαν οἱ φανόεντες ὡς.

13. ἐμάθης, NBCLΔ, etc. | AEFGMSVX, etc., ἐμ. εἰς πλοῖον | HKUJ, etc., ἐμ. εἰς τὸ π.

16. πρὸς ἀλλήλους ὅτι, NBD, 1, 28, 209, etc., a b c, etc. | ACEFGHKMSUVXΓΔ, etc., f g, etc., Vulg., Copt., etc., π. ἀλ. λέγοντες, ὅτι.

ἔχουσι, B, 1, 28, 209, etc., Old Lat. | D, εἶχαν | NACEFGHKMSUVXΓΔ, etc., ἐχομεν.

17. πεπωρομένην, NBCLΔ, 1, 28, 33, 124, 209, etc., a, Copt. | AEFHGKMSUVXI, etc., f, etc., Vulg., Syr. Ph., Ἰθιοῦ, ἔτι πε. | b c d, etc., sic.

21. οὐτω σνιετε, NBCLΔ, 1, 25, 114, 118, 127, 209, etc., k | ADMUX, etc., Old Lat., Vulg., Syr. P., Syr. Ph., etc., πὼς οὕτω σ. | 13, 61, 69, 121, 346, f, Arm., πὼς οὖν οὕτω σ. | BEFGHSVJ, etc., b d, Copt., etc., πὼς οὐ σ.

22. ἔρχονται, BCLDΔ, 13, 28, 33, 69, etc., Old Lat., Vulg., Copt., Ἰθιοῦ, Arm., etc. | NAEFGHKMSUVXI, etc., Syr. P., Syr. Ph., etc., ἐρχεται.

25. καὶ διέβλεψε, NBCLΔ, 1, 28, 209, 346, etc., k, Copt., Ἰθιοῦ, etc. | D, b c, etc., Vulg., κ. ἤρσαν ἀναβλέψαι | AEFHGKMSUVXI, etc., a f, Syr. Ph., etc., κ. εἰποίησεν αὐτὸν ἀναβλέψαι | 13, 68, κ. ἐπ. αὐ. ἀν. κ. δι.

ἀπαντα, NBCLMΔ, 1, 13, etc., Old Lat., Vulg., Copt., Syr. P., Syr. Ph., etc. | AEFHGKMSUVXI, etc., ἀπαντας.

26. NBL, 1, 209, Copt.,—μυθεῖ ἐπιγνῶν τινὲς ἐν τῇ κόμῃ.

28. εἶπαν, NBCLΔ, k, Syr. P., Copt. | AEFHGKMSUVXI, etc., Old Lat., Vulg., Syr. Ph., etc., ἀπεκρίθησαν αὐτῶν, λέγοντες, NBCLDΔ, 13, 28, 69, etc., Vulg., Copt., etc. | AEFGKMSUVXI, etc., Syr. P., Syr. Ph., etc.,—αὐτῶν λέγοντες.

29. ἐπρόταρα αὐτοὺς, NBCLDΔ, etc., a c, Copt. | AEFHGKMSUVXI, etc., Vulg., etc., λέγει αὐτοῖς, as Matth. xvi. 15.

35. ὥσαυτε, NABCDKLMXΔ, etc., Old Lat., Vulg., Syr. P., Syr. Ph., Copt., etc. | BEFGHSUV, etc., οὕτως ὥσαυτε.

36. ὠφέλει, NBL, a η, Syr. P., Copt., etc. | ACDEFGHKMSUVXΓΔ, etc., Vulg., Syr. Ph., etc., ὠφέληται τὸν ἄνθρωπον, ACD, 28, 124, 262, 435, etc., Orig. | BKSUV, etc., ἀνθρώπων | BEFGHLMXΓΔ, 1, 13, 33, 69, etc., ἄνθρωπος.

κερδοῖσιν—ζημιωθήσιν, NBL | ACDEFGHKMSUVXΓΔ, etc., Old Lat., Vulg., Syr. P., etc., εἰάν κερδοῖσιν—ζημιωθῆν.

37. τί γάρ, NBCLΔ, 23, etc., Copt., Orig. | D, ἡ τί γάρ | ACDEFGHKMSUVXI, etc., ἡ τί.

ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ, Δ | ACDEFGHKMSUVXI, etc., ὁμοίε ἀνθρώπος ἀν. τ. ψ. αὐ. | NBL, δῶ ἄ. ἀν. τ. ψ. αὐ.

Arm., etc. | ADEFGHKMSUVXI, etc., Vulg., Old Lat., etc., λ. ἄ. ὡς χιῶν.

δύναται οὕτω λευκῆσαι, NBCLΔ, 13, 28, 33, 69, etc., k, Copt., Sahid., Ἰθιοῦ, Arm., etc. | ADEFGHKMSUVXI, etc., Old Lat., Vulg., etc., δύναται λευκῆσαι.

6. ἔκφοβοι γὰρ ἐγένοντο, NBCLDΔ, 33, etc. | AEFGM SVXI, etc., Vulg., etc., ἦσαν γὰρ ἔκφοβοι | KU, etc., ἡ γὰρ ἐμφοβοι.

7. ἀκούετε αὐτοῦ, NBCLD, 1, 28, 33, etc., Vulg., Copt., Sahid., etc. | AEFHGKMSUVXI, etc., Syr. P., Syr. Ph., etc., αὐ. ἄκ.

16. ἐπρώτησεν αὐτοὺς, NBCLDΔ, 1, 28, etc., Old Lat., Vulg., Copt., Ἰθιοῦ, Arm., etc. | ACEFGHKMSUVXI, etc., a, Syr. P., Syr. Ph., etc., ἐπ. τοὺς γραμματεῖς.

23. τὸ εἰ δύνῃ, NBCLΔ, 1, 118, 209, k, Copt., Arm., etc. | CF, τὸ εἰ δύνασαι | ADEFGHKMSUVXI, etc., Old Lat., Vulg., Syr. P., Syr. Ph., etc., δύν. πιστεῖσαι.

24. παιδίου, ἔλεγε, NABCLΔ, 28, k, Copt., Arm., etc. | BEFGHKMSUVXI, etc., Old Lat., Vulg., Syr. P., Syr. Ph., etc., π. μετὰ δακρύων ἔ.

26. κράξας καὶ πολλὰ σπαράξας, NBCLDΔ, etc. | AEFHGKMSUVXI, etc., κράξαν κ. τ. σπαράξαν.

29. ἐν προσευχῇ, NB, k | ACDEFGHKMSUVXI, etc., ἐν π. καὶ νηστείᾳ | Δ, ἐν π. κ. τῇ ν.

31. μετὰ τρεῖς ἡμέρας, NBCLDΔ, Copt., etc. | AEFHGKMSUVXI, etc., Vulg., Syr. P., Syr. Ph., etc., τῇ τρίτῃ ἡμέρᾳ. Again, x. 34.

33. ἐν τῇ ὁδῷ διελογίζεσθε, NBCLD, Old Lat., Vulg., Copt., etc. | AEFHGKMSUVXΓΔ, etc., f, Syr. P., Syr. Ph., Ἰθιοῦ, etc., ἐν τ. ε. πρὸς ἑαυτοὺς ὄ.

38. ἐκολούηον, NBCLD, 1, 209 | ACEFGHKMSUVXI, etc., Old Lat., Vulg., etc., ἐκολούσαμεν.

DX, 1, 13, 14, 28, 69, 106, 209, 251, 255, Old Lat., Vulg., Arm.,—ὅτι οὐκ ἀκολουθεῖ ἡμῖν.

41. ἐν ὄνοματι ὅτι, ABCKL, 1, 229, 238, 435, etc., Syr. P., Syr. Ph., etc. | BEFGSVXI, etc., ἐν ὄ. μου ὄ. | DH MΔ, etc., ἐν τῷ ὄ. μου ὄ.

42. τὸν πίστων ἐχόντων, CD, a | NΔ, b i k, τὸν πιστευόντων | 256, τ. πιστῶν | ABEFGHKMSUVXI, etc., Vulg., Syr. P., Syr. Ph., etc., τ. πιστευόντων εἰς ἐμέ, as Mat. xviii. 6.

μύλος ὄνοκος, NBCLDΔ, etc., Old Lat., Vulg., Syr. P., Ἰθιοῦ, etc. | AEFHGKMSUVXI, etc., Copt., Syr. Ph., etc., λίθος μυλοκός.

44. NBCLΔ, 1, 28, 118, 251, 255, etc., k, Copt., Arm.,—ὅπου . . . σβέννεται.

45. NBCLΔ, 1, 28, etc., b k, Syr. P., Copt., Arm., etc.,—εἰς τὸ πῦρ τὸ ἄσβεστον.

46. NBCLΔ, 1, 28, 118, etc., k, Copt., Arm.,—ὅπου . . . σβέννεται.

49. NBCLΔ, 1, 61, 73, 118, 205, 206, 209, 229, 251, 258, 435, etc., k, Arm.,—καὶ πᾶσα θυσία ἀλλ' ἀλισθησεται, a ready oversight.

CHAP. X. 1. καὶ πέραν, NBCL, Copt. | DGA, 1, 13, 28, 69, 124, 209, etc., Old Lat., Vulg., Syr. P., Ἰθιοῦ, etc., πέραν, as Mat. xix. 1 | AEFHGKMSUVXI, etc., Syr. Ph., διὰ τὸν πέρον.

6. εἰποίησεν αὐτοὺς, NBCLΔ, c, Copt. | D, etc., εἰποίησεν ὁ Θεός | AEFHGKMSUVXI, etc., Vulg., Syr. P., Syr. Ph., etc., ἐπ. αὐ. ὄ Θ.

12. καὶ ἐάν ἀπὸλυτῆσαι τὸν ἄνδρα, NBCLΔ | D, 13, 28, 69, 124, 346, Old Lat., Syr. P., Arm., etc., κ. γυνὴ ἐάν ἐξέλθῃ ἀπὸ τοῦ ἀνδρὸς καὶ | AEFHGKMSUVXI, etc., f g l, Vulg., Copt., Syr. Ph., etc., καὶ ἐάν γυνὴ ἀπολυτῆ τὸν ἄ.

γαμήση ἄλλον, NBCLΔ, etc., Old Lat., Vulg. | AEFHGKMSUVXI, etc., καὶ γαμηθῆ ἄλλω.

13. τοῖς προσφέρονσιν, ADEFGHKMSUVXΓ, etc., Old Lat., Vulg., Syr. P., Syr. Ph., etc. | NBCLΔ, c k, Copt., αὐτοῖς, as Mat. xix. 13. Luke xviii. 15.

21. ἐν τε ἰστανερί, NBCMΔ, 28, etc. | ADEFGHKSV XΓI, etc., εν σοι ὑ.

NBCDΔ, 406, Vulg., etc.—ἀρας τὸν σταυρὸν, after ἀκολουθεῖ μοι | g, l, 13, 28, 69, etc., a, Syr. P., Arm., etc., καὶ ἀρας τὸν σταυρὸν δεῖρο ἀκολουθεῖ μοι. Δ clause, δ. τ. σ., suggested by viii. 34. Mat. xvi. 24. Luke ix. 23, has slipped into the text at two different points.

25. τῆς τριμαλιᾶς τῆς βαβίδος, BEHSUVX, etc. | G, τῆς τρ. ῥ. | FΓ, τρ. τῆς ῥ. | ACΔKMA, etc. τρ. ῥ. | 8, τριματὸς βαβίδος.

διελθεῖν, BCK, l, etc., Old Lat., Vulg., Copt., Syr. Ph., etc. | NAEFGHKMSUVXΓΔ, etc., Syr. P., etc., εἰσελθεῖν.

29. ἡ πᾶτερ ἡ τέκνα, NBDΔ, l, 66, 209, Old Lat., Vulg., Copt., Arm., etc., Orig., etc. | ACEFGHKMSUV XΓ, etc., Syr. P., Syr. Ph., etc. ἡ π. ἡ γυναικα ἡ τ.

31. καὶ οἱ ἔσχατοι, BCEFGHSUV, etc. | NADKLMV XΔ, etc., c. ἔσχ.

43. ἔστιν, NBCDΔ, Old Lat., Vulg. | AEFCHKMSU VXΓ, etc., q, Syr. P., Syr. Ph., Copt., etc., ἔστα.

46. ὁ υἱὸς T, NBCDLΔ, etc., Orig. | AEFCHKMSU VXΓ, etc., υἱὸς T.

τυφλὸς, TBDLΔ, 124, etc., Copt., Orig. | ACEFGHK MSUVXΓ, etc., ὁ τ.

τ. προσαίτης, BΔΔ, k, Copt. | 8, τυφλὸς καὶ προσαίτης | AEFCHKMSUVXΓ, etc., παρὰ τὴν ὁδὸν προσαίτων | D, π. τ. ὁ. ἐπαίτων.

49. εἶπεν αὐτὸν φωνηθῆναι, ADEFGHKMSUVXΓ, etc., Old Lat., Vulg., Syr. P., Syr. Ph., etc. | NBCLΔ, 7, 299, etc., k, Copt., εἶπεν φωνήσατε αὐτὸν.

50. ἀναπηδῆσας, NBDLΔ, etc., Old Lat., Vulg., Copt., etc. | ACEFGHKMSUVX, etc., Syr. P., Syr. Ph., etc., ἀναστᾶς.

CHAP. XI. 2. λύσατε αὐτὸν καὶ φέρετε, NBCLΔ, d, Old Lat., Vulg., Copt., Sahid., Æthioph., Orig. | AEFCHK MSUVXΓ, etc., λύσατες αὐτὸν ἀγάγετε | D, 28, λύσα- τε αὐτὸν καὶ ἀγ.

3. ἀποστέλλει, NABCDEFHKLSMSUVXΓΔ, etc., b c g l, etc. | GU, etc., a d f g 2, i k l q, Vulg., Copt., Sahid., etc., ἀποστέλει | NDL, αὐτὸν ἀποστέλλει πάλιν | B, ἀπ. π. αὐ. | C, αὐ. π. ἀπ.

4. πᾶλον, ABDEFCHKLSMSUVXΓ, etc., Copt. | NCA, etc., Sahid., τὸν πᾶλον.

πρὸς θύραν, BDL, Copt., Sahid. | ACDEFCHKMSUV XΓ, etc., πρὸς τὴν θ.

6. εἶπεν, NBCLΔ, 28, 124, 209, etc., b c ff 2, i k q, Copt., Sahid., Arm., etc. | D, εἰρήκει | AEFCHKMSUVXΓ, etc., Vulg., Syr. P., Syr. Ph., etc., ἐνετέλειτο.

7. φέρονσιν, BΔΔ, Orig. | N C, l, 13, 28, 69, 91, 124, 209, 299, 346, ἄγουσιν | ADEFGHKMSUVXΓ, etc., Vulg., Syr. P., Syr. Ph., etc., ἤγαγον.

ἐπιβάλλουσιν, NBCDΔ, l, 28, 91, 209, 299, b ff 2, i, Vulg., Copt., Orig. | AEFCHKMSUVXΓ, etc., Sahid., Syr. P., Syr. Ph., etc., ἐπέβαλον.

8. κύναντες, NBLΔ, Orig. | ACDEGHKMSUVXΓ, etc., Old Lat., Vulg., Sahid., Syr. P., Syr. Ph., etc., ἔκοπτον.

ἐκ τῶν ἀγρῶν, NBCLΔ, Sahid., Orig. | ADEGHKMSU VXΓ, etc., Old Lat., Vulg., Syr. P., Syr. Ph., etc., ἐκ τῶν δένδρων.

NBCLΔ, Sahid.—καὶ ἐστρόννον εἰς τὴν ὁδόν.

10. NBCDLUΔ, l, 13, 69, 115, 124, 209, 238, 346, etc.,

Old Lat., Vulg., Copt., Sahid., Syr. P., Arm., etc.—ἐν ὁνόματι Κυρίου.

13. οὐ γὰρ ἦν καιρὸς σῶκων, AEFCHKMSUVXΓ, etc., Old Lat., Vulg., etc. | D, Orig., etc., οὐ γὰρ ἦν ὁ κ. σ. | NBCLΔ, Copt., Syr. P., ὁ γὰρ κ. οὐκ ἦν σ.

23. NBCLΔ, l, 28, 209, 346, g l, g 2, f, Vulg., Copt.—ὁ ἐάν εἴπη.

24. ἐλάβετε, NBCLΔ, Copt. | AEFCHKMSUVXΓ, etc., Syr. P., etc., λαμβάνετε.

26. NBCLΔ, 2, 63, 64, 121, 157, 258, g 2, k l, Copt., Arm.—εἰ δὲ υἱὲς . . . παραπτώματα ἴμῶν.

29. ἐρωτήσω ἡμᾶς, BCLΔ, etc., k, Copt. | ΔK, etc., g 2, Arm., etc., ἐρ. κἀγὼ ὑ. | NDKMSF, etc., ἐρ. υ. κἀγὼ | EFHSUVX, etc., ἐρ. υ. καὶ ἐγὼ.

32. ἄλλα εἰπόμεν, NABCDEFHKLSMSUVXΓΔ, etc., Copt., etc. | D, etc., Vulg., etc., ἐάν εἴ.

CHAP. XII. 4. κἀκείνον ἐκεφαλαίωσαν, NBDLΔ, etc., Old Lat., Vulg., Copt., Arm. | ACEFGHKMSUVXΓ, etc., Syr. P., Syr. Ph., Æthioph., etc., κἀ λιθοβολήσαντες ἐκ-

ἡτίμασιν, BD, 33, Old Lat., Vulg., Copt. | NL, ἡτίμα- σαν | ACEFGHKMSUVXΓ, etc., Syr. P., Syr. Ph., Æthioph., etc., ἀπέστειλαν ἡτιμαμένον | l, 28, 91, etc., ἀπ. ἡτιμασμένον.

5. καὶ ἄλλον, NBCDΔ, Old Lat., Copt., Æthioph., etc. | AEFCHKMSUVΓ, etc., f g, Vulg., Syr. P., Syr. Ph., etc., κ. πάλιν ἄλ.

6. εἶχεν υἱόν, NBLΔ, 33, etc. | ACD, Vulg., etc., ἔχων υἱ. | EFGHKMSUVXΓ, etc., υἱ. ἔχων.

ἀγαπήτων, NBCDΔ, Old Lat., Vulg., etc. | AEFCHK MSUVXΓ, etc., Syr. Ph., etc., ἀγαπήτων αὐτοῦ | l, 13, 28, 124, 299, τὸν ἀγ. αὐ.

21. ἡ καταπέλο, NBCLΔ, 33, c, Copt. | AEFCHKM SUVΓΔ, etc., Vulg., Syr. Ph., etc., καὶ οὐδὲ αὐτὸς ἀφῆκε | X, 28, 300, 435, οὐδὲ οὕτως ἀφ. | D, etc., καὶ οὐδὲ αὐ. οὐκ ἀφ.

22. καὶ οἱ ἐπᾶ τὸ οὐκ ἀφῆκαν σπέρμα, NBCLΔ, 28, 33, Copt. | M, 13, 69, 346, c, κ. οἱ. εἴ. καὶ οὐκ ἀφ. σπ. | EFG HKMSUVXΓ, etc., Vulg., Syr. P., Syr. Ph., etc., κ. ἔλαθον αὐτὴν οἱ ε. κ. οὐκ ἀφ. σπ. | Δ, etc., κ. ἔλ. αὐ. ὠσαύτως οἱ ε. κ. οὐκ ἀφ. σπ. | D, κ. ὠσαύτως ἔλ.

23. NBCLΔ, 28, 33, etc., c k, Syr. P., Copt., etc.—ὄσων ἀναστᾶσι.

24. εἶπὴν αὐτοῖς ὁ Ἰησοῦς, NBCLΔ, 33, Syr. P., Copt. | AEFCHKMSUVXΓ, etc., Old Lat., Vulg., etc., καὶ ἀποκριθεὶς ὁ Ἰ. εἶπεν αὐτοῖς | D, l, 13, etc., ἀπ. δὲ ὁ Ἰ. εἶπ. αὐ.

27. οὐκ ἔστι θεὸς νεκρῶν, BDKLΔ, etc. | NACEFGH LSUVXΓ, etc., Copt., οὐκ ἔστιν ὁ θ. υ. | 13, 69, 108, 124, 346, etc., οὐκ ἔ. ὁ θ. θεὸς υ.

29. πρώτῃ ἐστίν, NBCLΔ, Copt. | X, 299, πρ. πάντων | D, g l, a b i, Arm., πάντων πρ. | AKU, 33, 69, 131, etc., Vulg., etc., πρ. πάντων ἐντολῆ | M, πρ. πασῶν ἐν. | C, πρ. πάν. ἐν. ἐστίν αὐτῇ | EFGHS, etc., πρ. πάν. τῶν ἐν.

30. NBCLΔ, Copt.—αὐτῇ πρώτῃ ἐντολῇ.

31. δευτέρα αὐτῇ, BDLΔ, Copt. | 8, δευ. αὐ. ἐστίν | AE FGHKMSUVXΓ, etc., δ. ὁμοία.

32. εἰς ἐστὶ, NABKLSMSUVXΓΔ, etc., Syr. P., Æthioph., etc. | EFH, etc., εἰς ἐστὶ θεὸς | DG, etc., Copt., etc., εἰς ἐ. ὁ θ.

33. NBLΔ, l, 33, 118, 209, 299, etc., a, Copt.—καὶ ἐξ ὄλης τῆς ψυχῆς.

36. ὑποκάτω, BD, 28, Copt., etc. | NAEFGHKLSU VXΓΔ, etc., Old Lat., Vulg., Syr. P., etc., X, etc., ὑποπόδιον.

CHAP. XIII. 2. ἀφεθῆ λίθος, AEFCHKSVXΓ, etc., ff 2,

i, etc., Vulg. | **NB**DGLUA, etc., a b g 2, q, Syr. P., Syr. Ph., Copt., *ἀφ. ὄθε λ.*, as Mat. xxiv. 2.

6. πολλοὶ ἐλεύσονται, **NBL**, **Æ**thiop. | **A**DEFGHKM SVXYΓA, etc., Old Lat., Vulg., Copt., etc., π. γάρ ἐλ., a question of accretion which attaches to this gospel in particular: ii. 17; iii. 35; iv. 28; vi. 36; vii. 8; viii. 28; ix. 45; xi. 23; xii. 36.

7. δεῖ γενέσθαι, **NB**, Copt. | **A**DEFGHKLSUVXYΓA, etc., δ. γάρ γ., as Mat. xxiv. 6. Luke xxi. 9.

9. παρθένωσιν ὑμᾶς, **BL**, Copt., **Æ**thiop. | 1, 28, 124, 209, *καὶ παρ. ὕ.* | D, a ff 2, i k n, *εἶτα ὕ. αὐτοῦ παρ.* | **NA**EFHGKMSVXYΓA, etc., Vulg., Syr. P., Syr. Ph., etc., παρ. γάρ ὕ.

8. ἔσονται λιμοί, **B**DL, Old Lat., Vulg., Copt., **Æ**thiop. | **A**DEFGHKMSVXYΓA, etc., g, Syr. P., Syr. Ph., etc., *ἔσ. λ. καὶ παραχαί*, an appendage suggested by Luko xxi. 25, 26.

11. **NBDL**, 1, 33, 69, 157, 209, Old Lat., Vulg., Copt., etc., — *μηδὲ μελετάει* | 28, 299, 433, a n, *μη προμ. μηδὲ μελ. τί λαλήσῃτε.*

14. **NBDL**, a ff 2, g 2, i n q, Vulg., Copt., Arm., etc., — *τὸ ῥῆθὲν ὑπὸ Δανιὴλ τοῦ προφήτου.*

15. **NBL**, 61, c k, Copt., Syr. P., etc., — *εἰς τὴν οἰκίαν.*

18. **NBDL**, etc., Old Lat., Vulg., Arm., — *ἡ φωνὴ ὑμῶν.*

31. οὐ παρελεύσονται, **B** | **NL**, οὐ μὴ παρελεύσονται | D, οὐ παρέλθωσιν | **A**CEFGHKMSVXYΓA, etc., οὐ μὴ παρέλθωσιν, as Mat. xxiv. 35.

33. **BD**, 122, a c k, — *καὶ προσεύχεσθε.*

CHAP. XIV. 4. **NBCL**, Copt., — *καὶ λέγοντες* | 28, 299, etc., a c ff 2, λέγοντες | D, *καὶ λέγει.*

14. τὸ κατάλυμά μου, **NB**CDL, 1, 13, 28, 69, etc., a f g l, etc., Vulg., etc. | **A**EFHGKMSVXYΓA, etc., c ff 2, i k, Syr. P., Syr. Ph., Copt., etc., τὸ κατάλυμα.

19. **NBCLP**A, etc., g 2, l, Vulg., Copt., Sahid., **Æ**thiop., Syr. P., Syr. Ph., etc., — *καὶ ἄλλος, μήτι ἐγὼ;*

22. *λάβετε*, **NAB**CDKMPV, etc., Old Lat., Vulg., Syr. P., Syr. Ph., Copt., Sahid., **Æ**thiop., Arm., etc. | **E**FHSVYG, etc., ff 2, *λά. φάγετε.*

23. *λαβὼν ποτήριον*, **NB**CDLX, 1, 11, 13, 28, etc. | **A**EFHGKMSVYI, etc., l, τὸ π.

24. *τῆς διαθήκης*, **NB**CDL, k, Copt. | **A**EFHGKMSVXYΓA, etc., Old Lat., Vulg., Syr. P., Syr. Ph., Sahid., τ. *κωνῆς δ.*

τὸ αἶμά μου τῆς, **N**CELVX, 11, 157, etc., Copt., Sahid. | **A**BDFFHKMPSYFA, etc., τὸ αἶ. μ. τὸ τ.

27. **NB**CDHLSVXYΓA, etc., ff 2, g, etc., — *ἐν ἔμοι.*

**NB**CDGHLSVXYΓA, etc., a ff 2, i k, etc., — *ἐν τῇ νυκτὶ ταύτῃ.*

31. **NB**CDL, Old Lat., Vulg., etc., — *μᾶλλον.*

51. **NB**CDL, Old Lat., Vulg., Syr. P., Copt., etc., — *οἱ κενάσκοι.*

65. *ἐλαβὼν*, **NAB**CFKLSYFA, etc. | **D**G, etc., *ἐλάμβανον* | **E**MUX, etc., *ἔβαλον* | H, etc., *ἔβαλον.*

67. *μετὰ τὸν Ναζαρεθὸν ἦσα τοῦ Ἰησοῦ*, **B**CL | 8, μ. τ. ἴ. ἦ. τ. Ν. | D, α. μ. τ. ἴ. τ. Ν. ἦ. | **A**EGHKSUVXYΓ, etc., μ. ἴ. τ. Ν. ἦ.

70. **NB**CDL, 1, 118, 209, a c ff 2, g 1, g 2, k 1, Copt., Sahid., — *καὶ ἡ γαλιθαῖον οἰοῖται.*

72. *τὸ ῥῆμα ὡς*, **NB**CDL, etc., Copt., Sah. | **D**EGHK SVXYΓ, etc., τὸ ῥ. ὁ | M, etc., *τοῦ ῥήματος οὐ.*

CHAP. XV. 4. *κατηγοροῦσιν*, **NB**CD, 1, etc., Old Lat.,

Vulg., Copt., etc. | **A**EGHKMSVXYΓA, etc., *καταμαρτυροῦσιν*, as Mat. xxvii. 13.

7. *στασιασῶν*, **NB**CDK, etc., Sahid. | **A**GHVΔ, etc., συνστ. | **E**MUXΓ, etc., *συστ.*

8. *ἀναβάς*, **NB**D, Old Lat., Vulg., Copt., Sahid., etc. | **A**CEGHKMSVXYFA, etc., Syr. P., Syr. Ph., etc., *ἀναβοήσας.*

12. **AD**, 1, 13, 69, 118, etc., Old Lat., Vulg., Sahid., Arm., — *ὄν λέγει.*

*τὸν βασιλέα*, **NAB**CD, 1, 13, 69, etc., Copt., Sahid. | **E**GHKMSVXYI, etc., *βασι.* | D, *βασιλεῖ.*

23. *ἐδίδουν αὐτὸ ἐσθμυριζόμενον οἶ.*, **NB**CDL, n, Copt., Arm. | **A**DEFGHKMPSVXYI, etc., c ff 2, g 1, g 2, k 1, Vulg., Syr. P., Syr. Ph., Sahid., etc., *ἐδ. αὐ. πῖνεν ἐσ. οἶ.*, as Mat. xxvii. 34.

28. **NAB**CDX, etc., k, Sahid., — *καὶ ἐπληρώθη . . . ἐλογίσθη.*

30. *κατάβας*, **NB**DL, k n, Vulg., Copt. | **A**CEFGHK MSVXYI, etc., c d ff 2, Syr. P., Syr. Ph., etc., *καὶ κατάβα* | P, 1, etc., *καὶ κατάβηθη.*

42. *προσάββατον*, **NB**CKMSYΔ, 1, etc. | **A**EGHLYI, etc., *προσάββατον* | D, *πρὶν σάββατον.*

44. *εἰ πάλα ὀπίθανε*, **NACE**GKLSVYI, etc. | **BD**, *εἰ ἦδη ἄπ.*, operating, by assimilation to the preceding clause, the change of term accompanying a change of tense.

47. *τίθειται*, **AB**CDL, 33, 131, 229, 238, etc. | **E**GKMS UVY, etc., *τίθειται.*

CHAP. XVI. 4. *ἀνακεκλισται*, **NBL**.

5. *ἐλθοῦσαι*, **B**, 127.

8. *ἐξελθοῦσαι ἔφθον*, **NAB**CDGKLSVYFA, etc., Old Lat., Vulg., Syr. P., Syr. Ph., Syr. Hier., Copt., etc. | E, etc., *ἐξ. ταχὺ ἔφ.*

*εἶχε γάρ*, **NB**D, Old Lat., Vulg., Syr. P., Syr. Ph., Copt., etc. | **A**CEGKLSVYFA, etc., *εἰ. δέ.*

9—20. In **N** and **B** alone of existing documents the gospel simply ends with the eighth verse; a state of things numerically the converse of that which prevailed at the date of Jerome, according to whose statement the passage was absent from nearly all Greek copies; the testimony of Eusebius also, as well as of other writers, being distinctly given to the same effect. Various documents also carry intimation of suspicion and uncertainty, in the shape of appended marks and Scholia. In **L** there is given after the eighth verse a complementary passage, very different in style from the present one, prefaced by a heading simply stating the fact of its currency. Then follows the present passage, introduced by a preface of the same simple import. The former supplement is also found in the margin of 274, and of the later Syria; and in one extant copy of the Old Latin, *k*, the gospel closes with a sentence of nearly the same form. Patristic evidence establishes the existence of the passage in the second century.

Discrepancy of language is seen on several points. The first day of the week is termed *πρώτη σαββάτου*, whereas just before, *v. 2*, as also in every other place (Mat. xviii. 1. Luke xxiv. 1. John xx. 19. Ac. xx. 7. 1 Cor. xvi. 2), the day is named, by peculiar Hebraism, *μία σαββάτου*. So common a term as the uncompounded verb *πορεύεσθαι* is unknown to the rest of this gospel, but occurs in this small compass three times: and a like remark is due to the verb *θεῖσθαι*, not to mention sundry less striking matters.



# S T. L U K E.

CHAP. I. 28. **NBL**, 1, 131, etc., **Syr. Hier., Copt., Sahid., Arm.**,—*εὐλογημένη σὺ ἐν γυναιξίν.*

29. **NBDLX**, 1, 131, 152, 184, etc., **Sahid., Arm.**, etc.,—*ἰδοῦσα.*

37. *παρὰ τοῦ Θεοῦ*, **NBDL** | **ACEGHKMSUVΓΔΑ**, etc., *παρὰ τῷ Θεῷ.*

CHAP. II. 7. ἐν φάτῃ, **NABDL**, etc. | **EFHGKMSUVΓΔΑ**, etc., ἐν τῇ φ.

12. ἐν φάτῃ, **NABDEFGHLMPSUVΓΔΑ**, etc. | **K**, etc., ἐν τῇ φ.

14. ἐν ἀνθρώποις εὐδοκίας, **NAD**, **Old Lat., Vulg.**, etc., **Iren., Cyril Hier.**, the Latin writers | **BEGHKLMP** **UVΓΔΑ**, etc., **Syr. P., Syr. Ph., Copt.**, etc., the Greek writers mostly, ἐν ἀν. εὐδοκία.

33. ὁ πατήρ αὐτοῦ, **NBDL**, 1, 131, 157, **Vulg., Copt., Sahid., Arm.** etc. | **AEGHKMSUVΓΔΑ**, etc., a b c e f, etc., **Syr. P.**, etc., ἰσῶφ.

37. ἕως ἐτῶν ὄγ., **NABL**, 33, 120, etc., **Vulg., Copt., Sahid.**, etc. | **EGHKMSUVΓΔΑ**, etc., **Syr. P., Syr. Ph.**, etc., ὡς ἐτ. ὄγ.

38. Λύτρωσιν Ἰερουσαλὴμ, **NB**, 1, 72, 114, 229, b c e f l g, etc., **Syr. P., Copt., Sahid., Arm.**, etc. | **ADEGHKLM** **SUVXΓΔΑ**, etc., **Syr. Ph.**, etc., *λύ. ἐν Ἰ.*

40. **NBDL**, **Old Lat., Vulg., Copt., Sahid., Arm.**, etc.,—*πνεύματι.*

43. ἔργωσαν οἱ ἡμεῖς αὐτοῦ, **NBDL**, 1, 13, 33, 118, 131, 157, 209, etc., **Vulg., Syr. Hier., Copt., Sahid., Arm.**, etc. | **ACEGHKMSUVXΓΔΑ**, etc., **Syr. P., Syr. Ph.**, etc., *ἐργῶ Ἰσῶφ καὶ ἡ μῆτηρ αὐτοῦ.*

CHAP. III. 19. **NBDEFGHLMPSUVΓΔΑ**, etc., **Old Lat., Vulg., Arm.**, etc.,—*Φίλιππου.*

CHAP. IV. 2. **NBDL**, a b c e, etc., **Vulg., Sahid., Copt., Arm., Æthiop.**,—*ὑστερον.*

4. **NBL**, **Sahid.**,—*ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.*

5. **NBDL**, 1, 36, 40, 259, 260, a e, **Copt., Sahid., Arm.**,—*ὁ διάβολος.*

**NBL**, b, etc., **Copt., Sahid.**,—*εἰς ὄρος ὑψηλόν.*

8. **NBDL**, 1, 8, 22, 33, etc., a c f, etc., **Vulg., Syr. P., Copt., Sahid., Æthiop., Arm.**, etc.,—*ὑπάγε ὀπίσω μου, Σατανά.*

17. ἀναπτύξας, **NBDEFGHKMSUVΓΔΑ**, etc., **Old Lat., Vulg.**, etc. | **ABL**, 33, 440, **Syr. P., Syr. Ph., Copt., Ainoiſas.**

18. **NBDL**, 13, 33, 69, **Old Lat., Copt., Æthiop.**, etc.,—*ἰάσασθαι τοὺς συντετριμμένους τῆν καρδίαν.*

41. **NBDFLRX**, 33, 130, 220, **Vulg., Copt., Arm.**, etc.,—*ὁ Χριστός.*

CHAP. V. 5. δι' ὅλης νυκτὸς, **NABL**, 131 | **CDEFHK** **MSUVXΓΔΑ**, etc., δι' ο. τῆς ν.

30. μετὰ πῶν τελωνῶν, **NABCEDEKLMRUVΓΔΑ**, etc. | **SU**, etc., μετὰ τε.

**CD**, etc.,—*καὶ ἁμαρτωλῶν.*

33. **BL**, 33, 157, **Copt.**,—*διατί.*

38. **NBL**, 1, 33, 131, 157, 209, 301, **Copt.**,—*καὶ ἀμφότεροι συντηροῦνται.*

39. **NBL**, 1, 118, 131, etc., **Copt., Æthiop., Arm.**,—*εἰθέως.*

χρηστὸς, **NBL**, 157, 225, **Copt.** | **ACEFIHKMRSUVX** **ΓΔΑ**, etc., *χρηστότερος.*

CHAP. VI. 1. **NBL**, 1, 22, 33, 69, 118, 157, 209, b c e l g, **Syr. P., Copt., Æthiop.**, etc.,—*δευτεροπρώτῳ.*

9. εἰ ἔξεσται, **NBDL**, 157, **Old Lat., Vulg., Copt.**, etc.

10. **NABDKLQVXΔA**, etc., **Old Lat., Vulg., Syr. P., Syr. Ph., Copt., Æthiop., Arm.**, etc.,—*ἐγγίης.*

**NBL**, 33, 34, 63, a e, etc., **Vulg., Copt.**, etc.,—*ὡς ἡ ἄλλη.*

45. **NBDL**, 1, 69, 131, a, etc., **Copt., Arm.**,—*θησανοῦ τῆς καρδίας αὐτοῦ, after πορνου.*

ἐκ γὰρ περισευέματος, **NABDEHKVXΔA**, etc. | **CLM** **SU**, etc., ἐκ γ. τοῦ π.

καρδίας, **NABL**, etc. | **CEKLSUVXΓΔA**, etc., τῆς κ.

48. διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτῆν, **NBL**, 33, 157, **Copt., Æthiop.** | **ACDEHKMSUVXΔA**, etc., **Old Lat., Vulg.**, etc., *τεθεμελιώτω γὰρ ἐπὶ τὴν πέτραν*, as **Mat. vii. 25** | **Γ**, *ἐπὶ τῇ πέτρῳ.*

CHAP. VII. 7. **BL**, *λαθῆτω*, a distinction from **Mat. viii. 8.**

10. **NBL**, 1, 157, 209, a b c e, etc., **Copt.**,—*ἀσθενοῦντα.*

28. **NBKLMX**, etc., a b c e, etc., **Syr. Hier., Copt., Æthiop.**, etc.,—*προφήτης.*

**NBL**, 1, 131, 157, etc., **Syr. Hier., Copt., Arm.**, etc.,—*τοῦ βαπτιστοῦ.*

32. λέγοντες, **DL**, 13, 69, 124, 346, etc. | **NB**, 1, *ἀ λέγει* | **A**, 262, *οἱ λέγουσιν* | 157, *λέγοντα* | **AEGKMP** **SUVX** **ΓΔA**, etc., **Vulg.**, etc., *καὶ λέγουσιν.*

44. **NABDKLPX**, etc., **Old Lat., Vulg., Syr. Ph., Copt.**, etc.,—*τῆς κεφαλῆς.*

CHAP. VIII. 26. Γερασῶνῶν, **BCD**, **Old Lat., Vulg., Sahid.**, etc. | **AEGHKMRSUVΓΔA**, etc., **Syr. N.**, etc., *Γαδαρῶνῶν* | **NLX**, 1, 33, 118, etc., **Syr. Hier., Copt., Æthiop., Arm.**, etc., *Γερασηῶνῶν.*

48. **NBDL**, 1, etc., **Vulg., Syr. N., Syr. Hier., Copt., Æthiop.**,—*θάρασι.*

56. **NBDLX**, 1, 118, 139, 209, **Vulg., Syr. N.**, etc.,—*ἐκβαλὼν ἐξ ἐαυτοῦ πάντα καὶ.*

CHAP. IX. 1. **ABDKMRSVΓA**, etc., **Syr. N., Sahlia, Arm.**, etc.,—*μαθητὰς αὐτοῦ* | **NCLXΔ**, etc., **Vulg., Copt., Syr. Ph.**, etc., *ἀποστόλους.*

2. **B**, **Syr. N.**,—*τοὺς ἀσθενοῦντας* | **NADL**, etc., **l. τ.** *ἀσθενεῖς.*

10. εἰς πόλιν καλουμένην **B**, **BLX**, 33, **Copt., Sahid.** | **N**, 13, 69, 157, 346, **Syr. N.**, *εἰς ἔρημον τόπον.*

23. **CDEGKSUVXΓΔA**, etc., a b c e, etc.,—*καθ' ἡμέραν.*

27. αὐτοῦ, **NBL**, 1 | **ACDEFGHKMPSUVXΓΔA**, etc., *ὡδε*, as **Mat. xvi. 28.** **Mark xi. 1.**

35. ὁ ἐκλελεγμένος, **NBL**, a, etc., **Copt., Sahid.**, etc. | **ACDEGHKMPRSUVXΓΔA**, etc., **Vulg.**, etc., *ὁ ἀγαπητός*, as **Mat. xvii. 5.** **Mark ix. 7** | 1, ὁ ἐκλεκτός.

54. **NBL**, 71, 157, e l, **Vulg., Syr. N., Arm.**, etc.,—*ὡς καὶ Ἥλιος ἐποίησε.*

55. **NABCEGHLVSXΔ**, etc., **Æthiop.**, etc.,—*καὶ εἶπεν . . . σῶσαι.*

CHAP. X. 11. **NBDL**, 1, 13, 131, 157, 209, **Old Lat., Vulg., Syr. N., Copt., Arm.**, etc.,—*ἐφ' ἡμᾶς.*

15. μὴ—*ὑψωθῆσθ*, **NBDL**, a b e l, **Syr. N., Copt., Æthiop.** | **ACEGKMSUVXΓΔA**, etc., e f, etc., **Vulg.**, etc.,—*ὑψωθείσα.*

20. **NABCEDEGHKLMUVΓΔA**, etc., **Old Lat., Vulg.**, etc.,—*μάλλον.*

35. **NBDL**, etc., **Old Lat., Vulg., Syr. P., Syr. N., Copt., Æthiop.**, etc.,—*ἐξελεθῶν.*

CHAP. XI. 2. **NB**, 1, 22, 33, 57, 130, 346, Vulg.,—*ἡμῶν ὁ ἐν τοῖς οὐρανοῖς* | **L**,—*ἐν τοῖς οὐ.*

**BL**, 1, 22, 130, 346, Vulg., Syr. N., Arm., etc.,—*γεννηθῆτω . . . γῆς.*

4. **NBL**, 1, 22, 57, 130, 131, etc., Vulg., Arm., etc.,—*ἀλλὰ . . . ποιηροῦ.*

29. **NBDL**, Syr. Hier., Copt., etc.,—*τοῦ προφητοῦ.*

44. **NBCL**, etc., a c e, etc., Vulg., Syr. N., Copt., Arm.,—*γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί.*

—*ἀνθρώποι περιπατοῦντες, ABDEGHKMSUVXTAA*, etc. | **NCLM**, etc., *οἱ ἄ. οἱ π.*

48. **NBDL**, a b e i l, — *αὐτῶν τὰ μνημεῖα.*

53. *κἀκεῖθεν ἐξεληθῶντος αὐτοῦ, NBCL*, 33, Copt.

54. **NBL**, 1, 118, 131, 209, 239, Copt.,—*καὶ ζητοῦντες.* **NBL**, Copt., **Æthiop.**,—*ἵνα κατηγορησῶσιν αὐτοῦ.*

CHAP. XII. 15. *πάσης πλεονεξίας, NABDKLMQRUX*, etc., Old Lat., Vulg., etc. | **EFHGHSVTTAA**, etc., *τῆς πλ.*

25. **D**, 64, 225,—*μεριμνῶν*, various from Mat. vi. 27.

**NBD**, i l, Copt., Sahid.,—*ἐνα.*

27. *πῶς οὐτε νῆθει οὐτε ὑφαινεῖ, D*, a, Syr. N. | **NABEF** **GHKLMQSVUXTAA**, etc., *πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νῆθει*, as Mat. vi. 28.

31. *βασιλείαν αὐτοῦ, NBDL*, a c, Copt., Sahid., **Æthiop.** | **AEGHKMSUVXTAA**, etc., Vulg., etc., **β.** *τοῦ Θεοῦ.*

**NBEHLQSVTAA**, etc., a c, Syr. N., Sahid., Arm.,—*πάντα.*

42. *ὁ φρόνιμος, BDEHKQSVTAA*, etc. | **NALMUYT**, etc., *καὶ φρ.*

54. *τὴν νεφέλην, DEGHKMSUVTTAA*, etc. | **NABLXΔ**, etc.,—*τὴν.*

CHAP. XIII. 35. **NABKLRSTVΔ**, etc.,—*ἔρημος.*

CHAP. XIV. 5. *νῶς, ABEGHMSUVTTAA*, etc., e f g, Syr., Sahid., etc. | **NKLX**, Vulg., Copt., etc., *ὄνος* | **D**, *πρόβατον.*

CHAP. XV. 30. *μετὰ τῶν πορνῶν, ADLQRX, Copt., Sahid. | **NBEGHKMPSUVTTAA**, etc., *μετὰ πορνῶν.**

CHAP. XVI. 9. *ἐκλείπη, NBDLR*, 1, etc., Syr. P., Copt., **Æthiop.**, Arm., etc. | **ΔX**, etc., *ἐκλείπη* | **FPY**, etc., Vulg., etc., *ἐκλείπη* | **EGHKMSVTTAA**, etc., *ἐκλείπη.*

21. **NBL**, b c e, etc., Syr. Hier., Sahid.,—*τῶν ψυχῶν.*

25. *ἴδε, NABDL, etc.*

CHAP. XVII. 9. **NBL**, 1, 28, 118, 131, 157, 209, a e, Copt., **Æthiop.**,—*οὐ δοκῶ.*

24. **BD**, 220, a b e i, — *ἐν τῇ ἡμέρᾳ αὐτοῦ.*

33. *περιποιήσασθαι, BL*, b c i q (*liberare*) | **NAEGH** **KMSUVXTAA**, etc., Vulg., etc., *σώσαι* | **D**, *ζωογονήσαι.*

CHAP. XVIII. 22. *ἐν τοῖς οὐρανοῖς, BD*, etc., a e, Copt. | **NALB**, etc., *ἐν οὐρανοῖς* | **EFHGHIKMPSTUVXTAA**, etc., Vulg., etc., *ἐν οὐρανῷ.*

25. *τρήματος βελόνης, NBD, 49 | **L**, 157, *τρηπίματος* θ. | **AEGHKMPSUVXTAA**, etc., *τρυμαλιᾶς ραβίδος* | **R**, *τρυμ. β.**

28. *ἀφήντες τὰ ἴδια, BL*, 157, etc., Copt., etc. | **D**, etc., *τὰ ἴ. ἀφ.* | **NAEFGHKMPSTUVXTAA**, etc., *ἀφήκαμεν πάντα καὶ.*

CHAP. XIX. 13. *ἐν φ,* **NABDKLR**, etc. | **EFHGHSUV** **TAA**, etc., *ἔως.*

46. *καὶ ἔσται ὁ οἶκος μου οἶκος προσευχῆς, BLR, 1, 13, 69, 118, 124, 131, 157, 209, 346, c, Copt., Arm. | **NA** **CDEGHKMSUVTTAA**, etc., *ὁ οἶ. μου οἶ. πρ. ἐστίν.**

CHAP. XX. 13. **NBCDLQ**, etc., Syr. N., Copt., Arm., etc.,—*ιδόντες.*

23. **NBL**, 1, 116, 118, 131, 157, 209, e, Copt., Arm.,—*τί με περιβῆτε;*

34. **NBDL**, Old Lat., Vulg., Syr. N., Copt., etc.,—*ἀποκριθεῖς.*

37. *τὸν Θεὸν Ἀβραάμ καὶ Θεὸν Ἰσαὰκ καὶ Θεὸν Ἰακώβ, NBDL | **AEGHKMPSUVTTAA**, etc., *τὸν Θ. Ἰα. καὶ τὸν Θ. Ἰσ. καὶ τὸν Θ. Ἰα.**

45. *εἶπε πρὸς αὐτούς, Q.*

CHAP. XXI. 25. *ἤχους, NABCLMRX*, etc., Old Lat., Vulg., Syr., Copt. | **DEGHKMSUVTTAA**, etc., *ἠχώσης.*

CHAP. XXII. 6. **NC**, etc., a b e, etc.,—*καὶ ἐξωμολόγησε.*

17. *ποτήριον, NBCEGHLSTVTTAA*, etc. | **ADKMU**, etc., *τὸ ποτ.*

31. **BL**, Copt., Sahid.,—*εἶπε δὲ ὁ Κύριος.*

43. 44. **ΔΒΒ**, 124, f, Sahid.,—*ᾤφθη δὲ . . . ἐπὶ τῇν γῆν* | **ESVA**, etc., mark with asterisk or obelus | 69, after Mat. xxvi. 39.

64. **NBKLM**, Copt., etc.,—*ἔστυπον αὐτοῦ τὸ πρόσωπον καὶ.*

68. **NBL**, Copt.,—*μοι ἡ ἀπολύσητε* | 22, 131, 157, 209, Sahid.,—*ἡ ἀπολύσητε.*

CHAP. XXIII. 17. **ABKL**, a, Sahid., etc.,—*ἀνάγκη . . . ἔνα* | **D**, Syr. N., **Æthiop.**, after v. 19.

29. *ἔρρεψαν, NBCLD, 1, 118, 131, 209, a b c e, etc., Copt., Sahid., etc. | **AEGHKMPSUVXTAA**, etc., i, Vulg., Syr. N., etc., *ἐθήλασαν.**

34. **BD**, 38, 435, a b, Sahid., etc.,—*ὁ δὲ Ἰησοῦς . . . ποιοῦσι* | **Q**, Κύριος | **AKM**, etc., *εἶπεν* | **Δγ**—*Πατέρ.*

38. **NBL**, Copt., Sahid.,—*γεγραμμένον.* **BCL**, a, Syr. N., Copt., Sahid.,—*γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς* | **ND**, etc., γρ. **Ε. Π. Ε.**

51. **NBCDL**, 69, a b e l, Copt.,—*καὶ αὐτῶς.*

CHAP. XXIV. 1. **NBCL**, 33, 124, Old Lat., Vulg., Copt., etc.,—*καὶ τινες σὺν αὐταῖς.*

3. **D**, a b e ff l, — *τοῦ Κυρίου Ἰησοῦ* | 42, f, Syr. N., Sahid., etc., *τὸ σ. Ἰησοῦ.*

12. **D**, a b e l, Enseb. Can.,—*ὁ δὲ Πέτρος . . . γεγονός.*

36. **D**, a b e ff l, — *καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.*

40. **D**, a b e ff l, Syr. N.,—*καὶ τοῦτο . . . πόδας.*

42. **NABDL**, e, etc.,—*καὶ ἀπὸ μελισσῶν κηρίου.*

46. **NBCDL**, a b c e, etc., Copt., **Æthiop.**, etc.,—*καὶ οὕτως ἔδει.*

49. **NBDL**, Vulg., Copt., etc.,—*Ἱερουσαλήμ.*

51. **ND**, a b e ff l, — *καὶ ἀνεβήτε εἰς τὸν οὐρανόν.*

52. **D**, a b e ff l, — *προσκυνησάτω αὐτῶν.*

53. **D**, a b e ff l, etc., Copt.,—*καὶ εὐλογοῦντες* | **NBCL**, *ἱερῶ, εὐλογοῦντες τὸν Θεόν.*

## ST. JOHN.

CHAP. I. 16. *ἔτι, NBCDLX, 33, etc., a b e, etc., Copt., **Æthiop.**, Arm., etc. | **A EFGHKMSUVTTAA**, etc., Vulg., Syr., etc., *καὶ.**

18. *ὁ μονογενὴς υἱός, A EFGHKMSUVTTAA, etc., Old Lat., Vulg., Syr. N., etc. | **BCL**, etc., *μον. Θεός* | **8**, *μον. Θ.**

*εἰς τὸν κόλπον κ. τ. λ.*

27. **NBCL**, 1, 22, 33, a, Syr. N., Copt., **Æthiop.**, etc.,—*αὐτός ἐστιν.*

**NBL**, 1, 13, 22, 33, etc., b l, Syr. N., Copt., Arm., etc.,—*ὁς ἐμπροσθέν μου γέγονεν.*

28. *Βηθανίᾳ, NABCEFGHLMSTVXTAA, etc., Old Lat.,*

Vulg., Copt., Sahid., etc. | ΚΥΑ, 1, 22, 33, 69, etc., Syr. N., Arm., etc., Βηβαβαρά.

42. πρώτος, ΝΕΦΓΗΚΛΣΥΔΑ, etc. | ΑΒΜΧ, 1, 22, 69, 118, 209, 346, etc., πρώτον.

50. β, c, e, — και λέγει αὐτῷ | 8, etc., ἀπεκρίθη και εἶπε.

52. ΝΒΛ, Vulg., Copt., Æthiop., Arm., etc., — ἀπ' ἄρτι.

CHAP. II. 17. καταφάγεται, ΝΑΒΕΦΓΗΚΛΜΠΣΥΧ ΔΑ, etc.

CHAP. III. 13. ΝΒΛ, 13, etc., — ὃν ἐν τῷ οὐρανῷ.

15. ΝΒΛ, 1, 22, 33, 118, 124, 161, 209, a, c, Syr. N., Syr. Hier., Copt., Æthiop., Arm., — μη ἀπόληται ἄλλ'.

25. Ἰουδαίον, ΑΒΕΦΗΚΛΜΣΥΔΑ, etc. | 86, 1, 13, 69, 124, etc., Old Lat., Vulg., Syr. N., Copt., Arm., etc., Ἰουδαίον.

CHAP. IV. 14. c, 13, 51, 59, 68, 108, 220, etc., Sahid., etc., — οὐ μή . . . δῶσω αὐτῶ, a ready oversight.

42. ΝΒΟ, 69, 71, etc., Vulg., Syr. N., Syr. Hier., Copt., Æthiop., Arm., — ὁ Χριστός.

CHAP. V. 3. ΝΑΒΛ, 18, 157, 314, g, Syr. N., etc., — ἐκδεχόμενον τὴν τοῦ ὕδατος κίνησιν.

4. ΝΒΟΔ, 33, 157, 314, f 1 q, etc., Syr. N., etc., — ἄγγελος . . . νοσήματι | 8A, etc., mark with asterisks or obeli.

13. ἀσθενῶν, D, b 1.

16. ΝΒΟΔΛ, 1, 22, 33, 69, 249, Old Lat., Vulg., Syr. N., Copt., Arm., — και εἶχτον αὐτὸν ἀποκτείνειναι.

30. ΝΑΒΔΚΛΔΑ, Old Lat., Vulg., Syr., Copt., etc., — πατρός.

44. B, a, b, — Θεοῦ.

CHAP. VI. 11. ΝΑΒΛ, 1, 33, 118, 254, Old Lat., Vulg., Syr., Copt., etc., — τοῖς μαθηταῖς, οἱ δὲ μαθηταί.

22. ΑΒΛ, 1, 11, 22, 42, 157, 265, Old Lat., Vulg., Copt., Æthiop., etc., — ἐκείνον . . . οἱ μαθηταὶ αὐτοῦ.

39. ΑΒΔΛΤ, etc., b e f q, Syr. N., Copt., Sahid., etc., — πατρός.

40. τοῦ πατρός μου, ΝΒΟΔΛΤΥ, etc., a, b e g, Syr. N., Copt., Sahid., Arm., etc. | ΔΕΓΗΚΣΥΓΔ, etc., τοῦ πέμψαντός με.

47. ΝΒΛΤ, Arm., — εἰς ἐμέ.

51. ΒΟΔΛΤ, 33, 157, Old Lat., Vulg., Syr. N., Sahid., Æthiop., — ἦν ἐγὼ δῶσω.

55. ἀληθής, ΒΟΦΚΛΤ, etc., q, etc., Copt., Sahid., Arm., etc. | ΝΔΕΓΗΚΣΥΓΔ, etc., Old Lat., Vulg., Syr., etc., ἀληθός.

58. ΝΒΟΔΛΤ, 33, e, Syr. N., Copt., Sahid., — τὸ μίαντα.

69. ὁ ἄγιος, ΝΒΟΔΛ | ΕΦΓΗΚΣΥΥΓΔΔ, etc., ὁ Χριστὸς ὁ υἱὸς | 17, b, Syr. N., ὁ υἱός.

ΝΒΟΔΛ, etc., Old Lat., Vulg., Syr. N., Copt., Sahid., Arm., etc., — τοῦ ζῶντος.

CHAP. VII. 8. οὐκ ἀναβαῖνω, ΝΔΚΜ, 33, etc., a, b e ff, Vulg., Syr. N., Copt., etc. | ΒΕΦΓΗΛΣΤΥΥΓΔΔ, etc., f g q, Sahid., etc., οὕτω ἀν.

20. ΝΒΛΤΧ, 33, Copt., Sahid., — και εἶπε.

26. ΝΒΔΚΛΤΧ, etc., Old Lat., Vulg., Syr. N., Copt., Sahid., Arm., etc., — ἀλθῶς before ὁ Χ.

39. ΝΚΤ, 49, 91, Copt., Arm., etc., — ἄγιον.

46. ΒΛΤ, 225, 229, Copt., etc., — ὡς οὗτος ὁ ἄνθρωπος.

50. ΒΛΤ, a, c, Sahid., Syr. Hier., — νυκτός | ΒΛΤΧ, 1, 13, 69, 118, 124, 209, etc., Syr. Ph., Copt., Æthiop., Arm., etc., — πρότερον | D, 33, νυκτός τὸ πρότον | 8, — ὁ ἐλθων νυκτός πρὸς αὐτόν.

52. ἐγείρεται, ΝΒΔΚΤΓΔ, etc., Old Lat., Vulg., Syr. Ph., Æthiop., etc. | ΕΓΗΛΜΧΑ, etc., ἐγγήγρηται.

53. ΝΑΒΟΛΤΧΔ, 22, 33, 72, 96, etc., a f g, etc., Sahid., Goth., etc., — vii. 53 . . . viii. 11 | ΕΜΣΑ, etc., mark with asterisks or obeli | 1, etc., at the end of the Gospel | 225, after vii. 36 | 13, 69, 124, 346, after Luke XXI.

CHAP. VIII. 16. ἀληθινή, ΒΔΛΤΧ, 33 | ΝΓΗΚΜΣΥ ΔΑ, etc., ἀληθής.

29. ΒΔΛΤΧ, etc., Old Lat., Vulg., Syr. Hier., Copt., Sahid., Æthiop., Arm., — ὁ πατήρ.

38. ἰκούσατε παρὰ τοῦ πατρός, ΒΟΚΚΛΧ, etc., f, Copt., Arm., Goth., etc. | ΔΕΦΓΗΚΜΣΥΔΑ, etc., Old Lat., Vulg., etc., ἐωράκατε παρὰ τῷ πατρί | 8, etc., ἐωρ. παρὰ τοῦ πατρός.

59. ΝΒΔ, Old Lat., Vulg., Sahid., Arm., etc., — διελεθον . . . οὕτω.

CHAP. IX. 8. προσαίτης, ΝΑΒΟΚΔΚΛΧ, etc., f g, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid., Æthiop., Arm., etc. | ΕΦΓΗΚΜΣΥΔΑ, etc., τυφλός.

11. τὸν Σαλωμῶ, ΝΒΔΚΛΧ, etc., a, b, c, etc., Syr. Hier., Copt., Sahid., etc. | ΔΕΦΓΗΚΜΣΥΔΑ, etc., Vulg., Syr. Ph., etc., τὴν κολυμβήθραν τοῦ Σ.

12. ἐν ἡ ἡμέρα, ΝΒΛΧ, 33, a, b, c, etc. | ΔΕΦΓΗΚΜΣΥ ΔΑ, etc., Vulg., Copt., Sahid., etc., ὅτε.

25. ΝΑΒΔΛ, etc., Old Lat., Vulg., Syr. Ph., Sahid., Arm., etc., — και εἶπε.

26. ΝΒΔ, Old Lat., Vulg., Copt., Sahid., etc., — πάλιν.

36. Α, 68, a, — και εἶπε.

CHAP. X. 4. τὰ ἴδια πάντα, ΒΔΛΧ, 1, 22, 33, a, c, Syr. Hier., Copt., Sahid., etc. | ΔΕΦΓΚΜΣΥΔΑ, etc., Vulg., Syr. P., Syr. Ph., etc., τὰ ἴ. πρόβατα | 8, τὰ ἴδια.

12. ΝΒΔΛ, 1, 22, 33, etc., Syr. Hier., Arm., — τὰ πρόβατα after σκορπίζε.

ΝΒΔΛ, 1, 22, 33, Syr. Hier., Copt., Sahid., Æthiop., Arm., — ὁ δὲ μισοῦσας φεύγει.

14. γινώσκοναι ὑπὸ τῶν ἐμῶν, ΑΕΦΓΚΜΣΥΧΔΑ, etc., Syr. P., Syr. Ph., Arm., etc. | ΝΒΔΛ, Old Lat., Vulg., Copt., Sahid., Æthiop., etc., γινώσκοναι με τὰ ἐμά.

26. ΝΒΚΛΜ, 33, etc., c, g 1, Vulg., Copt., Sahid., Arm., etc., — καθὸς εἶπον ὑμῖν.

38. γινώσκητε, ΒΛΧ, 1, 32, 33, 118, etc., Copt., Sahid., Æthiop., Arm., etc. | ΔΕΓΗΚΜΣΥΔΑ, etc., f g, Vulg., Syr. P., Syr. Ph., etc., πιστεύσητε | 8, πιστεύητε.

CHAP. XI. 19. τὰς περὶ Μ, ΑΕΦΓΗΚΣΥΔΑ, etc. | ΝΒΟΔΧ, etc., τὴν Μ.

41. ΝΒΟΔΧ, etc., Old Lat., Vulg., Syr. P., Sahid., Æthiop., Arm., etc., — ὃ ἦν ὁ θεσθικός κείμενος.

CHAP. XII. 1. ΝΒΛΧ, a, c, Syr. P., Syr. Hier., Sahid., Æthiop., etc., — ὁ θεσθικός.

7. ἴνα — τῆρησιν, ΝΒΔΚΛΧ, 33, 42, 145, 157, Old Lat., Vulg., Copt., Sahid., Arm., etc. | ΔΕΦΓΗΚΜΣΥ ΔΑ, etc., f, Goth., etc., τετρήρηκεν.

17. ὅτι, ΔΕΚΛ, a, b, c, etc., Vulg., Syr. P., Copt., Sahid., etc. | ΝΑΒΓΗΚΜΣΥΧΔ, etc., f, etc., Vulg., Syr. Ph., Æthiop., etc., ὅτε.

22. ἔρχεται 'Α, ΑΒΛ, etc., a, Æthiop. | ΔΕΓΗΚΜΣΥ ΧΔΑ, etc., Old Lat., Vulg., etc., και πάλιν 'Α. | 8, και πάλιν ἐρχεται 'Α.

41. ὅτι, ΝΑΒΛΜΧ, 1, 33, etc., e, Copt., Sahid., etc. | ΔΕΦΓΗΚΣΥΔΑ, etc., ὅτε.

47. φυλάξτε, ΝΑΒΔΚΚΛΧ, 1, 13, 33, 69, 118, etc., a, b, c, etc., Vulg., Copt., Sahid., Æthiop., Arm., etc. | ΕΦΓΗΜ ΣΔΑ, etc., f, g, Goth., etc., πιστεύση | D, etc., a, b, c, f, etc. Goth., — μη.

CHAP. XIII. 24. καὶ λέγει αὐτῷ, *Εἰπέ τις ἔστι*, BCLX, etc., Old Lat., Vulg., Æthiop. | *NADEFGHKMSΥΔΔ*, etc., Syr. P., Syr. Ph., Copt., etc. | *αυθεσθα τις ἂν εἶη*.

25. ἀναπεσών, BCKLX, etc. | *ADEFGHMSΥΔΔ*, etc., ἐπιπεσών.

BCEFGHLMKXΔ, etc., Goth.,—*οὐτως*.

32. *NBCDLX*, etc., a b c, etc., Syr. Ph.,—*εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ*, a ready oversight.

CHAP. XIV. 4. *οἶδατε τὴν ὁδόν*, NBCLQX, etc., a, Copt., Æthiop., etc. | *ADEFGHKMNSΥΔΔ*, etc., Old Lat., Vulg., Syr. P., Syr. Ph., etc., *οἶδατε καὶ τὴν ὁδὸν οἶδατε*.

5. *οἶδαμεν τὴν ὁδόν*; BC, a | D, b c, τ. ὁ. οἶ. | *AECHLMNQSΥΔΔ*, etc., Vulg., etc., *δυνάμεθα τὴν ὁδὸν εἰδέναί* | K, Ath., τ. ὁ. δ. εἰ. | *η, τ. ὁ. εἰ. δ.*

16. *ἢ μεθ' ἡμῶν εἰς τὸν αἰῶνα*, LQX, c, etc., Syr. N., Copt., etc. | *η, a c f*, etc., *μεθ' ὑ. ἢ εἰς τ. αἰ.* | B, b, *μεθ' ὑ. εἰς τ. αἰ. ἢ* | *ADEFGHKMSΥΔΔ*, etc., q, Vulg., Arm., etc., *μέμη μεθ' ὑ. εἰς τ. αἰ.*

CHAP. XV. 8. *γένησθε*, BDLMX, etc. | *NAEGHKMSΥΔ*, etc., *γενήσασθε*.

CHAP. XVI. 13. *ἐν τῇ ἀληθείᾳ πάσῃ*, DL, 1, 33, etc., b c d e, etc. | *η,—πάσῃ* | *ABY*, *εἰς τὴν ἀλήθειαν πᾶσαν* | *EGHKMSΥΔΔ*, etc., a f g, etc., *εἰς τ. τὴν ἄ.*

16. *NBDL*, a b c ff, Copt., Sahid.,—*ὅτι . . . πατέρα*.  
23. *ὁὐσις ἡμῶν ἐν τῷ ὀνόματι μου*, NBCLXYΔ, Sahid. | *ADEGHKMSΥΓΔ*, etc., Old Lat., Vulg., etc., *ἐν τ. ὁ. ὁ. ὁ. ὁ.*

CHAP. XVII. 8. *NAD*, a e q, Goth.,—*καὶ ἔγωσαν*.

11. *ὃ δέδ*, *NABCEGHKLMSTYΔΔ*, etc. | *DUX*, etc., *ὁ* | f ff, g q, Vulg., Copt., Æthiop., etc., *οὗς*.

12. *NBCDL*, etc., Old Lat., Vulg., Copt., Sahid., etc.,—*ἐν τῷ κόσμῳ*.

*ὃ δέδ*, BCL, etc. | *ADEGHKMSUXYΔΔ*, etc., *οὗς*.

21. BCD, a b c e, Sahid., Arm.,—*ἐν after ἡμῶν*.

24. *ὁ δέδ*, *NBD*, Copt., Goth., etc. | *ACEGHKLMSSUXYΔΔ*, etc., *οὗς*.

CHAP. XVIII. 1. *ASΔ*, etc., *τοῦ Κεδρών* | *BCEGHKL MUXYΓΑ*, etc., *τῶν Κεδρών* | *ND*, a b, Copt., Sahid., *τοῦ κεδρών*.

15. *ὁ ἄλλος*, *CEKLMSSUXYΓΔΔ*, etc. | *NABD*, etc., *ἄλλος*.

20. *πάντες*, *NABCLX*, etc., Old Lat., Vulg., Syr., Copt., Sahid., Æthiop., Arm., etc. | *EGKMSUYΓΔΔ*, etc., q, Syr. Ph., Goth., etc., *πάντοτε*.

CHAP. XIX. 3. *NBLUXA*, etc., Old Lat., Vulg., Syr. Hier., Syr. Ph., Copt., Sahid., Æthiop., Arm., etc., + *καὶ ἤρχοτο πρὸς αὐτὸν*.

17. *αὐτῶν τὸν σταυρὸν*, BX, 33 | *NL*, 1, *ἐναντῷ τ. στ.* | *AEHKMSUYA*, etc., q, Syr. P., Syr. Ph., Copt., Sahid., etc., *τ. στ. αὐτοῦ*.

CHAP. XX. 11. *NA*, a b c d e ff, Syr. P., etc.,—*ἔξω* | *BOXΔ*, 1, 33, f g, Vulg., etc., *ἔξω κλ.* | *EGHLMΣUA*, etc., q, Syr. Ph., κλ. *ἔξω*.

19. *NABDTA*, a, etc., Syr. P.,—*συνημένοι*.

25. *εἰς τὸν τόπον*, AT, etc., a b c g q, Vulg., Syr. P., Syr. Ph., etc. | *BDEGKLMSSΥΔΔ*, etc., f, Copt., Sahid., etc., *εἰς τ. τύπον*.

CHAP. XXI. 3. *NBCDLXΔ*, 1, 33, 69, etc., Old Lat., Vulg., Syr. P., Copt., Sahid., Æthiop., Arm., etc.,—*εἰθὺς*.

## A C T S.

CHAP. I. 14. *NABCDE*, etc., the Versions,—*καὶ τῇ δέσειε*.

15. *ἀδελφῶν*, *NABC*, etc., Vulg., Copt., Sahid., Æthiop., Arm. | *DE*, etc., Syr. P., Syr. Ph., etc., *μαθρῶν*.

16. *NABC*, etc., Vulg., Copt., Sahid., etc.,—*ταύτην*.

25. *τόπον*, *ABCD*, Vulg., Copt., Sahid., etc. | *NE*, etc., Syr. P., Syr. Ph., etc., *κλήρον*.

CHAP. II. 1. *NE*, 163,—*πάντες*.

*ἰμοῦ*, *NABC*, etc. | *E*, etc., *ὁμοθυμαδόν*.

7. *BD*, etc., Æthiop., etc.,—*πάντες*.

*NABC*, etc., Vulg., Copt., Sahid., Æthiop.,—*πρὸς ἀλλήλους*.

23. *NABC*, etc., Versions,—*λαβόντες*, *χειρὸς*, *NABCD*, etc., Syr. Ph., Æthiop., etc. | *E*, etc., Vulg., Copt., Sahid., etc., *χειρῶν*.

30. *NABCD*, etc., Vulg., Syr. P., Copt., Sahid., Æthiop., Arm., etc.,—*τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν*.

31. *NABCD*, etc., Vulg., Syr. P., Copt., Sahid., Æthiop., etc.,—*ἢ ψυχῇ αὐτοῦ*.

41. *NABC*, etc., Vulg., Copt., Sahid., Æthiop., etc.,—*ἀσμένως*.

47. *NABC*, etc., Vulg., Copt., Sahid., Æthiop., Arm.,—*τῇ ἐκκλησίᾳ*.

CHAP. III. 11. *αὐτοῦ*, *NABCE*, etc., Versions, *τοῦ ἰαθεῖντος χαλοῦ* being an explanatory gloss thereon.

20. *προκεχειρισμένων*, *NABCDE*, etc.

22. *NABCE*, etc., Vulg., Syr. Ph., Copt., Sahid., Æthiop., etc.,—*γάρ*.

*NABC*, etc., Vulg., Syr. P., Copt.,—*πρὸς τοὺς πατέρας*.

25. *οἱ υἱοί*, *NABC*, etc. | *D*, etc., *υἱοί*.

26. *NCDE*, Versions,—*Ἰησοῦν*.

CHAP. IV. 8. *NAB*, Vulg., Copt., Sahid., Æthiop., etc.,—*τοῦ Ἰσραὴλ*.

17. *NABD*, etc.,—*ἀπειλῇ*, a ready oversight.

24. *NAB*, Vulg., Copt., etc.,—*ὁ Θεός*.

25. *NABE*, etc., *ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδὸς σου εἰπών*, a concretion of glosses.

27. *NABDE*, etc., Versions, + *ἐν τῇ πόλει ταύτῃ*.

31. *τοῦ ἁγίου πνεύματος*, *NABD*, etc. | *E*, etc., Vulg., etc., *πνεύματος ἁγίου*.

36. Ἰωσήφ, *NABDE*, etc., Vulg., Syr. P., Copt., Æthiop., Arm.

CHAP. V. 5. *NBD*, etc., Vulg., Syr. P., Copt., Sahid., Æthiop., etc.,—*ταῦτα*.

16. *NAB*, 103,—*εἰς*.

23. *NABDE*, etc., the Versions,—*ἔξω*.

*ἐπὶ τ. θ.*, *NABD*, etc. | *E*, etc., Copt., Syr. Ph., etc., *πρὸ τ. θ.*

24. *NABD*, etc., Vulg., Copt., Sahid., Arm., etc.,—*ἱερεὺς καὶ ὁ*.

28. *NAB*, d, Vulg., Copt., etc.,—*οὐ*.

34. *τοὺς ἀνθρώπους*, *NAB*, 80, Vulg., Copt., Arm. | *DEH*, etc., Syr. P., Sahid., Æthiop., etc., *τ. ἀσπτό- λους*.

36. *προσεκλήθη*, *NAB*, etc. | *EH*, etc., *προσεκλήθη*.

37. *NAB*, 81, d, Vulg.,—*ικάνον*.

39. *αὐτοῦς*, *NABDE*, 40, etc., Syr. Ph., Æthiop., Arm., etc. | *CH*, etc., Syr. P., Copt., Sahid., etc., *αὐτό*.

41.  $\alpha\beta\gamma\delta\eta$ , etc., Syr. P., Copt., Sahid., etc.,—*αἰτοῦ*.

CHAP. VI. 3.  $\alpha$ , 13.  $\lambda$  Ethiop., etc.,—*ἀδελφοί*.  
 $\eta\beta\delta$ , 137, 180, Copt., Syr. Ph., etc.,—*ἀγίου*.  
 8.  $\chi\rho\iota\sigma\tau\omicron\varsigma$ ,  $\alpha\beta\gamma\delta$ , etc., Vulg., Syr. P., Copt., Sahid.,  
 Arm., etc. |  $\eta$ , etc., *πίστεως*.

9  $\alpha\delta$ ,—*καὶ Ἀσίας*.  
 18.  $\alpha\beta\gamma\delta$ , etc., Vulg., Syr. P., Syr. Ph., Copt.,  
 Sahid., etc.,—*βλάσφημα*.  
 $\alpha\delta\eta\epsilon\theta$ , etc., Vulg., Copt.,  $\lambda$  Ethiop., Arm., etc.,—  
*τούτου*.

CHAP. VII. 15.  $\beta$ ,—*εἰς Αἴγυπτον*.  
 17. *ὠμολόγησεν*,  $\alpha\beta\gamma\delta$ , etc., Vulg., Sahid., etc. |  
 $\eta$ , etc., Copt., etc., *ὠμωσεν* |  $\delta\epsilon$ , etc., *ἐπιγγηγάτο*.  
 26. *συνήλασαν*,  $\eta\beta\gamma\delta$ , etc., Vulg., Sahid. |  $\alpha\delta\eta\epsilon$ ,  
 etc., *συνήλασεν*.  
 $\alpha\beta\gamma\delta\epsilon$ , etc., Vulg., Sahid., Arm.,—*ὑμῖς*.  
 30.  $\alpha\beta\gamma\delta$ , etc., Vulg., Copt., Sahid.,—*Κυρίου*.  
 31.  $\alpha\beta\gamma$ , etc., Syr. Ph., Copt., Arm., etc.,—*πρὸς*  
*αὐτόν*.

35. *σὺν*  $\chi$ ,  $\alpha\beta\gamma\delta\epsilon$ , etc., Vulg., Syr. Ph., Sahid. |  
 $\eta\theta$ , etc., *ἐν*  $\chi$ .  
 37.  $\eta\beta\delta$ , Vulg., Sahid.,  $\lambda$  Ethiop.,—*Κύριος*.  
 $\alpha\beta\gamma\delta$ , etc., Versions,—*ἰμῶν*, after *Θεός*.  
 $\eta\beta\gamma\delta$ , etc., Sahid., etc.,—*αὐτοῦ ἀκούσαθε*.  
 43.  $\beta\delta$ , etc., Syr. P., Sahid., Arm., etc.,—*ἰμῶν*.  
 46.  $\Theta\epsilon\acute{\omega}$ ,  $\alpha\beta\gamma$ , etc., the Versions |  $\eta\beta\delta\eta$ , *οἴκῳ*.  
 48.  $\alpha\beta\gamma\delta\epsilon$ , etc., Vulg., etc.,—*ναοῖς*.

CHAP. VIII. 10.  $\eta$ , etc.,—*πάντες*.  
 12.  $\lambda\delta\omega\eta$ ,  $\alpha\beta\gamma\delta\epsilon$ , etc. |  $\gamma\eta$ , etc., *θεασάμενος*.  
 22. *Κυρίου*,  $\alpha\beta\gamma\delta\epsilon$ , etc., Syr. Ph., Copt., Sahid.,  
 etc. |  $\gamma\eta$ , etc., Syr. P., etc., *Θεοῦ*.  
 37.  $\alpha\beta\gamma\delta\eta\theta$ , etc., Syr. P., Copt., Sahid., etc.,—  
*εἶπε*  $\delta\epsilon$  . . . *Χριστόν*.

CHAP. IX. 5.  $\alpha\beta\gamma$ , etc., Vulg.,—*Κύριος εἶπεν* |  $\eta$ , etc.,  
 Copt., Arm.,—*Κύριος*.  
 6. *ἀλλὰ ἀνάστηθι*,  $\alpha\beta\gamma\delta\eta\theta$ , etc., Syr. P., Copt.,  
 Sahid., etc. | the MSS.—*σκληρὸν σοὶ* . . . *πρὸς αὐτόν*.  
 12.  $\alpha$ , etc., Vulg., Copt., Sahid.,  $\lambda$  Ethiop.,—*ἐν*  
*ὀράματι*.

18.  $\alpha\beta\gamma\delta\eta$ , etc., Vulg., Copt., etc.,—*παραχρήμα*.  
 19.  $\alpha\beta\gamma\delta\epsilon$ , etc., Versions,—ὁ *Σαῦλος*. *Αἰγαῖν* v. 26.  
 20. *Ἰησοῦν*,  $\alpha\beta\gamma\delta\epsilon$ , etc., Versions |  $\gamma\eta$ , etc., *τὸν*  
*Χριστόν*.  
 23.  $\alpha\beta\gamma\epsilon$ , etc., Vulg., Syr. Ph., Copt., Sahid., Arm.,  
 etc.,—*Ἰησοῦ*.

31. *ἡ μὲν οὖν ἐκκλησία* . . . *εἶχεν* . . . *οἰκοδομουμένη*  
*καὶ πορευομένη* . . . *ἐπληθύνετο*,  $\alpha\beta\gamma\delta$ , etc., Vulg., Syr.  
 P., Copt., Sahid.,  $\lambda$  Ethiop., Arm., etc. |  $\epsilon\gamma\eta$ , etc., Syr.  
 Ph., etc., *αἱ μὲν οὖν ἐκκλησία* . . . *εἶχον* . . . *οἰκοδομου-*  
*μεναι καὶ πορευόμεναι* . . . *ἐπληθύνοντο*.

CHAP. X. 6.  $\alpha\beta\gamma\delta\epsilon\zeta$ , etc., Versions,—*οἴτος* . . .  
*ποιεῖν*.  
 10. *ἐγένετο ἐπ' αὐ.*,  $\alpha\beta\gamma\delta$ , etc. |  $\epsilon\gamma$ , etc., *ἐπέπεσεν*,  
 $\alpha$  gloss.

11.  $\alpha\beta\gamma\epsilon$ , etc., Vulg., Copt.,  $\lambda$  Ethiop.,—*ἐπ' αὐτόν*.  
 $\eta\alpha\epsilon$ , etc., Vulg.,  $\lambda$  Ethiop., Arm.,—*δεδεμένον καὶ*.  
 12.  $\alpha\beta$ , etc., Versions, etc.,—*καὶ τὰ θηρία*.  
 16. *εὐθύς*,  $\alpha\beta\gamma\delta\epsilon$ , etc., Vulg., Copt., etc. |  $\gamma$ , etc.,  
 Syr. Ph., etc., *πάλιν*.

19.  $\delta\eta\theta$ , etc., Syr. Ph., Arm., etc.,—*τρεις* |  $\beta$ , *δύο*.  
 21.  $\alpha\beta\gamma\delta\epsilon\zeta$ , etc., Versions,—*τοὺς* . . . *αὐτῶν*.  
 23. *ἀναστάς*,  $\alpha\beta\gamma\delta$ , etc., Vulg., Syr. P., Copt., Sahid.,  
 $\lambda$  Ethiop. |  $\gamma\eta$ , etc., ὁ *Πέτρος*.

30.  $\alpha\beta\gamma\delta$ , etc., Vulg., Copt.,  $\lambda$  Ethiop., Arm., etc.,—  
*ηγοστῶν καὶ*.

32.  $\alpha\beta$ , etc., Vulg., Copt., etc.,—ὁς . . . *σοὶ*.  
 36.  $\alpha\beta$ , etc., Vulg., Copt., Sahid.,  $\lambda$  Ethiop.,—*ὄν*.

CHAP. XI. 12.  $\delta$ , Syr. Ph.,—*μηδὲν διακρινόμενον* |  $\eta$ ,  
*μηδὲν διακρίναντα* |  $\alpha\beta$ , etc.,  $\mu$ , *διακρίναντα*.  
 13.  $\alpha\beta\gamma\delta$ , etc., Versions,—*ἀνδρας*.  
 20. *Ἐλλῆνας*,  $\alpha\delta$ , Euseb., Chrys., etc. |  $\beta\epsilon\gamma\eta$ , etc.,  
 $\lambda$  *Ἑλληνιστάς*.

22.  $\alpha\beta$ , etc.,—*δελθείν*.  
 28.  $\alpha\beta\gamma\delta$ , etc., Vulg., Copt., Sahid.,  $\lambda$  Ethiop., Arm.,  
 —*Καίσαρος*.

CHAP. XII. 20.  $\alpha\beta\gamma\delta$ , etc., Versions,—ὁ *Ἡρώδης*.  
 23.  $\alpha\beta$ , etc., *τὴν δόξ* |  $\delta\epsilon\gamma\eta$ , etc., *δόξαν*.

CHAP. XIII. 1.  $\alpha\beta\gamma\delta$ , etc.,—*ταυε*.  
 18. *ἐτροφοφόρησεν*,  $\alpha\beta\gamma\epsilon$ , etc.,  $\delta$ , Syr. P., Syr. Ph.,  
 Copt.,  $\lambda$  Ethiop., Arm., etc. |  $\eta\beta\gamma\delta\eta$ , etc., Vulg., etc.,  
*ἐτροποφ*.  
 20. *ὡς ἔτεσι τετρακοσίοις καὶ πεντέκοντα καὶ μετὰ*  
*ταῦτα*,  $\alpha\beta\gamma\delta$ , etc., Vulg., Copt., Arm. |  $\epsilon\gamma\eta$ , etc.,  
*καὶ*  $\mu$ . *τ*. *ὡς*  $\epsilon\tau$ . *τ*. *καὶ*  $\pi$ . |  $\delta$ , Syr. P., Syr. Ph., etc.,—  
*μετὰ ταῦτα*.

23. *ἤγαγε*,  $\alpha\beta\gamma\delta\eta$ , etc., Vulg., Copt.,  $\lambda$  Ethiop.,  
 etc. |  $\alpha\delta$ , etc., Syr. P., Syr. Ph., Sahid., etc., *ἤγειρε*.  
 32. *τοὺς τέκνους ἡμῶν*,  $\alpha\beta\gamma\delta$ , Vulg.,  $\lambda$  Ethiop., etc. |  
 $\epsilon\gamma\eta$ , etc., Syr. P., Syr. Ph., etc., *τ*. *τέ* *ἡμῶν αὐτῶν*.  
 33. *ἐν τῷ πρώτῳ ψαλμῷ*,  $\delta$  |  $\epsilon\gamma$ , Versions, etc. *τ*. *ψ*.  
*τῷ δευτέρῳ* |  $\alpha\beta\gamma$ , etc., Arm., *ἐν τ. ψ. γέγραπται τῷ*  
*δευτέρῳ* |  $\eta$ , 46, *ἐν τῷ ψαλμῷ*.  
 40.  $\eta\beta\delta$ , etc.,—*ἐφ' ὑμᾶς*.  
 42. *ἐξίνοντον δὲ αὐτῶν*,  $\alpha\beta\gamma\delta\epsilon\zeta$ , etc., Versions.  
 $\alpha\beta\gamma\delta\epsilon\zeta$ , etc., Versions,—*τὰ ἔθνη*.  
 43. *προσμένειν*,  $\alpha\beta\gamma\delta\epsilon$ , etc. |  $\gamma$ , etc., *ἐπιμένειν*.  
 44. *ἐχομένῳ*,  $\alpha\epsilon$ , 34, 40, etc. |  $\eta\beta\gamma\delta\zeta$ , etc., *ἐρχο-*  
*μένῳ*.  
 $\kappa$  *Κυρίου*,  $\eta\alpha$ , 34, 40, etc., Sahid., etc. |  $\beta\gamma\epsilon\zeta$ , etc.,  
 Copt., etc., *Θεοῦ*.  
 45.  $\alpha\beta\gamma\delta\epsilon$ , etc., Versions,—*ἀντιλέγοντες καὶ*.

CHAP. XIV. 8.  $\alpha\beta\gamma\delta\epsilon$ , etc.,—*ὑπάρχων*.  
 14. *ἐξεπήδησαν*,  $\alpha\beta\gamma\delta\epsilon$ , etc., Vulg., etc. |  $\gamma\eta$ , etc.,  
*εἰσεπήδησαν*.  
 15. *Θεὸν ζῶντα*,  $\alpha\beta\gamma\epsilon$ , etc. |  $\gamma\eta$ , etc., *τὸν*  $\theta$ . *τὸν*  $\zeta$ . |  
 $\delta$ , *τὸν*  $\theta$ .  $\zeta$ . |  $\eta$ ,  $\theta$ . *τὸν*  $\zeta$ .  
 23.  $\alpha\beta\gamma\delta$ , etc., Vulg.,  $\lambda$  Ethiop., Arm.,—*ἐκεῖ*.

CHAP. XV. 7. *ἐν ἡμῶν ἐξελέξατο* ὁ *Θεός*,  $\alpha\beta\gamma\delta$ , etc.  
 |  $\epsilon\gamma\eta$ , etc., ὁ  $\theta$ . *ἐν ἡμῶν*  $\epsilon\zeta$ .  
 14.  $\alpha\beta\gamma\delta\epsilon$ , etc., Vulg., Syr. P., Syr. Ph.,—*ἐπὶ*.  
 17. ὁ *ποιῶν*,  $\alpha\beta\gamma\delta\eta$ , etc. |  $\eta\beta$ , *ποιῶν*.  
 $\alpha\beta\gamma\delta$ , etc., Vulg., Copt.,  $\lambda$  Ethiop.,—*πάντα*.  
 18.  $\eta\beta\gamma$ , etc., Copt., Sahid., Arm.,—*ἐστι τῷ Θεῷ*  
*πάντα τὰ ἔργα αὐτοῦ* |  $\alpha\delta$ , Vulg., Arm., *γνωστὸν ἀπ'*  
*αἰῶνος τῷ Κυρίῳ τὸ ἔργον αὐτοῦ*.  
 24.  $\alpha\beta\gamma\delta$ , etc., Vulg., Copt., Sahid., etc.,—*λέγοντες*  
 . . . *νόμον*.  
 28.  $\alpha$ , etc.,—*τούτων* |  $\beta\gamma\eta$ , etc., *τούτων τῶν ἐπιναγ-*  
*κας* |  $\eta\delta$ , *τούτων*  $\epsilon\pi$ .  
 33. *ἀποστελεῖν αὐτοὺς*,  $\alpha\beta\gamma\delta$ , etc., Vulg.,  
 Sahid., etc. |  $\epsilon\gamma\eta$ , etc., Syr. P., Syr. Ph., Copt., etc.,  
*ἀποστόλους*.  
 34.  $\alpha\beta\gamma\delta\eta$ , etc., Syr. P., Copt., etc.,—*ἔδοξε* . . .  
*αὐτοῦ*.  
 40. *Κυρίου*,  $\alpha\beta\gamma\delta$ , etc., Sahid., etc. |  $\gamma\epsilon\eta$ , etc., Syr.  
 P., Syr. Ph., Copt., etc., *Θεοῦ*.

CHAP. XVI. 7. *τὸ πνεῦμα Ἰησοῦ*,  $\alpha\beta\gamma\delta\epsilon$ , etc., Vulg.,  
 Syr. P., Syr. Ph., Copt.,  $\lambda$  Ethiop., etc. |  $\gamma\eta$ , etc., Sahid.,  
 etc.,—*Ἰησοῦ*.

10. ὁ Κύριος, DGH, etc., Syr. P., Syr. Ph., Sahid., etc. | NABCE, etc., Vulg., Copt., etc., ὁ Θεός.

13. τῆς πόλεως, NABCD, etc., Vulg., Copt., Sahid. | EGH, etc., Syr. Ph., etc., τ. πόλεως.

16. εἰς τὴν προσευχὴν, NABCE, etc. | DGH, etc., εἰς προσευχὴν.

31. NAB, etc., Vulg., Copt., —Χριστόν.

CHAP. XVII. 5. προσλαβόμενοι δὲ οἱ ἀπειθοῦντες Ἰουδαῖοι, GH, etc. | NAB, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid., etc., ζηλωσάντες δὲ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι | 142, προσ. δὲ οἱ Ἰου.

23. ὁ . . . τοῦτο, NABD, Vulg., Orig., Hier. | EGH, etc., Versions, ὁ . . . τοῦτον.

26. NAB, etc., Vulg., Copt., Sahid., Æthiop., —αἱματος.

προσταταγμένους, NABEGH, etc., Versions.

27. τὸν Θεόν, NABGH, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid., etc. | E, etc., τ. Κύριον.

CHAP. XVIII. 5. τῷ λόγῳ, NABDEG, etc., Vulg., Syr. P., Copt., Sahid., Æthiop., etc. | H, etc., Arm., etc., τῷ πνεύματι.

17. NAB, etc., Vulg., Copt., etc., —οἱ Ἕλληνες.

20. NAB, etc., Vulg., Æthiop., —παρ αὐτοῖς.

21. ἀποταξάμενοι καὶ, NABD, etc., Vulg., Æthiop., Arm. | GH, etc., Syr. Ph., Copt., etc., ἀπετάξατο αὐτοῖς. NABE, etc., Vulg., Copt., Sahid., Arm., etc., —δεῖ με . . . Ἰερουσόλυμα.

25. περὶ τοῦ Ἰησοῦ, NABDE, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid., Æthiop., Arm., etc. | GH, etc., π. τοῦ Κυρίου.

CHAP. XIX. 2. NABDE, etc., Syr. Ph., etc., —εἶπον.

3. NABDE, etc., Vulg., Syr. Ph., Arm., etc., —πρὸς αὐτοῦς.

4. NABE, etc., Vulg., Copt., Syr. Ph., etc., —Χριστόν.

9. NAB, etc., Copt., Sahid., etc., —τηνός.

10. NABDEH, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid., etc., —Ἰησοῦ.

16. ἀφωτέρων, NABD, etc., Vulg., Arm., etc. | GH, etc., Syr. P., Copt., Sahid., etc., αὐτῶν.

27. τὴν μεγαλειότητα, GH, etc., Vulg., Copt., Syr. Ph., etc. | NABE, etc., Sahid., τῆς μεγαλειότητος.

29. NAB, 13, 40, Vulg., Copt., Arm., —ὅλη.

34. ἐπιγνώστες, NABDEGH, etc.

35. NABDE, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid., etc., —θεάς.

39. περαιτέρω, B, etc., d | NADGH, etc., περὶ ἐτέρων.

CHAP. XX. 4. Σώπατρος Πύρρον, NABDE, etc., Vulg., Copt., Sahid., Arm., etc. | GH, etc., Syr. P., Syr. Ph., Æthiop., etc., Σώπατρος.

7. ἠμῶν, NABDE, etc., Versions | GH, etc., τῶν μαθητῶν.

11. τὸν ἄρτον, NABCD, etc. | EGH, etc., ἄρτον.

19. NABDE, etc., Vulg., Syr. P., Copt., Sahid., etc., —πολλῶν.

21. BGH, etc., Sahid., Syr. Ph., etc., —Χριστόν.

24. οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν, NBC, Syr. P., Sahid., Æthiop., Arm., etc.

NABD, etc., Vulg., Syr. P., Copt., Sahid., Æthiop., etc., —μετὰ χαράς.

25. NABCE, etc., Syr. Ph., Copt., Arm., etc., —τοῦ Θεοῦ.

28. τοῦ Κυρίου, ACDE, 13, 15, 18, etc., Copt., Sahid., Arm., etc. | NB, etc., Vulg., Syr. Ph., etc., τ. Θεοῦ | GH, etc., τ. Κ καὶ Θ.

32. NABD, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid., etc., —ἀδελφοί.

CHAP. XXI. 8. NBCE, etc., Versions, etc., —οἱ περὶ τὸν Παῦλον.

ἄντος, NABCEGH, etc.

20. τὸν Θεόν, NABCEG, etc., Versions, etc. | DH, etc., Syr. Ph., Sahid., etc., τὸν Κύριον.

21. ADE, 13, d, Vulg., Copt., etc., —πάντας.

22. πάντως ἀκούσονται ὅτι, BC, etc., Syr. Ph., Copt., Sahid., Æthiop., etc.

25. NAB, 13, 40, 81, Vulg., Syr. P., Copt., Sahid., Æthiop., —μῦθον . . . εἰ μὴ.

αἶμα, NABCE, etc. | GH, etc., τὸ αἶ.

CHAP. XXII. 9. NABH, etc., Vulg., Syr. P., Copt., Arm., —καὶ ἔμφοβοι ἐγένοντο.

12. εὐλαβῆς, NBGH, etc. | E, etc., εἰσεβῆς.

16. αὐτοῦ, NABE, etc., Versions, etc. | GH, etc., τοῦ Κυρίου.

20. NABDE, 40, Vulg., Copt., Sahid., Æthiop., —τῇ ἀναρρέσει αὐτοῦ.

26. NABCE, etc., Vulg., etc., —ἄρα.

30. NABCE, etc., Versions, etc., —ἀπὸ τῶν δεσμῶν.

CHAP. XXIII. 6. Φαρισαῖον, NABC, etc., Vulg., Syr. P., etc. | EGH, etc., Φαρισαίου.

9. NABCE, etc., Vulg., Syr. Ph., Copt., Æthiop., Arm., etc., —μὴ θεμαχῶμεν.

11. NABCE, etc., Vulg., Syr. Ph., Copt., Sahid., Arm., etc., —Παῦλε.

12. οἱ Ἰουδαῖοι, NABCE, etc., Syr. Ph., Copt., Æthiop., Arm., etc. | GH, etc., Vulg., Syr. P., Sahid., etc., τινες τῶν Ἰουδαίων.

15. NABCE, etc., Versions, etc., —ἄριον.

30. NABCE, etc., —μέλλειν.

NB, etc., Copt., etc., —ὑπὸ τῶν Ἰουδαίων. ἐξανῆς, BGH, etc., Syr. P., Copt., Sahid., etc. | NABE, etc., Syr. Ph., Arm., ἐξ αὐτῶν.

A, B, 13, Copt., Sahid., etc., —ἔρρωσο | H, etc., ἔρρωσθε.

34. NABE, etc., Vulg., Syr. P., Syr. Ph., Copt., Æthiop., Arm., etc., —ὁ ἡγεμῶν.

35. κελείσας, ABE, etc., Syr. Ph. | B, κελείσαντος | GH, etc., Versions, etc., ἐκέλευσέ τε.

CHAP. XXIV. 6. NABGH, etc., Copt., Sahid., etc., —καὶ κατὰ . . . ἐπὶ σέ.

15. NABO, etc., Vulg., Copt., Sahid., Arm., —νεκρῶν.

20. ἀνεβάλετο δὲ αὐτοῦς ὁ Φῆλιξ, NABCEH, etc.; Vulg., Syr. P., Syr. Ph., Copt., etc.

23. αὐτῶν, NABCE, etc., Vulg., Syr. Ph., Copt., Arm., etc. | GH, etc., Syr. Ph., Æthiop., etc., τὸν Παῦλον.

NABCE, etc., Vulg., Syr. P., Syr. Ph., Copt., Arm., —ἢ προσέρχεσθαι.

26. NABCE, etc., Vulg., Syr. P., Syr. Ph., Arm., etc.; —ὅπως λύσῃ αὐτὸν.

CHAP. XXV. 2. οἱ ἀρχιερεῖς, NABCEG, etc., the Versions | G, etc., ὁ ἀρχιερεῖς.

6. οὐ πλείους ὀκτῶ ἢ δέκα, NABCE, etc., Vulg., Copt., Arm. | 137, Syr. P., Syr. Ph., ὀκ. ἢ δ. | G, H, etc., πλ. ἢ δ.

16. NABCE, etc., Vulg., Copt., Sahid., Arm., etc., —εἰς ἀπόλειαν.

CHAP. XXVI. 7. A, 18, 36, —βασιλεῦ Ἀγρίππα | NBCEI, etc., Vulg., etc., ὑπὸ τ. Ἰ. Βασιλεῦ | GH, etc., Syr. Ph., etc., ἐγκ. βασιλεῦ Ἀγρίππα.

29. μεγάλῳ, NAB, etc., Vulg., Syr. P., Syr. Ph., Copt., Arm., etc. | GH, etc., πολλῷ.

30. NAB, etc., Vulg., Syr. P., Syr. Ph., Arm., etc., —καὶ ταῦτα εἰπόντος αὐτοῦ.

CHAP. XXVII. 2. μέλλοντι,  $\Sigma$ AB, etc., Syr. P., Syr. Ph., Copt., Arm., etc. | GK, etc., Vulg., etc., μέλλοντες.  
 14. Εὐρακίλων,  $\Sigma$ AB, Vulg. | GH, etc., Syr. P., Syr. Ph., etc., Εὐροκλύδων.  
 34. μεταλαβεῖν,  $\Sigma$ ABC, etc. | GH, etc., προσλαβεῖν.  
 ἀπολείται,  $\Sigma$ ABC, etc., Vulg., Syr. P., Copt., Arm., etc. | GH, etc., Sahid., Syr. Ph., etc., πεσεῖται.  
 41.  $\Sigma$ AB,—τῶν κυμάτων.

CHAP. XXVIII. 16.  $\Sigma$ ABT, etc., Vulg., Syr. P., Copt., Arm., etc.—ὁ ἐκατόνταρχος . . . στρατοεπαρχὸς.  
 17. αὐτῶν,  $\Sigma$ ABT, etc., Vulg., Syr. Ph., Copt., etc. | GH, etc., Syr. P., etc., τῶν Παύλου.  
 29.  $\Sigma$ ABE, etc., Syr. P., Copt., etc.—καὶ ταῦτα . . . συζήτησαν.  
 30.  $\Sigma$ ABE, etc., Vulg., Copt., Arm.—ὁ Παύλος.

## ROMANS.

CHAP. I. 16.  $\Sigma$ ABCDEF, etc., Vulg., Syr. P., Syr. Ph., Copt., Arm., etc.—τοῦ Χριστοῦ.  
 29.  $\Sigma$ ABCK, etc., Copt.,  $\mathcal{A}$ Ethiopian, etc.—πορνεία.  
 31.  $\Sigma$ ABDEG, Copt., etc.—ἀσπόνδους.

CHAP. II. 13. οἱ ἀκραταὶ νόμου,  $\Sigma$ ABDEG, etc. | KL, etc., οἱ ἄ. τοῦ ν.  
 οἱ ποιητὰι νόμου,  $\Sigma$ ABDG, etc. | EKL, etc., οἱ π. τοῦ ν.  
 17. εἰ δέ,  $\Sigma$ ABDEK, Vulg., etc. | L, etc., Syr. Ph., etc., ἴδε.  
 νόμος,  $\Sigma$ ABD, etc. | EKL, etc., τῶ ν.

CHAP. III. 22.  $\Sigma$ ABC, Copt.,  $\mathcal{A}$ Ethiopian, Arm., etc.—καὶ ἐπὶ πάντα.  
 25. διὰ πίστεως,  $\Sigma$ BCDFG, etc. | BEKL, etc., διὰ τῆς π.  
 26. πρὸς τὴν ἐνδειξιν,  $\Sigma$ ABCD, etc. | EKL, etc., πρὸς ἐν.  
 FG, 52, e f g,—Ἰησοῦ.

28. λογ. γὰρ,  $\Sigma$ ADEFG, etc., Vulg., Copt., etc. | BCKL, etc., Syr. P., Syr. Ph., etc., λογ. οὖν.  
 CHAP. IV. 4. κατὰ ὀφείλημα,  $\Sigma$ ABCDEFGKL, etc.  
 19.  $\Sigma$ ABC, 93, 137, Copt., Syr. P., etc.—οὐ.  
 BFG, etc., d e f g, etc., Syr. P.,  $\mathcal{A}$ Ethiopian, etc.—ᾗδη.

CHAP. V. 1. ἔχωμεν,  $\Sigma$ ABCDKL, etc., d e f g, Vulg., Syr. P., Copt.,  $\mathcal{A}$ Ethiopian, etc., Chrys., Aug., etc. | FG, etc., Syr. Ph., etc., ἔχομεν.  
 2. BDFG, d e f g, etc.—τὴ πίστις.  
 17. ἐν ἐνί, AFG, f g | DE, ἐν τῷ ἐνί |  $\Sigma$ BCKL, etc., d e, Vulg., Syr. P., Syr. Ph., Copt., etc., τῷ τοῦ ἐνός, from v. 15.

CHAP. VI. 1. ἐπιμένωμεν, ABCDEFG, etc. |  $\Sigma$ K, etc., Copt., ἐπιμένομεν.  
 11. ABDEFG, etc., Versions, etc.—τῷ Κυρίῳ ἡμῶν.  
 12.  $\Sigma$ ABC, etc., Vulg., Syr. P., Copt., Sahid.,  $\mathcal{A}$ Ethiopian, Arm., etc.—αὐτῆ ἐν.  
 15. ἀμαρτήσωμεν,  $\Sigma$ ABCDEKL, etc.

CHAP. VII. 14. σάρκινος,  $\Sigma$ ABCDEFG, etc. | KL, etc., Orig., Chrys., etc., σαρκικός.  
 18. τὸ καλὸν οὐ,  $\Sigma$ ABC, 47, 80, Copt., Arm., etc. | DEFGKL, etc., Versions, etc., τὸ κ. οὐχ εὐρίσκω.  
 25. χάρις, B, 213, Copt., Sahid., Arm., etc. |  $\Sigma$ AKL, etc., Syr. P., Syr. Ph., etc., εὐχαριστῶ | DE, 38, Vulg., etc., ἡ χάρις τοῦ Θεοῦ | FG, f g, ἡ χάρις Κυρίου.

CHAP. VIII. 1.  $\Sigma$ BCDFG, 47, 177, Copt., Sahid.,  $\mathcal{A}$ Ethiopian, etc.—μὴ κατὰ . . . πνεῦμα.  
 11. διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα, BDEFGKL, etc., Vulg., Syr. P., Sahid., etc. |  $\Sigma$ AC, etc.,  $\mathcal{A}$ Ethiopian, etc., διὰ τὸ ἐνοικοῦντος αὐτοῦ πνεύματος.  
 26. τῆ ἀσθενεία,  $\Sigma$ ABCD, etc., Vulg., Syr. P., etc. | KL, etc., Versions, Chrys., etc., ταῖς ἀσθενείαις.  
 $\Sigma$ ABDFG, etc., Arm., etc.—ὑπὲρ ἡμῶν.

CHAP. IX. 27. ὑπόλειμμα,  $\Sigma$ AB | DEFGKL, etc., κατάλειμμα, as LXX.  
 28.  $\Sigma$ AB, 23, 47, Syr. P., Copt., etc.—ἐν δικαιοσύνη, ὅτι λόγον συντετημένον.

31.  $\Sigma$ ABDEG, 47, 140, Copt., etc., εἰς νόμον οὐκ ἔφθασεν.  
 32.  $\Sigma$ ABFG, 6, 9, 47, Vulg., Copt., etc.—νόμου.  
 $\Sigma$ ABDFG, 47, Copt., etc.—γὰρ.  
 33.  $\Sigma$ ABDEFG, 47, Syr. P., Copt.,  $\mathcal{A}$ Ethiopian, etc.—πᾶς.

CHAP. X. 1. ὑπὲρ αὐτῶν,  $\Sigma$ ABDEFG, etc., Syr. P., Copt., etc. | KL, etc., ὑπὲρ τοῦ Ἰσραὴλ.  
 5.  $\Sigma$ AB, 17, 47, 80, Vulg., Copt., etc., ἐν αὐτῇ.  
 17.  $\Sigma$ ABC, 47, 62, 71, 109, Copt., Sahid.,  $\mathcal{A}$ Ethiopian, etc.—τῶν εὐαγγελιζομένων εἰρήνην.

CHAP. XI. 6.  $\Sigma$ ACDEFG, 47, Vulg., Copt., Sahid., Arm., etc.—εἰ δὲ ἐξ . . . ἔργων.  
 19. κληδοί,  $\Sigma$ ACFGL, etc. | BD, etc., οἱ κλ.  
 21.  $\Sigma$ ABC, etc., Copt., etc.—μήπως.  
 φέισεται,  $\Sigma$ ABCDFGL, etc.  
 22. τοὺς π. ἀποτομία,  $\Sigma$ ABC, etc. | DEFGL, etc., ἀποτομία.

χρηστότης, ABCD, etc. | FGL, etc., χρηστότητα |  $\Sigma$ , χρηστότητος.  
 χρ. Θεοῦ,  $\Sigma$ ABCD, Vulg., Copt., Arm., etc. | FGL, etc., Versions, etc.—Θεοῦ.  
 11. Κυρίῳ,  $\Sigma$ ABEL, etc., Vulg., Syr. P., Syr. Ph., Copt.,  $\mathcal{A}$ Ethiopian, Arm., Goth., etc. | DFG, etc., καιρῶ.  
 20. DFG, etc., Goth., etc.—οὖν |  $\Sigma$ AB, etc., Vulg., Copt., etc., ἀλλὰ ἐὰν.

CHAP. XIII. 1. εἰ μὴ ἀπὸ Θ., DEFG, etc. |  $\Sigma$ ABL, etc., εἰ μὴ ἐπὶ Θ.  
 $\Sigma$ ABDFG, etc., Vulg., Copt.,  $\mathcal{A}$ Ethiopian, Arm., etc.—ἔξουσία.

3. τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ,  $\Sigma$ ABDFG, etc., Vulg., Copt., etc. | EL, etc., Syr. P., Syr. Ph., etc., τῶν ἀγαθῶν ἔργων ἂ. τῶν κακῶν.  
 7.  $\Sigma$ ABD, Copt., Sahid., etc.—οὖν.  
 9. ABDEFG, etc., Syr. P., Sahid., etc.—οὐ ψευδομαρτυρήσεις.

CHAP. XIV. 4. δυνατεῖ γὰρ,  $\Sigma$ ABCDFG | L, etc., δυνατός γὰρ ἐστίν.  
 ὁ κύριος,  $\Sigma$ ABC, Syr. P., Copt., Sahid., Arm., etc. | DEFG, etc., Vulg., Syr. Ph., etc., ὁ Θεός.  
 6.  $\Sigma$ ABCDEF, etc., Vulg., Copt.,  $\mathcal{A}$ Ethiopian, etc.—καὶ ὁ μὴ . . . φρονεῖ.

9. ἀπέθανε καὶ ἔζησεν,  $\Sigma$ ABC, Copt., Syr. Ph., Arm., etc. | FG, Vulg., etc., ἀπ. καὶ ἀνέστη.  
 10. Θεοῦ,  $\Sigma$ ABCDEF, Copt., etc. | L, etc., Vulg., Syr. P., Syr. Ph., Goth., etc., Χριστοῦ.  
 18. τούτῳ,  $\Sigma$ ABCDEF, 5, Vulg., Copt., Sahid., etc. | EL, etc., Syr. P., Syr. Ph., etc., τούτοις.

CHAP. XV. 2.  $\Sigma$ ABCDEFGL, etc., Vulg., Copt., Syr. Ph., etc.—γὰρ.  
 4. ὁ γ. προεγράφη,  $\Sigma$ ACE, etc. | DFG, προεγεγράφη | B, Vulg., etc., ἐγραφή.

ἐγράφη, ABCDEFG, etc., Vulg., Syr. P., Copt., Goth., etc. | AL, etc., Syr. Ph., etc., προεγράφη.  
 8. γάρ, ABCDEFG, etc., Vulg., Copt., Goth., etc. | L, etc., Syr. P., Syr. Ph., etc., δέ.  
 9. ABC, Copt., etc.—Ἰησοῦν.  
 15. ABC, Copt., Ἐθιοπ., etc.—ἀδελφοί.  
 17. τὴν καύ, BCDEFG, 37 | KAL, etc.—τὴν.  
 19. πνεύματος, B | KL, etc., Syr. P., etc., πν. Θεοῦ | ACDEF, etc., Vulg., Copt., Arm., etc., πν. ἁγίου.

24. ABCDEFG, 177, Vulg., Syr. P., Copt., Ἐθιοπ., Arm., etc.—ἐλευσάμαι πρὸς ὑμᾶς.  
 29. ABCDEFG, etc., Copt., Ἐθιοπ., Arm., etc.—τοῦ ἐναγγελίου τοῦ.  
 30. B, 76, etc.—ἀδελφοί.  
 32. B,—καὶ συναπαυσιάσωμαι ὑμῖν.  
 CHAP. XVI. 5. Ἀσίας, ABCDEFG, etc., Vulg., Copt., Ἐθιοπ., Arm., etc. | L, etc., Syr. P., Syr. Ph., etc., Ἀχαΐας.

## I. CORINTHIANS.

CHAP. I. 1. ADE, d e,—κλήρως.  
 15. ἐβαπτίσθητε, ABC, 17, 37, 73, 80, etc., e f, Vulg., Copt., Sahid., Arm., etc. | DEFG, etc., d g r, Syr. P., Goth., etc., ἐβάπτισα.  
 20. ABCD, etc.—τοῦτον after κόσμου.  
 23. ἔθενσε, ABCDEFG, etc., Vulg., Syr. P., Syr. Ph., Copt., Ἐθιοπ., etc.  
 28. τὰ μὴ ὄντα, ABCDFG, 17, d e g, etc. | BEL, etc., Versions, καὶ τ, μ. δ.  
 29. τοῦ Θεοῦ, ABCDEFG, etc., d e f g m r, Copt., Ἐθιοπ., etc. | C, etc., Vulg., Syr. P., Syr. Ph., etc., αὐτοῦ.  
 CHAP. II. 4. ABCDEFG, 17, 46, 71, d e f g r, etc., Syr. P., Sahid., Ἐθιοπ., Arm., etc.—ἀνθρωπίνως.  
 10. δέ, ABCDEFG, etc., d e f g, Vulg., Syr. P., Syr. Ph., etc. | B, 37, 39, 46, 57, 71, 73, 93, 116, Copt., Sahid., γάρ.  
 ABC, Copt., etc.—αὐτοῦ.  
 11. ἔγνωκεν, ABCDE, etc. | FG, etc., ἔγνω | L, etc., αἶθεν.  
 13. ABCDFG, etc., d e f g r, Vulg., Syr. P., Copt., Arm., etc.—ἁγίου.  
 CHAP. III. 1. σαρκίνοις, ABCD, etc. | EFG, etc., σαρκικοίς.  
 3. ABC, etc., r, Vulg., Copt., Arm., etc.—καὶ διχοστασίαί.  
 4. ἄνθρωποι, ABCDEFG, etc., d e f g r, Vulg., Copt., Ἐθιοπ., etc. | L, etc., Syr. P., Syr. Ph., etc., σαρκικοίς.  
 5. ABCDEFG, etc., Vulg., Copt., Arm., etc.—ἀλλ' ἦ.  
 13. τὸ πῦρ αὐτὸ, ABC, etc., Sahid., etc. | NDEL, etc., Versions, etc.—αὐτὸ.  
 CHAP. IV. 2. ὁ δὲ λοιπὸν, EL, etc., Orig., Chrys., etc. | ABCDFG, etc., ὡδε λ. | 8, ὡδε λοιπὸν τι.  
 6. ABCDEFG, etc., Vulg., etc.—φρονεῖν.  
 CHAP. V. 1. ABCDEFG, etc., Vulg., Copt., Ἐθιοπ., Arm., etc.—ὀνομάζεται.  
 5. B,—Ἰησοῦ.  
 7. ABCDEFG, etc., d e f g m, Vulg., etc.—οὖν.  
 ABCDFG, 17, 46, Vulg., Copt., Ἐθιοπ., etc.—ὑπὲρ ἡμῶν.  
 10. ABCDEFG, etc., Vulg., Syr. P., Copt., etc.—καί.  
 CHAP. VI. 20. ABCDEFG, etc., Vulg., Copt., Ἐθιοπ., etc.—καὶ ἐν τῷ . . . Θεοῦ.  
 CHAP. VII. 3. ὀφειλὴν, ABCDEFG, etc., Vulg., Copt., Ἐθιοπ., Arm., etc. | L, etc., Syr. P., Syr. Ph., etc., ὀφειλομένην εὐνοίαν.  
 5. ABCDEFG, etc., Vulg., Copt., Arm., etc.—τῇ νηστείαί καί.  
 ἦτε, ABCDEFG, etc., Ἐθιοπ., etc. | KL, etc., συνέρχησθε.

13. τὸν ἄνδρα, ABCDEFG, etc., Vulg., Syr. P., Copt., Ἐθιοπ., Arm., etc. | KL, etc., Syr. Ph., etc., αὐτόν.  
 14. ἀδελφῶ, ABCDEFG, etc., Copt., etc. | KL, etc., Vulg., Syr. P., Syr. Ph., etc., ἀνδρί.  
 39. ABCD, etc., d e, Copt., etc.—νόμο.  
 CHAP. VIII. 2. εἰ τις δ, ABC, etc., Copt., Arm., etc. | DEFGKL, etc., Syr. P., etc., εἰ δέ τις δ.  
 ἐργωκέναι, ABCDEFG, etc. | KL, etc., εἰδέναι.  
 ABCDFG, etc.—οὐδὲν.  
 ἔργωκε, EKL, etc. | ABCDFG, etc., ἔργω.  
 4. ABCDEFG, etc., Vulg., etc.—ἔτερος.  
 7. συνηθεία, ABC, etc., Copt., Ἐθιοπ., etc. | DEFG, etc., Vulg., Syr. P., Syr. Ph., etc., συνειδήσει.  
 ἕως ἄρτι τοῦ εἰδῶλου, BCDEFG, etc., Vulg., Syr. P., Arm., etc. | AL, etc., εἰ. εἰ. ἄ.  
 11. ἀπ. γάρ, AB, 17, Copt., etc. | DEFG, etc., Vulg., Syr. P., Syr. Ph., etc., καὶ ἀπ. | A, 39, ἀπ. οὖν.  
 ἀπολλύται, ABCD, etc., Copt., etc. | EFG, etc., Vulg., Syr. P., Syr. Ph., etc., ἀπολείπται.  
 ἐπὶ τῆ σ. γν. ὁ ἀδελφός, ABCDEFG, etc., Vulg., Copt., Ἐθιοπ., etc. | L, etc., ἀδ. ἐπ. τ. σ. γν.  
 CHAP. IX. 1. ABC, 46, 74, Sahid., Ἐθιοπ., etc.—Χριστόν.  
 7. τὸν καρπὸν, ABCDFG, 17, 46, 137, f g, etc., Sahid., etc. | E, etc., Versions, etc., ἐκ τοῦ καρποῦ.  
 10. ἐπ' ἐπιπέδι τοῦ μετέχον, ABC, etc., Syr. P., Syr. Ph., Sahid., Arm., etc. | DFG, 46, τῆς ἐπιπέδος αὐτοῦ μετέχον | EKL, etc., τ. εἰ. αὐ. μ. ἐπ' ἐπιπέδι.  
 13. ἴνα τις, CKL, etc., f, Vulg., etc., Chrys., etc. | FG, 26, g,—τις | NBD, 17, d e, Sahid., etc., οὐδεὶς | A, οὐθεὶς μὴ.  
 κενώσεται, ABCDEFG, etc. | K, etc., κενώση.  
 20. K, etc., Syr. P., Copt., etc.—μὴ ὦν αὐτὸς ὑπὸ νόμου, a ready oversight.  
 23. πάντα, ABCDEFG, etc., Vulg., Copt., Ἐθιοπ., etc. | KL, etc., Syr. P., Syr. Ph., etc., τοῦτο.  
 CHAP. X. 1. γάρ, ABCDEFG, etc., Vulg., etc. | KL, etc., Syr. P., Syr. Ph., etc., δέ.  
 9. Κύριον, ABC, etc., Ἐθιοπ., Arm., etc. | A, 2, Θεῶν | DEFGKL, etc., Vulg., Syr. P., Syr. Ph., Sahid., etc., Χριστόν.  
 11. AB, 17, Sahid., etc.—πάντα | BCDEFG, etc., Ἐθιοπ., etc., πάντα δὲ ταῦτα.  
 τύποι, DEFG, etc., Syr. Ph., Copt., Sahid., etc. | ABCX, etc., τυπικῶς, a gloss.  
 20. θύονσι, ABCDEFG, etc. | KL, etc., θύει.  
 BDEFG, d e, etc.—τὰ ἔθνη | K, θύονσιν τὰ ἔθνη.  
 23. ABCDE, etc., Copt., Sahid., etc.—μοι.  
 24. ABCDFGH, etc., Vulg., Copt., Sahid., Arm., etc.—ἕκαστος.  
 28. ἱερόδωτον, ABC, etc. | CDEFGKL, etc., εἰ-δωλόθωτον.  
 ABCDEFGH, etc., Vulg., Syr. P., Copt., Sahid., Arm., etc.—τοῦ γὰρ Κυρίου . . . αὐτῆς.



CHAP. XI. 2. **ΝΑΒC**, etc., Copt., Sahid., Arm., etc.,—*δέλφοι*.

17. *παραγγέλλων οὐκ ἐπιανῶν*, **ACFG**, etc., f g, Vulg., Syr. P., Syr. Ph., Arm., etc. | *Β*, *παραγγέλλων οὐκ ἐπιανῶν* | **NEKL**, etc., d e, Copt., etc., *παραγγέλλων οὐκ ἐπιανῶ*.

18. *ἐν ἐκκλησίᾳ*, **ΝΑΒCDEFGKL**, etc.

24. **ΝΑΒCDEFG**, etc., Copt., Sahid., etc.,—*λάβετε, φάγετε*.

**ΝΑΒC**, 17,—*κλώμενον* | *D*, Copt., Sahid., Arm., *θρυνόμενον*.

26. **ABCD**, etc., Vulg., etc.,—*τοῦτο* | **8**, *τὸν ἄρτον*, *τοῦτο καὶ τὸ ποτήριον*.

27. **ΝΑΒCDEFG**, etc., Syr. Ph., Sahid., Arm., etc.,—*τοῦτον*.

**η**, **ΝBCDEFGKL**, etc., Vulg., Goth., etc. | *A*, etc., Syr. P., Syr. Ph., Copt., Sahid., etc., *καὶ*.

29. **ΝΑΒC**, 17, Sahid.,—*ἀναίσιος*.

**ΝΑΒC**, 17, Sahid., etc.,—*τοῦ Κυρίου*.

31. **δὲ**, **ΝΑΒCDEFG**, 17, 46, 109, Goth., etc. | **CKL**, etc., Syr. P., Syr. Ph., Copt., Sahid., etc., *γάρ*.

CHAP. XII. 2. *ὅτι, ὅτε*, **ΝΑΒCDEL**, etc., Vulg., Syr. Ph., Sahid., Æthioph., Arm., etc. | **FG**, etc., Syr. P., Copt., etc., *ὅτι*.

9. *ἐν*, **AB**, 17, 31, etc., d e f, Vulg., etc. | **ΝDEFGKL**, etc., Syr. P., Syr. Ph., Copt., etc., *αὐτῶ*.

12. **ΝΑΒCDEFGKL**, etc., f g, Vulg., Syr. P., Syr. Ph., Copt., etc.,—*τοῦ ἐνός*.

CHAP. XIII. 3. *καυθίσσῃμαι*, **CK**, etc. | **DEFG**, etc., *καυθίσσῃμαι* | **ΝΑΒ**, 17, Æthioph., etc., *καυθίσσῃμαι*.

8. *γνώσις, κατάρθῆσεται*, **BDKL**, Versions, etc. | **AFG**, etc., *γνώσις, καταρθῆσονται*.

9. *γάρ*, **ΝΑΒCDEFG**, etc., Vulg., etc. | **KL**, etc., *δὲ*.

10. **ΝΑΒCDEFG**, etc., Vulg., Copt., Æthioph., Arm., etc.,—*τότε*.

CHAP. XIV. 5. *μείζων δὲ*, **ΝΑΒ**, 39, Copt. | **DEFGKL**, etc., Versions, *μ. γάρ*.

18. *γλώσση*, **ΝΑΒCDEFG**, 17, 31, Vulg., etc. | **BKL**, etc., Syr. P., Syr. Ph., Copt., etc., *γλώσσαις*.

**λαλῶ**, **ΝΒCDEFG**, 17, etc., Vulg., Syr. P., Syr. Ph., Copt., etc. | **KL**, etc., *λαλῶν*.

25. **ΝΑΒCDEFG**, etc., Vulg., Syr. P., Copt., Arm., etc.,—*καὶ οὕτω before τὸ κρ*.

37. **DEFG**, d e g, etc.,—*ἐντολή* | **8**, *ἐντολή ἐστίν* | **AB**, *ἐστὶν ἐντολή* | **KL**, Vulg., Syr. P., Syr. Ph., etc., *εἰσὶν ἐντολαί*.

CHAP. XV. 20. **ΝΑΒCDEFG**, etc., Vulg., Copt., Arm., etc.,—*ἐγένετο*.

29. *βαπτίζονται ὑπὲρ αὐτῶν*, **ΝΑΒCDEFGK**, etc., d e f g r, Vulg., Syr. Ph., Copt., Arm., etc. | **L**, etc., Syr. P., etc., *β. ὑπὲρ τῶν νεκρῶν*.

47. **ΝΒCDEGG**, 17, Vulg., Copt., Æthioph., etc.,—*ὁ Κύριος*.

49. *φορέσομεν*, **B**, 17, 46, etc., Syr. P., Syr. Ph., Æthioph., Arm., etc. | **ΝΑCDEFGKL**, etc., Vulg., Copt., Goth., etc., *φορέσομεν*.

51. *οὐ κοιμηθῆσόμεθα*, **BEKL**, etc., Syr. P., Syr. Ph., Copt., Goth., etc. | **ΜC**, 17, Arm., etc., *κοιμηθῆσόμεθα*, *οὐ* | **D**, d e f, Vulg., etc., *ἀναστῆσόμεθα, οὐ*.

CHAP. XVI. 22. **ΝΑΒC**, etc., r, Æthioph.,—*Ἰησοῦν Χριστόν*.

23. **8B**, etc., Goth., etc.,—*Χριστοῦ*.

## II. CORINTHIANS.

CHAP. I. 6. **B**, 176,—*καὶ σωτηρίας*.

11. *εὐχ. ὑπὲρ ἡμῶν*, **ΝΑCDEG**, etc., Vulg., Syr. P., Syr. Ph., Copt., Goth., etc. | **BEFKL**, etc., *εὐχ. ὑ. ἡμῶν*.

12. *ἀρύστητι*, **ΝΑΒCK**, 37, 64, etc., Copt., Arm., etc. | **DEFG**, etc., Vulg., Syr. P., Syr. Ph., Goth., etc., *ἀπλόστητι*.

17. *βουλόμενος*, **ΝΑΒCDEFG**, etc., Vulg., Copt., etc. | **DEKL**, etc., Syr. P., Syr. Ph., Æthioph., Goth., etc., *βουλειώμενος*.

18. *ἔστι*, **ΝΑΒCDEFG**, etc., Vulg., Copt., Goth., etc. | **EKL**, etc., *ἐγένετο*.

20. *καὶ ἐν αὐτῶ*, **EKL**, etc., Syr. Ph., etc., Chrysost., etc. | **D**, d e, *καὶ δι' αὐτοῦ* | **ΝΑΒCDEG**, etc., Vulg., Copt., Goth., etc., *διὸ καὶ δι' αὐτοῦ*, a scholium.

CHAP. II. 16. *ἐκ θανάτου . . . ἐκ ζωῆς*, **ΝΑΒC**, etc., Copt., Æthioph., etc. | **DEFGKL**, etc., Vulg., Syr. P., Syr. Ph., Goth., etc.,—*ἐκ*.

CHAP. III. 1. *ἡ μὴ*, **ΝΒCDEFG**, etc., the Versions | **AKL**, etc., *εἰ μὴ*.

3. *καρδίας*, **FK**, etc., Vulg., Syr. P., Copt., etc. | **ΝΑΒCDEGL**, etc., Syr. Ph., *καρδίας*.

9. *ἡ διακονία*, **BEKL**, etc., f g, Vulg., Copt., Goth., etc. | **ΝΑCDEFG**, etc., d e, Syr. P., Syr. Ph., etc., *τῆ διακονία*.

17. **ΝΑΒC**, etc., r, Copt., Syr. P., etc.,—*ἐκεῖ*.

CHAP. IV. 4. **ΝΑΒCDEFG**, etc., d e f g r, etc.,—*αὐτοῖς*.

6. *λάμψαι*, **CEFGKL**, etc., d e f g r, Vulg., Goth., etc. | **ΝΑBD**, *λάμψει*.

*τοῦ Θεοῦ*, **ΝΑBEKL**, etc., Versions, etc. | **CD**, 39, Æthioph., etc., *αὐτοῦ*.

**AB**, 17, etc.,—*Ἰησοῦ*.

10. **ΝΑΒCDEFG**, etc., Syr. P., Copt., etc.,—*Κυρίου*.  
14. *σὺν Ἴ*, **ΝΒCDEFG**, 6, 17, 31, d e f g r, Vulg., Copt., etc. | **KL**, etc., Syr. P., Syr. Ph., Goth., etc., *διὰ Ἴ*.

CHAP. V. 3. *ἐνδυσάμενοι*, **ΝBCKL**, etc., Vulg., Syr. P., Syr. Ph., Copt., Æthioph., Goth., etc. | **DFG**, d e f g m, etc., *ἐκδυσάμενοι*.

10. *φάυλον*, **8C**, 17, 23, 37, 39, etc. | **BDEFGKL**, etc., *κακόν*.

12. **ΝΒCDEG**, etc., Vulg., Syr. P., Syr. Ph., Copt., Goth., etc.,—*γάρ*.

17. **ΝΒCDEG**, d e f g, etc., Copt., etc.,—*τὰ πάντα*.

21. **ΝΒCDEFG**, 71, Vulg., Copt., etc.,—*γάρ*.

CHAP. VI. 16. *ἡμεῖς . . . ἔστέ*, **CEFGK**, etc., f g, Vulg., Syr. P., Syr. Ph., Goth., etc. | **NB**, *DL*, etc., d e, Copt., etc., *ἡμεῖς . . . ἔσμεν*.

CHAP. VII. 11. **ΝΒCDEFG**, 17, g,—*ἡμάς*.

12. *ἡμῶν τ. ὑ. ἡμῶν*, **ΝBCEKL**, etc., Syr. P., Syr. Ph., Copt., Æthioph., etc.

13. *ἐπὶ δὲ τ.*, **ΝΒCDEFGKL**, etc., Vulg., Syr. P., Syr. Ph., Goth., etc.

*ἡμῶν*, **ΝBCEDEGK**, etc., Vulg., Syr. P., etc. | **FL**, etc., Copt., etc., *ἡμῶν*.

14. *ἡμῶν*, **BF**, etc., Copt., etc. | **ΝDEGKL**, etc., Vulg., Syr. P., Syr. Ph., Goth., etc., *ἡμῶν*.

CHAP. VIII. 4. **ΝΒCDEFGKL**, etc., Vulg., Syr. P., Syr. Ph., Copt., etc.,—*δέξασθαι ἡμάς*.

19. *πρ. ἡμῶν*, *NBCDEGKL*, etc., *Vulg.*, *Syr. P.*, *Syr. Ph.*, *Copt.*, *Goth.*, etc. | *F*, etc., *πρ. ἡμῶν*.

24. *ἐνδείκνυμενοι*, *BDEFG*, 17, *d e g*, *Goth.* | *NGKL*, etc., *f*, *Vulg.*, *Syr. P.*, *Syr. Ph.*, *Copt.*, etc., *ἐνδείξασθε*.

*NBCDEFGKL*, etc., *Vulg.*, *Syr. P.*, *Syr. Ph.*, *Copt.*, etc.,—*καί*.

CHAP. IX. 4. *NBCDFG*, etc., *Vulg.*, *Copt.*, etc.,—*τῆς καυχίσεως*.

10. *χορηγήσει, πληθυνεῖ, αὔξει, NBCD*, etc., *d e f g r*, *Vulg.*, etc. | *KL*, etc., *Syr. Ph.*, *Goth.*, etc., *χορηγήσαι, πληθύναι, αὔξῃσαι*.

CHAP. X. 8. *NBCD*, etc., *d e*, etc., *Æthiop.*—*ἡμῖν*.

CHAP. XI. 1. *μικρόν τι ἀφροσύνης*, *NBDE*, etc., *Vulg.*, *Goth.*, etc.

3. *NBDFG*, *d e g r*, *Copt.*, *Arm.*, *Goth.*—*οὕτω*.

6. *φανερῶσατες*, *NBFG*, 17, *Arm.*, etc. | *εκ*, *L*, etc., *r*, *Syr. P.*, *Syr. Ph.*, *Copt.*, etc., *φανερῶσθές τε*.

32. *BD*, *d e f*, *Vulg.*, *Syr. P.*, *Arm.*, etc.,—*θέλων*.

CHAP. XII. 1. *δεῖ*, *BEFGL*, etc., *d e g*, *Syr. P.*, *Syr. Ph.*, *Goth.*, etc. | *KM*, etc., *Æthiop.*, *Arm.*, etc., *δὴ* | *BD*, 114, *Copt.*, etc., *δέ*.

*συμφέροι μοι*, *EKL*, etc., *d e g*, *Syr. Ph.*, etc., *Æthiop.*, *Chrys.*, etc. | *NBFG*, etc., *συμφέρον μείν*.

*γάρ*, *DEKL*, etc., *Syr. P.*, *Syr. Ph.*, *Goth.*, etc. | *RFG*, 73, 80, 118, *f g*, *Vulg.*, *Copt.*, etc., *δέ* | *B*, 213, *δὲ καί*.

7. *NADFG*, 17, *Vulg.*, *Æthiop.*, etc.,—*ἵνα μὴ ὑπεραίρωμαι*, after *κολαφίζῃ*.

11. *NADFEFGK*, etc., *Vulg.*, *Copt.*, *Sahid.*, *Æthiop.*, *Arm.*, etc.,—*καυχόμενος*.

14. *NAB*, 17, etc., *Æthiop.*—*ἡμῶν*.

19. *πάλα*, *NABFG*, etc., *d e f*, *Vulg.*, etc. | *DEKL*, etc., *g*, *Syr. P.*, *Syr. Ph.*, *Copt.*, *Goth.*, etc., *πάλα*.

CHAP. XIII. 2. *NABDFG*, *Vulg.*, etc.,—*γράφω*.  
5. *BD*, 17, 116, etc.,—*ἔστιν*.

## GALATIANS.

CHAP. I. 10. *NABDFG*, etc., *Vulg.*, *Copt.*, *Arm.*, etc.,—*γάρ*.

15. *BFG*, etc., *Vulg.*, *Syr. P.*, etc.,—*ὁ Θεός*.

18. *Κηφᾶν*, *NAB*, 17, 71, *Syr. P.*, *Copt.*, *Æthiop.*, etc. | *DEFGKL*, etc., *Vulg.*, etc., *Πέτρον*.

CHAP. II. 11. *Κηφᾶς*, *NABCH*, etc., *Vulg.*, *Copt.*, *Syr. P.*, etc. | *DEFGKL*, etc., *Goth.*, etc., *Πέτρος*.

14. *Κηφᾶ*, *NABC*, etc., *Vulg.*, *Copt.*, *Syr. P.*, *Arm.*, *Æthiop.*, etc. | *DEFGKL*, etc., *Syr. Ph.*, *Goth.*, etc., *Πέτρον*.

*πῶς*, *NABCDEFG*, etc., *Versions*, etc. | *KL*, etc., *Syr. Ph.*, etc., *τί*.

CHAP. III. 1. *NABDEFG*, etc., *d e f g*, etc., *Syr. P.*, *Copt.*, *Sahid.*, etc.,—*τῇ ἀληθείᾳ μὴ πείθεσθαι*.

*NABC*, etc., *f*, etc., *Syr. P.*, *Copt.*, *Sahid.*, *Arm.*, etc.,—*ἐν ἡμῖν*.

12. *NABCDFG*, etc., *Vulg.*, *Syr. P.*, *Syr. Ph.*, *Copt.*, *Æthiop.*, *Arm.*, etc.,—*ἀνθρώπος*.

17. *NABC*, etc., *f*, *Vulg.*, *Copt.*, etc.,—*εἰς Χριστόν*.

29. *NABCDE*, etc., *d e f*, *Vulg.*, *Copt.*, *Arm.*, etc.,—*καί*.

CHAP. IV. 7. *διὰ Θεοῦ*, *NABC*, 17, *f g*, *Vulg.*, *Copt.*, etc. | *FG*, *διὰ Θεῶν* | *DEKL*, etc., *Goth.*, etc., *Chrys.*, etc., *Θεοῦ διὰ Χριστοῦ* | 178, —.

14. *πειρασμῶν τῶν*, *c*, 23, 31, 80, etc., *Syr. P.*, *Arm.*, *Goth.*, etc. | *EKL*, etc., *Syr. Ph.*, etc., *πει. μου τῶν* | *NABDFG*, 17, 39, *Vulg.*, *Copt.*, etc., *πει. ἡμῶν*.

15. *ποῦ*, *NABCFG*, etc., *f g*, *Vulg.*, *Syr. P.*, *Copt.*, etc. | *DEKL*, etc., *d e*, *Syr. Ph.*, *Goth.*, etc., *τίς*.

*NABCL*, etc.,—*ἡν*.

24. *ABCDEFGKLL*, etc.,—*αἰ*.

25. *NCFG*, 17, *f g*, *Vulg.*, *Æthiop.*, *Arm.*, *Goth.*, etc.,—*Ληαρ*.

*δουλ. γάρ*, *NABCDFG*, etc., *d e g*, *Copt.*, etc. | *EKL*, etc., *Goth.*, etc., *δουλ. δέ*.

26. *NBCDFG*, etc., *Vulg.*, *Syr. P.*, *Syr. Ph.*, *Copt.*, *Sahid.*, *Æthiop.*, *Goth.*, etc.,—*πάντων*.

28. *ἡμεῖς . . . ἐστὲ*, *BDFG*, etc., *d e g*, *Sahid.*, etc. | *NACEKL*, etc., *f*, *Vulg.*, *Syr. P.*, *Syr. Ph.*, *Copt.*, *Goth.*, etc., *ἡμεῖς . . . ἐσμέν*.

31. 71, — *ἄρα* | *FG*, *ἄρα οὖν* | *AC*, etc., *Copt.*, etc., *ἡμεῖς οὖν* | *NBDE*, etc., *διό*.

CHAP. V. 1. *NABCDFG*, etc., *Vulg.*, etc.,—*οὐδ' after ελευθερία*.

*NABCFG*, etc., *f g*, *Copt.*, *Goth.*, etc., *στήκετε οὖν*.

*NABCD*, etc., *Copt.*,—*ἡ*.

14. *πεπλήρωται*, *NABC*, etc. | *DEFGKL*, etc., *πληροῦται*.

19. *NABC*, 17, etc., *Vulg.*, *Syr. P.*, *Copt.*, *Æthiop.*, etc.,—*μοιχείαι*.

21. *NB*, 17, 33, 35, 57, 73, *f*, etc.,—*φόνοι*.

CHAP. VI. 15. *οὔτε γάρ*, *B*, 17, *Syr. P.*, *Sahid.*, *Goth.*, etc. | *NACDEFGKL*, etc., *Vulg.*, *Copt.*, etc., *ἐν γάρ Χριστῷ Ἰησοῦ οὔτε*, from *v. 6*.

17. *ABC*, etc., *f*, etc., *Arm.*, etc.,—*Κυρίου*.

## EPHESIANS.

CHAP. I. 1. *NB*,—*ἐν Ἐφῆσῳ*.

6. *ἦς*, *NAB*, etc. | *DEFGKL*, etc., *ἐν ἡ*.

11. *ἐκκληρώθημεν*, *NBKL*, etc., *f*, *Goth.*, etc. | *ADEFG*, *d e g*, *ἐκλήθημεν*.

14. *ὅς*, *NDEK*, etc. | *ABFGL*, etc., *ὅ*.

15. *NAB*, 17, etc.,—*τῆν ἀγάπην*.

16. *NABD*, etc., *d*, *Goth.*, etc.,—*ἡμῶν* after *μείλαν*.

18. *καρδίας*, *NABDEFGKL*, etc., the *Versions*.

CHAP. II. 21. *NBDEFGKL*, etc.,—*ἡ*.

CHAP. III. 3. *ἐγνωρίσθη*, *NABCDFG*, etc., *Vulg.*,

*Syr. P.*, *Syr. Ph.*, *Copt.*, etc. | *EKL*, etc., *Æthiop.*, etc., *ἐγνώρισε*.

9. *NABCDFG*, etc., *Versions*,—*διὰ Ἰησοῦ Χριστοῦ*.

14. *NABC*, 17, etc., *Copt.*, *Æthiop.*, etc.,—*τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*.

CHAP. IV. 6. *NABC*, etc., *Copt.*, *Æthiop.*, etc.,—*ἡμῖν* | *DEFGKL*, etc., *Vulg.*, *Syr. P.*, *Syr. Ph.*, *Goth.*, etc., *ἡμῖν*.

9. *NACDFG*, 17, 46, 73, *d e g*, *Copt.*, *Sahid.*, *Æthiop.*, etc.,—*πρώτου*.

*DEFG*, *d e g*, *Syr. P.*, *Goth.*, etc.,—*μέρη*.

17. **ΝΑΒDFG**, etc., d e f g m, Vulg., Copt., Sahid., Æthiop., etc.—*λοιπά*.

CHAP. V. 5. ἵστε, **ΝΑΒDFG**, etc., Vulg., Copt., Sahid., Goth., etc. | **EKL**, etc., Syr. Ph., etc., *έστε*.

6. **ΑΔΕΚΛ**, etc., Copt., Syr. Ph., etc. | **ΝΒ**, etc., *δ* | **FG**, Vulg., Goth., etc., *δ έστιν ειδωλολατρεία*.

9. **ΦΩΤΟΣ**, **ΝΑΒDFG**, etc., Vulg., Syr. P., Copt., Goth., etc. | **KL**, etc., Syr. Ph., etc., Chrys., etc., *πνεύματος*.

21. **Χριστού**, **ΝΑΒL**, etc., Versions | **K**, **Κυρίου** | **DE**, 35, d, e, X. Ἰησοῦ | **FG**, **γ**, Ἰησοῦ X.

22. **B**—*ὑποτάσσεσθε* | **ΝΑ**, etc., Vulg., Copt., Goth., etc., *ὑποτασθήσασαν*.

23. **ΝΑΒDFG**, Vulg., etc.—*και, έστι* | **ΝΑ**, etc., *αὐτός ο σωτήρ*.

24. **ΝΒDFG**, 17, d e g,—*ιδίους*.

25. **ΝΑΒ**, 17, 23, 49, 57, 70, etc.—*εαυτών*.

27. **αὐτός**, **ΝΑΒDFGL**, etc., Vulg., Copt., Goth., etc. | **EK**, etc., Syr. P., Syr. Ph., etc., *αὐτήν*.

29. **Χριστός**, **ΝΑΒDFG**, etc., Versions, etc. | **KL**, etc., **Κύριος**.

30. **ΝΑΒ**, 17, Copt., Æthiop.—*έκ τῆς . . . ούστων αὐτού*.

31. **BDFG**,—*τόν*. **ΝΒDFG**, 73, 115, Vulg., Syr. Ph., Arm., etc.—*αὐτού*. **BDFG**,—*τήν*.

CHAP. VI. 1. **BDFG**, d e f g,—*έν Κυρίῳ*.

9. **αὐτῶν και ὑμῶν**, **ΑΦD**, etc., f, Vulg., Copt., Arm., Goth., etc. | **L**, etc., Syr. Ph., etc., *υ και αυ* | **Ν**, *εαυτων και υ* | **K**, etc., d, e, Syr. P., etc., *υ αυ*.

10. **ΝΒDE**, d, e, Æthiop., Arm., Goth., etc.—*αδελφοί μου*.

12. **ΝΑΒDFG**, 17, 80, Vulg., Copt., Goth., etc.—*του αιδωος*.

16. **έν π**, **ΝΒ**, etc., Vulg., etc. | **ΑΔΕΦGKL**, etc., Goth., etc., *έπι π*.

18. **ΝΑΒDFG**, etc., Vulg., Copt., Goth., etc.—*τούτο*.

19. **BFG**, g,—*του ευαγγελίου*.

## PHILIPPIANS.

CHAP. I. 17. *έγειρειν*, **ΝΑΒDFG**, etc., Vulg., Copt., Sahid., Æthiop., Arm., etc. | **K**, etc., Syr. P., Syr. Ph., etc., *έπιφέρειν*.

28. **ὑμῶν**, **ΝΑΒ**, etc. | **EKFL**, etc., *ὑμῖν* | **CDG**, 73, *ἡμῖν*.

CHAP. II. 30. c,—*του Χριστού* | **Ν**, **Κυρίου**. *παραβολουσάμενος*, **ΝΑΒDFG**, etc. | **CKL**, etc., *παραβολ*.

CHAP. III. 3. **Θεού**, **ΝΑΒCFEGKKL**, etc., g, Copt., etc. | **D**, etc., d e f, Vulg., Syr. P., Goth., etc., **Θεῶ**.

11. *την εκ νεκ*, **ΝΑΒDE**, etc., Versions, etc. | **KL**, etc., Copt., etc., *των νεκ*.

16. **ΝΑΒ**, 17, Copt., Sahid., etc.—*κανόνι, τό αὐτό φρουρίν*.

21. **ΝΑΒDFG**, Vulg., Copt., Æthiop., Goth.—*εις τό γενεσθαι αὐτό*.

CHAP. IV. 13. **ΝΑΒD**, d e f x, Vulg., Copt., Æthiop., Arm., etc.—*Χριστῶ*.

23. *μετά του πνεύματος*, **ΝΑΒDFG**, etc., Vulg., etc. | **KL**, etc., Syr. P., Syr. Ph., etc., *μετά πάντων*.

## COLOSSIANS.

CHAP. I. 2. **BDEKL**, etc., d e, etc., Syr. P., Sahid., etc., Chrys., etc.—*και Κυρίου Ἰησοῦ Χριστού*.

3. **BCDFG**, d e g, Syr. P., Syr. Ph., Copt., Æthiop., etc.—*και* | **DFG**, *τῷ π*.

4. *ην εχητε εις π*, **ΝΑΒCFEG**, etc., Vulg., Copt., Syr. Ph., Arm., etc. | **KL**, etc., Syr. P., etc., *την εις π*, as Eph. i. 15.

6. **K**, etc.—*και αυξανόμενον*, a ready oversight.

7. *ὑπερ ὑμῶν*, **CEFKL**, etc., Versions, etc. | **ΝΑΒDG**, etc., *ὑπ*. *ἡμῶν*.

10. *τη επανοσει*, **ΝΑΒCFEG**, etc. | **KL**, etc., *εις την επανοσειν* | Versions, *έν τῇ ε*.

14. The mass of authorities,—*διά του αιματος αὐτου*. **BDFGL**, etc., Vulg., Sahid., etc.—*δι' αὐτου* repeated, a ready oversight.

23. **ΝΑΒCFDG**, etc.—*τῇ* before *κτίσει*.

24. **δ**, **ΝΑΒFGKL**, etc. | **CDE**, etc., **δς**.

CHAP. II. 2. *συμβιβασθέντες*, **ΝΑΒCDE**, etc., Vulg., Syr. Ph., etc. | **KL**, etc., *συμβιβασθέντων*.

37, 71, 80, 116.—*και πατρός και του Χριστού* | **AC**, etc., **Θεού πατρός του X** | **Ν**, **Θ**. **π**. **X** | 47, 73, Syr. P., Copt., etc., **Θ**. **π**. **και του X** | **B**, **Θ**. **X** | **D**, d e, **Θ**, *δ έστιν Χριστός*.

7. **BD**, 17, 39, 47, 73, 115, d e f, Vulg., etc.—*έν* before *τῇ π*.

11. **ΝΑΒCFEG**, etc., Vulg., Copt., Æthiop., Arm., etc.—*τῶν ἁμαρτιῶν*.

18. **ΝΑΒD**, 28, 30, d e m, Copt., etc.—*μή* | **FG**, **οὐκ**.

CHAP. III. 6. **B**, Sahid., Æthiop., etc., *έπι τοὺς υιοὺς τῆς ἀπειθείας*, a variation from Eph. v. 6.

13. **Χριστός**, **CEKL**, etc., Syr. P., Syr. Ph., Copt., Sahid., Goth., etc. | **Ν**, **Θεός** | **ΑΒDFG**, 213, Vulg., etc., **Κύριος**.

14. **δ**, **ΑΒCFG**, Vulg., etc. | **ND**, **δς** | **EKL**, etc., *ἦτις*.

15. **Χριστού**, **ΝΑΒCFDG**, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid., Arm., etc. | **EKL**, etc., Goth., etc., **Θεού**.

16. *έν τῇ χ*, **BDFEG**, etc. | **ΝAKL**, etc., *έν χ*.

17. **ΝΑΒC**, etc., Syr. P., Copt., Sahid., Æthiop., Goth., etc.—*και*.

18. **ΝΑΒCK**, etc., Vulg., Arm., etc.—*ιδίους*.

21. *ερεθίζετε*, **BK**, etc. | **ΝΑCFEGKL**, etc., *παροργίζετε*, as Eph. vi. 4.

22. **Κίριον**, **ΝΑΒCFEGKL**, etc., f, g, etc., Syr. P., Syr. Ph., Arm., etc. | **K**, etc., d e, Vulg., Copt., Goth., etc., **Θεόν**.

23. **δ**, **ΝΑΒCFDG**, etc., Vulg., Copt., Goth., etc. | **EKL**, etc., Syr. P., etc., *και πάν ὄτι*.

24. **ΝΑΒCDE**, 17, 47, 71, Vulg., Copt., etc.—*γάρ*.

25. *δ γάρ*, **ΝΑΒCFDG**, etc., Vulg., Copt., Goth., etc. | **EKL**, etc., Syr. P., Syr. Ph., etc., *δ δέ*.

CHAP. IV. 12. *πεπληρορημένοι*, **ΝΑΒCFDG**, etc. | **EKL**, etc., *πεπληρωμένοι*.

13. *πολύν πόνον*, **ΝΑΒC**, 80, Copt. | **DFG**, *πολ*. *κόπον* | **KL**, etc., Syr. P., Syr. Ph., etc., *ζηλον πολ*. | **E**, etc., **π**. **ζ**.

## I. THESSALONIANS.

CHAP. I. 1. BFG, etc., f g r, Vulg., Syr. P., Arm., etc.

—ἀπό . . . Χριστοῦ.

2. NAB, 17, 122, etc.,—*ἰμῶν* after *μείναν*.

CHAP. II. 7. *ἡῖπιοι*, NBCDFG, etc., Vulg., Copt., etc.

| ΔΕΚΛ, etc., Syr. P., Syr. Ph., Sahid., etc., *ἡπιοι*.

9. NABDFG, etc., Vulg., Syr. P., Syr. Ph., Copt., etc.,—*ἦρ*.

15. NABDFG, etc., Vulg., Copt., Sahid., Æthiop., Arm., etc.,—*ἰδίους*.

19. NABDFK, etc., d e, etc., Syr. P., Syr. Ph., etc.,—*Χριστοῦ*.

CHAP. III. 2. *καὶ συνεργῶν*, B, Arm., etc. | NΑ, 71, 73, Vulg., Copt., Æthiop., etc., *καὶ διάκονον τοῦ Θεοῦ* |

D, d e, *καὶ συνεργῶν τοῦ Θεοῦ* | FG, f g, *δι. καὶ συν. τοῦ Θεοῦ* | E, *καὶ δι. κ. συν. τοῦ Θεοῦ* | KL, etc., κ. *δι. τ. Θεοῦ καὶ συν. ἡμῶν*.

11. NAB, etc.,—*Χριστός*.

13. NABDEK, etc.,—*Χριστοῦ*.

CHAP. IV. 1. KL, etc., Syr. P., etc.,—*καθὼς καὶ περιπατεῖτε*.

8. *ἰμάς*, NDBEFGKL, etc., d e g, etc., Syr. P., Copt., Arm., Goth., etc. | A, etc., f, etc., *ἡμᾶς*.

11. BDEFG, etc., the Versions,—*ἰδίας*.

CHAP. V. 2. *ἡμέρα*, NDBEFG, etc. | AKL, etc., *ἡ ἡμ.*

27. NDBEFG, etc., d e f g, etc.,—*ἀγίους*.

## II. THESSALONIANS.

CHAP. I. 8. BDEKL, etc., Syr. Ph., Copt., Æthiop., etc.,—*Χριστοῦ*.

12. NDBEKL, etc., Copt., Sahid., Goth., etc.,—*Χριστοῦ*.

CHAP. II. 2. *Κυρίου*, NABDFGL, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid., etc. | K, etc., Goth., etc., *Χριστοῦ*.

4. NABD, etc., d e, Vulg., Copt., Sahid., Æthiop., Arm., etc.,—*ὡς θεὸν*.

8. *ἀνελεῖ*, AB, etc. | EKL, etc., *ἀναλώσει*.

10. NABFG, etc.,—*τῆς* before *ἀδικίας*.

NABDFG, etc., Vulg., Copt., Sahid., Æthiop., etc.,—*ἐν* before *τοῖς*.

13. *ἀπ' ἀρχῆς*, NABEKL, etc. | BFG, etc., Vulg., Syr. Ph., etc., *ἀπαρχῆν*.

17. NABDEFG, etc., Vulg., Syr. P., Syr. Ph., Goth., etc.,—*ἰμάς*.

CHAP. III. 3. *Κύριος*, NBEKL, etc., Syr. P., Syr. Ph., Goth., etc. | ADFG, 71, Vulg., Copt., etc., *Θεός*.

16. *τρόπος*, NBEKL, etc., Syr. P., Syr. Ph., Copt., etc. | ADFG, etc., Vulg., Goth., etc., *τόπῳ*.

## I. TIMOTHY.

CHAP. I. 1. ADFG, etc., Vulg., Syr. P., Syr. Ph., Sahid., Goth., etc.,—*Κυρίου*.

2. NADFG, etc., Vulg., Copt., etc.,—*ἡμῶν* after *πατρός*.

17. NADFG, 37, 179, Vulg., Syr. P., Copt., Sahid., Æthiop., Arm., etc.,—*σόφῳ*.

CHAP. II. 6. A,—*τὸ μαρτύριον* | N, καὶ μ. | DFG, etc., d e g, etc., *οὐ τὸ μ.*

7. ADFG, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid., Æthiop., etc.,—*ἐν Χριστῷ*.

CHAP. III. 16. *ὁς*, NACFG, 17, 73, 181, Copt., Sahid., Goth., etc. | D, Vulg., the Latin writers, *ὁ* | KL, etc., *θεός*.

CHAP. IV. 10. *ὀνειδιζόμεθα*, DL, etc., Vulg., Syr. P., Syr. Ph., Copt., Goth., etc. | NACFGK, etc., *ἀγωνιζόμεθα*.

12. NACDFG, etc., Vulg., Syr. P., Syr. Ph., Copt., Arm., Goth., etc.,—*ἐν πνεύματι*.

15. NACDFG, 17, 31, Vulg., Syr. P., Syr. Ph., Copt., Arm., Goth., etc.,—*ἐν* before *πάνω*.

CHAP. V. 16. NACFG, 17, 47, Copt., Arm., etc.,—*πιστός ἡ*.

21. NADFG, 17, 31, 73, Vulg., Copt., etc.,—*Κυρίου*. *πρόσκλησιν*, NFGK, etc., Vulg., Syr. P., Syr. Ph., Goth., etc. | ADL, etc., *πρόσκλησιν*.

CHAP. VI. 5. *διαπατριβαί*, NADFG, etc. | K, etc., *διατριβαί*.

NADFG, etc., Vulg., Copt., Sahid., Goth., etc.,—*ἀφίστασο ἀπὸ τῶν τοιούτων*.

7. NAFG, 17,—*δῆλον*.

11. *πρηντάθειαν*, NAFG, 71, 137, etc. | DKL, etc., *πραότητα*.

13. *ζωογονούντος*, ADEG, etc. | NKL, etc., *ζωοποιούντος*.

17. NAFG, etc., Copt., Sahid., etc.,—*τῷ ζῶντι*.

19. *ἕντως*, NADFG, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid., Æthiop., Arm., etc. | KL, etc., *αἰωνίου*.

## II. TIMOTHY.

CHAP. I. 5. *λαβῶν*, NACFG, etc. | DEKL, etc., *λαμβάνων*.

CHAP. II. 19. *Κυρίου*, MSS, Versions, Writers, in general.

CHAP. III. 15. NDFG, 17,—*τὰ* before *ἱερά*.

CHAP. IV. 1. NACDFGL, etc., Vulg., Syr. P., Copt., Æthiop., Arm., etc.,—*οὐν ἐγὼ*.

*καὶ τὴν ἐπιφ.*, NACDFG, 17, d e f g, Copt., etc. | EKL, etc., Syr. P., Syr. Ph., Goth., etc., *κατὰ τ. ἐ.*

14. *ἀποδώσει*, NACDFG, etc., f g, Vulg., Syr. P., Syr. Ph., Copt., Goth., etc. | KL, etc., d e, etc., Theod., Theophyl., etc., *ἀποδώθῃ*.

22. NFG, 17, etc., Æthiop.,—*Ἰησοῦς Χριστός* | A, 31, 114, *ὁ Κ. Ἰησοῦς*.

## TITUS.

CHAP. I. 4.  $\text{NACDT}$ , etc., d e, Vulg., Copt., Arm., Goth., etc.—*Kuríou*.

CHAP. II. 5. *οικουροῦς*,  $\text{NACDEFG}$  |  $\text{HIK}$ , etc., *οικουροῦς*.

7.  $\text{NACDFG}$ , etc., Vulg., Syr. P., Copt.,  $\text{Æthiop.}$ , etc.—*ἀφ'αθανάτων*.

11.  $\text{ACD}$ , Syr. P., Syr. Ph.—*ή* before *σωτήριος* | 8, Θεοῦ *σωτήρος*.

CHAP. III. 8.  $\text{NACDEFGKL}$ , etc.—*τά*.

## PHILEMON.

CHAP. I. 2. *ἀδελφῆ*,  $\text{NADEFG}$ , etc., d e f g, etc., Copt., Arm., etc. |  $\text{KL}$ , etc., Syr. P., Syr. Ph., etc., *ἀγαπητῆ*.

6.  $\text{AC}$ , 17,—*τοῦ*.  
7. *ἡμῶν*,  $\text{ACDEKL}$ , etc., d e, etc., Arm., etc. |  $\text{NFG}$ , etc., f g, etc., Syr. P., Syr. Ph., Copt., etc., *ὑμῶν*.  
 $\text{NAC}$ , etc., Copt., etc.—*Ἰησοῦν*.

12. *σὺ δέ*,  $\text{DEFGKL}$ , etc., the Versions, etc. |  $\text{NAC}$ , 17, *σοι*.

$\text{NAFG}$ , 17,—*προσλαβοῦ*.

20. *σπλ. ἐν Χριστῷ*,  $\text{NACDFGL}$ , etc., d e f g, etc., Syr. P., Syr. Ph., Copt., Arm., Goth., etc. |  $\text{EK}$ , etc., *Kuríou*.

## HEBREWS.

CHAP. I. 3.  $\text{NAB}$ , 17, 46, 47, 80, f, Vulg., Arm., etc.—*δὲ αὐτοῦ*.

$\text{NABDEM}$ , etc., Vulg., Syr. P., Copt., etc.—*ἡμῶν*.

CHAP. II. 7.  $\text{BKL}$ , etc.—*καὶ κατέστησας . . σου*.

CHAP. III. 1.  $\text{NABCDM}$ , etc., d e f, Vulg., Copt., Sahid.,  $\text{Æthiop.}$ , etc.—*Χριστόν*.

6. b, etc.—*μέχρι τέλους βεβαίαν*, from v. 14.

9.  $\text{NABCDE}$ , 17, d e,—*με*.  
*ἐν δοκιμασίᾳ*,  $\text{NABCDDEM}$ , 73, 137, d e, Copt. |  $\text{KL}$ , etc., f, Vulg., Syr. P., Syr. Ph., etc., *ἐδοκίμασάν με*.

CHAP. IV. 7. *προεῖρηται*,  $\text{NACDE}$ , etc., d e f, Vulg., Syr. P., Syr. Ph., Copt., Arm., etc. |  $\text{KL}$ , etc., *εἶρηται*.

CHAP. V. 4.  $\text{NABCDEK}$ , etc.—*ὁ* before *καλούμενος*.

CHAP. VI. 10.  $\text{NABCDE}$ , etc., Vulg., Syr. P., Syr. Ph., Arm., etc.—*τοῦ κόπου*.

CHAP. VII. 14. *περὶ ἱερέων*,  $\text{NABCDE}$ , etc., Vulg., Copt., Sahid., Arm., etc. |  $\text{KL}$ , etc., Syr. P., Syr. Ph., etc., *περὶ ἱεροσύνης*.

16. *σαρκίνης*,  $\text{NABCDL}$ , etc. |  $\text{EK}$ , etc., *σαρκικῆς*.

21.  $\text{NBC}$ , 17, 80, f, Vulg., Sahid., Arm., etc.—*κατὰ τὴν τάξιν Μελχισεδέκ* |  $\text{N}$ —*εἰς τὸν αἰῶνα*.

CHAP. VIII. 4. *οὐν*,  $\text{NABD}$ , etc., Vulg., Copt., etc. |  $\text{EKL}$ , etc., Syr. Ph., etc., *γὰρ*.

$\text{NABDE}$ , etc., Vulg., Copt., Arm., etc.—*τῶν ἱερέων*.

$\text{NAB}$ , etc.—*τὸν before νόμον*.

11. *πολιτὴν*,  $\text{NABDE}$ , etc., Syr. P., Syr. Ph., Copt., Arm., etc.

CHAP. IX. 1.  $\text{NABDE}$ , etc., Vulg., Syr. P., Syr. Ph.,  $\text{Æthiop.}$ , Arm., etc.—*σκηρῆ*.

9. *ἦν*,  $\text{NABD}$ , etc., f, Vulg., etc. |  $\text{EKL}$ , etc., d e, Syr. P., Syr. Ph., Copt., Sahid., etc., *ὄν*.

10. *δικαιώματα*,  $\text{NAB}$ , etc., Syr. P., Copt., Arm., etc. |  $\text{EKL}$ , etc., f, etc., *καὶ δικαιώμασι*.

11. *μελλόντων*,  $\text{NAEKL}$ , etc., f, Vulg., Copt., etc. |  $\text{BD}$ , d e, Syr. P., Syr. Ph., etc., *γενομένων*.

CHAP. X. 9.  $\text{NACDEK}$ , etc., d e, Copt., Sahid.,  $\text{Æthiop.}$ , etc.—*ὁ Θεός*.

34. *δουλοῖς*,  $\text{AD}$ , etc., f, Vulg., Syr. P., Syr. Ph., Copt., etc. |  $\text{BEKL}$ , etc., *δουλοῖς μου*.

*ἐαυτοῖς*,  $\text{DEKL}$ , etc. |  $\text{NAN}$ , etc., *ἐαυτοῦς*.  
 $\text{NADN}$ , 17, Vulg., Copt.,  $\text{Æthiop.}$ , etc.—*ἐν οὐρανοῖς*.

38. *δικαίως μου*,  $\text{NAN}$ , f, Vulg., Arm., etc. |  $\text{EKL}$ , etc., Copt., etc.—*μου*.

CHAP. XI. 4. *τοῦ Θεοῦ*,  $\text{EKL}$ , etc., Vulg., Syr. P., Syr. Ph., Copt., etc. |  $\text{NAD}$ , 17, *τῷ Θεῷ*.

*λαλεῖ*,  $\text{NA}$ , etc., f, Vulg., Syr. P., Syr. Ph., Copt., etc. |  $\text{DEKL}$ , etc., *λαλεῖται*.

8.  $\text{NAD}$ —*τὸν*.

9.  $\text{NAKL}$ , etc.—*τὴν*.

13. *λαβόντες*,  $\text{DEKL}$ , etc. |  $\text{N}$ , 17, etc., *κοιμισμένοι*, a gloss |  $\text{A}$ , *προσδεξάμενοι*.

$\text{NADE}$ , etc., the Versions, etc.—*καὶ πεισθέντες*.

15. *ἐξέβησαν*,  $\text{NADE}$ , 17, 73, 80, etc. |  $\text{EKL}$ , etc., *ἐξῆλθον*.

35. *γυναῖκες*,  $\text{EKL}$ , etc. |  $\text{NAD}$ , *γυναῖκας*.

CHAP. XII. 7. *εἰς*,  $\text{NADKL}$ , etc.

15. *οἱ πολ.*,  $\text{NA}$ , etc.

18.  $\text{NAC}$ , etc., Syr. P., Copt.,  $\text{Æthiop.}$ , etc.—*ἔρει*.

20.  $\text{NACD}$ , etc., Vulg., Syr. P., Copt.,  $\text{Æthiop.}$ , Arm., etc.—*ἡ Βολιδὴ καταγορευθήσεται*.

28. *εὐλαβείας καὶ δέους*,  $\text{NACD}$ , etc., Copt., Sahid., etc. |  $\text{KL}$ , etc., *αἰδοῦς καὶ εὐλαβείας*.

CHAP. XIII. 9. *παρῆρθε*,  $\text{NACDM}$ , etc., d f, Vulg., Syr. P., Copt., etc. |  $\text{KL}$ , etc., *περιφέρθε*.

10.  $\text{DM}$ , d,—*ἐξουσίαν*.

11.  $\text{A}$ —*περὶ ἁμαρτίας*.

21.  $\text{D}$ , etc., Arm., etc.—*τῶν αἰώνων*.

## JAMES.

CHAP. I. 12.  $\text{NAB}$ , ff, Arm.—*ὁ Κύριος*.

19. *ὥστε*,  $\text{GK}$ , etc., Syr. Ph., etc. |  $\text{ABC}$ , 73, 83, ff, Vulg., Copt., Arm., etc., *ὥστε* |  $\text{N}$ , *ὥτω*.

25.  $\text{NABC}$ , 13, 29, 68, 73, ff, Vulg., Syr. P., Copt., etc., —*ὁὗτος* before *οὐκ ἀκ*.

26.  $\text{NABC}$ , etc., ff m, Vulg., Syr. P., Syr. Ph., Copt., Sahid., etc.—*ἐν ἡμῖν*.

CHAP. II. 3.  $\text{ABC}$ , etc., ff, Vulg., Syr. Ph., Arm., etc., —*ὧδε* after *ἡ κάθου*.

4.  $\text{NAC}$ , etc.—*καὶ* before *οὐ*.

5. τῶ κόσμῳ, ἄΒC | GK, etc., ff, Syr. P., Syr. Ph., Copt., Arm., etc., τοῦ κόσμου.  
 18. χωρίς, ἄΒC, etc., ff, Vulg., Syr. P., Syr. Ph., Copt., Sahid., Arm., etc. | GK, etc., ἐκ.  
 ἄΒ, 13, 69, 73, 83, ff, Vulg., Syr. P., Syr. Ph., Copt., Sahid., etc., — σου.  
 20. ἀργῆ, BC, 27, 29, ff, etc., Sahid., etc. | ἄΒGK, etc., Vulg., Copt., etc., νεκρά, a gloss from *vv.* 17, 26.  
 24. ἄΒC, etc., ff, Vulg., Syr. P., Syr. Ph., Copt., etc., — τοίνυν.  
 CHAP. III. 3. εἰ δέ, ἄΒGK, etc., ff, Vulg., Copt., etc. | C, etc., ἰδε.  
 5. ἡλίκοι, ἄΒC, Vulg., Chrysos., etc. | ΔGK, etc., ff, etc., ὀλίγοι.  
 6. ἄΒC, etc., ff, m, Vulg., Syr. P., Copt., Sahid., Arm., etc., — οὕτως.  
 8. ἀκατάστατον, ἄΒ, 7, ff, Vulg., Copt., Arm., etc. | CGK, etc., Syr. P., Syr. Ph., etc., ἀκατάσχετον.  
 9. Κύριον, ἄΒC, etc., ff, Syr. P., Copt., Arm., etc. | GK, etc., Vulg., Syr. Ph., etc., Θεόν.

12. οὗτε ἀλυκόν, ABC, etc., ff, Vulg., etc. | B, οὕτως οὐδὲ ἀλυκόν | GK, etc., οὕτως οὐδέμια πηγή ἀλυκόν και.  
 18. ABCG, etc., — τῆς | B, καρ. ὁ δικ.  
 CHAP. IV. 4. ἄΒ, 13, — μοιχοὶ και.  
 5. κατώκησεν, GK, etc., the Versions | ἄΒ, etc., κατώκησεν.  
 11. ἦ, ἄΒ, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid., Arm., etc. | GK, etc., ff, etc., και.  
 12. GK, etc., — και κριτής, a ready oversight.  
 πλησίον, ἄΒ, etc., ff, Vulg., Syr. P., Syr. Ph., Copt., Sahid., etc. | GK, etc., ἕτερον.  
 14. ἐστε, B, etc., Syr. Ph., Æthiop., etc. | ΔK, etc., ζῆσαι | G, etc., ff, Vulg., etc., ἐστιν | B, — ἀτμίς γάρ ἐσ.  
 CHAP. V. 5. ἄΒ, 13, 81, ff, m, Vulg., Copt., — ὧς.  
 7. B, 31, Vulg., Sahid., Arm., — ἕτερον | B, λάβ. καρπὸν πρ.  
 9. κριθῆτε, ἄΒGK, etc., the Versions.  
 11. GK, etc., — ὁ Κύριος.  
 16. G, etc., ff, Æthiop., etc., — οὖν.  
 τὰς ἁμαρτίας, ἄΒ, etc. | GK, etc., τὰ παραπτώματα.

## I. PETER.

- CHAP. I. 4. ἡμάς, ἄΒC, etc., Vulg., Syr. P., Syr. Ph., etc.  
 6. ἄΒ, — ἐστί.  
 7. πολυτιμότερον, ἄΒC, etc. | GK, etc., πολὺ τιμώτερον.  
 8. ἰδόντες, ἄΒC, etc., Vulg., Syr. P., Syr. Ph., etc. | ΔGK, etc., Copt., etc., εἰδότες.  
 12. ἡμῖν, ἄΒC, etc., Vulg., Syr. Ph., Æthiop., etc. | K, etc., Syr. P., Copt., etc., ἡμῖν.  
 16. ἔσεσθε, ἄΒC, etc. | K, etc., γένησθε | G, etc., γίνεσθε.  
 ἄΒ, — ἐμῖ.  
 21. πιστοὺς, AB, g, Vulg. | ἄΒGK, etc., Versions, etc., πιστευοτάς.  
 22. ἄΒC, 13, 27, 73, Vulg., Syr. P., Syr. Ph., Æthiop., Arm., etc., — διὰ πνεύματος.  
 ἄΒ, — καθαρὰς.  
 23. ἄΒC, etc., Syr. Ph., Copt., Arm., etc., — εἰς τὸν αἰῶνα.  
 24. A, etc., Syr. P., Syr. Ph., etc., — ὧς before χωρὸς αὐτῆς, ABCG, etc., Vulg., Syr. P., Syr. Ph., Copt., Æthiop., etc. | B, αὐτοῦ.  
 CHAP. II. 2. ἄΒC, etc., Versions, etc., + εἰς σσατηριαν.  
 6. διὰ, ἄΒC, etc., Vulg., Syr. P., Syr. Ph., Copt., etc.  
 ἄΒ, 33, 73, — τῇ | C, etc., Vulg., etc., ἡ γραφή.  
 13. ἄΒC, etc., Versions, etc., — οὖν.  
 20. τοῦ γάρ, AB, etc.  
 21. ἡμῖν, ἡμῖν, ἄΒC, etc., Syr. Ph., Sahid., Æthiop., etc.  
 25. πλανώμενοι, ἄΒ, 5, 40 | CGK, etc., πλανώμενα.  
 CHAP. III. 3. C, Arm., — τριχῶν.  
 8. ταπεινόφρονες, ἄΒC, etc., Syr. P., Syr. Ph., Copt., etc. | K, etc., φιλόφρονες.

9. ἄΒC, etc., Vulg., Syr. P., Syr. Ph., Copt., etc., — εἰδότες.  
 12. ἄΒC, etc., — οἱ.  
 13. μνηταί, GK, etc. | ἄΒC, etc., ζηλωταί.  
 15. Χριστὸν, ἄΒC, 7, 13, 69, 137, Vulg., Syr. P., Syr. Ph., Copt., Sahid., Arm., etc. | GK, etc., Θεόν.  
 16. καταλαλήσθη, B, 69, 137 | ἄΒC, etc., Syr. P., Copt., etc., καταλαλοῦσιν ἡμῶν ὡς κακοποιῶν | Vulg., Arm., — ὡς κακ.  
 18. ἄΒC, etc., — τῶ before πνεύματι.  
 20. ἀπεξέδεχτο, ἄΒC, etc., Versions, etc.  
 21. ὁ, ABCG, etc. | B, —.  
 CHAP. IV. 1. BC, etc., Vulg., Sahid., etc., — ὑπὲρ ἡμῶν | B, ἀποθανόντος ὑπὲρ ἡμῶν.  
 3. AB, etc., Vulg., Syr. P., Syr. Ph., Arm., etc., — ἡμῖν.  
 ἄΒC, etc., Vulg., Syr. P., Syr. Ph., Copt., Æthiop., Arm., etc., — τοῦ βίου.  
 βούλημα, ἄΒC, etc. | GK, etc., θέλημα.  
 κατεργάσθαι, ἄΒC, etc. | GK, etc., κατεργάσασθαι.  
 8. καλύπτει, ΔΒC, etc., Vulg., Syr. P., Copt., Arm., etc. | BG, etc., Syr. Ph., Æthiop., etc., καλύψει.  
 14. A, etc., + και δυνάμει | B, 18, κ. ὁ αὐτοῦ.  
 ἄΒC, etc., — κατὰ μὲν . . . δοξάζεται.  
 16. ὀνόματι, ἄΒ, etc., Versions, etc. | GK, etc., μέρει.  
 19. ἄΒ, 9, 13, 73, Vulg., Copt., etc., — ὧς.  
 CHAP. V. 5. ἄΒ, 13, 27, 29, 68, 81, Vulg., Syr. P., Copt., Arm., — ὑποτασσόμενοι.  
 6. A, etc., Vulg., Copt., etc., + ἐπισκοπήσ.  
 10. καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει, NGK, etc., Vulg., Copt., Arm., etc. | ΔB, etc., — θεμελιώσει.  
 11. AB, 23, etc., — ἡ δόξα και.  
 B, 36, 93, Copt., Arm., — τῶν αἰώνων.  
 14. AB, 36, Syr. P., Æthiop., etc., — Ἰησοῦ.

## II. PETER.

- CHAP. I. 3. ἰδία δόξη και ἀρετῆ, ἄC, etc., Vulg., etc. | BK, etc., etc., διὰ δόξης και ἀρετῆς.  
 5. αὐτὸ τοῦτο δέ, BC, etc. | B, etc., αὐτὸ δὲ τοῦτο | A, αὐτοῖ δέ.

12. μελλήσω, ἄΒC, etc., Vulg., Copt., Sahid., Arm., etc. | GK, etc., Syr. P., Syr. Ph., etc., οὐκ ἀμελήσω, a gloss.  
 21. ἄΒGK, etc., — οἱ.

ἀπό Θ., B, etc., Syr. Ph., Copt. |  $\Sigma$ AGK, etc., *ἀγιοι* | C, etc., ἀπό Θ. *ἀγιοι*.

CHAP. II. 2. ἀσελείαις,  $\Sigma$ ABCGK, etc., the Versions.

4. σιροίς,  $\Sigma$ ABC | GK, etc., *σειραίς*.

11. A, etc., Vulg., Syr. P., Copt.,  $\mathcal{A}$ Ethioph., Arm.,—*παρά Κυρίου*.

12. καὶ φθαρῆσονται,  $\Sigma$ ABC, etc., Syr. Ph., etc. | GK, etc., Vulg., Syr. P., Copt., Sahid., etc., *καταφθαρήσονται*.

13. ἀγάπαις, B, m, Vulg., Syr. P., Sahid.,  $\mathcal{A}$ Ethioph., etc. |  $\Sigma$ ACGK, etc., Syr. Ph., etc., *ἀπάταις*.

14. ἀκαταπίστους,  $\Sigma$ CGK, etc., m, Sahid., etc. | 13, 40, 68, etc., Vulg., Syr. P., Syr. Ph., Copt., etc., *ἀκαταπίστου* | AB, *ἀκαταπίστους*.

15.  $\Sigma$ ABCGK, etc.,—*τήν*.

17. καὶ ομίχλαι,  $\Sigma$ ABC, etc., Vulg., Syr. Ph., Copt., Sahid.,  $\mathcal{A}$ Ethioph., etc. | G, etc., Syr. P., etc., *νεφέλαι*.

$\Sigma$ B, Vulg., Syr. P., Syr. Ph., Copt., Sahid., etc.,—*εἰς αἴωνα*.

18. ὀλίγους, AB, etc., Vulg., Syr. P., Syr. Ph., Copt. Sahid., etc. |  $\Sigma$ GK, etc., Arm., etc., *ὄντως*.

ἀποφθύνοντας,  $\Sigma$ ABC, etc., Vulg., Syr. P., Syr. Ph., etc. | GK, etc., Copt., Sahid., etc., *ἀποφθύντας*.

CHAP. III. 2. ὑμῶν,  $\Sigma$ ABCGK, etc., Vulg., Arm., etc.

3. ἐν ἐμπαγίῳ ἔμπ.,  $\Sigma$ ABC, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid.,  $\mathcal{A}$ Ethioph., etc. | GK, etc.,—*ἐν ἐμπαγίῳ*.

7. τῷ αὐτοῦ λ.,  $\Sigma$ BCGK, etc., Syr. P., Syr. Ph.,  $\mathcal{A}$ Ethioph., etc. | A, etc., Vulg., Copt., Sahid., etc., *τῷ αὐτῷ*.

10. BC, etc.,—*ἦ*.

$\Sigma$ AB, etc., m, Vulg., Syr. P., Copt., Sahid., Arm., etc.,—*ἐν νυκτὶ*.

11. οὐτῶ, BC, etc., Syr. Ph., Arm., etc. |  $\Sigma$ AGK, etc., Vulg., etc., *οὐν*.

16. ABC, etc.,—*ταῖς*.

*ἐν οἷς*, CGK, etc. |  $\Sigma$ AB, etc., Syr. P., Syr. Ph., etc., *ἐν αἷς*.

## I. JOHN.

CHAP. I. 4. ὑμῶν, ACK, etc., Vulg., Syr. Ph., Copt.,  $\mathcal{A}$ Ethioph., etc. |  $\Sigma$ BG, etc., Syr. P., Sahid., etc., *ἡμῶν*.

5. ἔστιν αὐτῆ,  $\Sigma$ BCGK, etc., Syr. Ph., etc. | A, etc., Versions, *αὐτῆ ἐστίν*.

*ἀγγελία*, ABGK, etc. | C, etc., *ἐπαγγελία*.

7.  $\Sigma$ BC, 29, Syr. P., Sahid., etc.,—*Χριστοῦ*.

CHAP. II. 7. ἀγαπητοί,  $\Sigma$ ABC, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid., Arm., etc. | GK, etc.,  $\mathcal{A}$ Ethioph., etc., *ἀδελφοί*.

$\Sigma$ ABC, etc., Versions, etc.,—*ἀπ' ἀρχῆς* after *ἠκούσατε*.

13. ἔγραψα,  $\Sigma$ ABCG, etc., Syr. Ph., Syr. Ph., Copt., Sahid., etc. | K, etc., *γράψω*.

18.  $\Sigma$ BC, etc.,—*ὁ* before *ἀπίχριστος*.

24.  $\Sigma$ ABC, etc., Vulg., Syr. Ph., Arm., etc.,—*οὐν*.

27. τὸ αὐτοῦ, C, etc., Vulg., Syr. Ph., Sahid., etc. | ABGK, etc., Copt., etc., τὸ αὐτὸ |  $\Sigma$ , τὸ αὐτοῦ πνεῦμα.

28. ἐάν,  $\Sigma$ ABC, etc., Copt., Sahid. | GK, etc., *δταν*.

CHAP. III. 5. AB, 5, 27, 81, Syr. Ph., Copt., Sahid.,  $\mathcal{A}$ Ethioph., Arm., etc.,—*ἡμῶν*.

14.  $\Sigma$ AB, 27, 29, Vulg., Arm., etc.,—*τὸν ἀδελφόν*.

19. γνωσόμεθα,  $\Sigma$ ABC, etc., Copt., Sahid., Arm., etc. | GK, etc., Vulg., etc., *γνωσόμεν*.

CHAP. IV. 3. AB, 27, 29, Vulg., Copt., etc.,—*Χριστὸν ἐν σαρκὶ ἐληλυθότα*.

19.  $\Sigma$ AB, 5, 27, 29, etc., αὐτόν |  $\Sigma$ , ἄγ. τὸν Θεόν.

CHAP. V. 2. ποιῶμεν, B, 27, 29, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid.,  $\mathcal{A}$ Ethioph., Arm., etc. |  $\Sigma$ GK, etc., *τηρώμεν*.

7. MSS., Versions,—*ἐν τῷ οὐρανῷ . . . ἐν τῇ γῆ*.

9. οὐτὶ,  $\Sigma$ AB, etc., Vulg., Copt., Sahid., Arm., etc. | GK, etc., Syr. P., Syr. Ph., *ἦν*.

13.  $\Sigma$ AB, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid.,  $\mathcal{A}$ Ethioph., Arm., etc.,—*τοῖς πιστεύουσιν . . . Θεοῦ*.

*οἱ πιστεύοντες*, A, etc., Versions, etc. |  $\Sigma$ B, *τοῖς πιστεύουσιν* | GK, etc., *καὶ ἵνα πιστεύητε*.

20.  $\Sigma$ AB, etc.,—*ἦ* before *ζωῆ*.

## II. JOHN.

8. AB, etc., Vulg., Syr. P.,  $\mathcal{A}$ Ethioph., etc.,—*Κυρίου*.

8. ἀπολόσητε, ἀπολάβετε, AB, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid., etc. | GK, etc., *ἀπολώσωμεν*, *ἀπολάβώμεν*.

*εἰργασίαν*,  $\Sigma$ A, etc., Vulg., Syr. P., Syr. Ph., Copt., etc. | BGK, etc., *εἰργασίμεθα*.

9. πρόζων,  $\Sigma$ AB, Sahid., etc. | GK, etc., Syr. P., Syr. Ph., etc., *παραβαίνων*.

## III. JOHN.

4. τῇ ἀλ., ABC, etc. |  $\Sigma$ GK, etc.,—*τῆ*.

5. τοῦτο,  $\Sigma$ ABC, etc., Versions | GK, etc., *εἰς τοὺς*.

## JUDE.

1. ἠγαπημένοις,  $\Sigma$ AB, etc., Vulg., Syr. P., Syr. Ph., Copt., Sahid., Arm., etc. | GK, etc., *ἠγιασμένοις*.

4.  $\Sigma$ ABC, etc., Vulg., Copt., Sahid., Arm., etc.,—*Θεόν*.

5. πάντα,  $\Sigma$ AB, etc., Vulg., Syr. Ph., Copt., etc. | GK, etc., Sahid., etc., *τοῦτο*.

ὁ Κύριος, GK, etc., Syr. Ph., etc. |  $\Sigma$ , Κύριος | 5, 8, 68, Syr. P., Arm., etc., ὁ Θεός | AB, 6, 7, 29, Vulg., Copt., Sahid.,  $\mathcal{A}$ Ethioph., *Ἰησοῦς*.

12. παραφερόμεναι,  $\Sigma$ ABCGK, etc.

22. ἐλέγχετε, AC, etc., Vulg., Copt.,  $\mathcal{A}$ Ethioph., Arm., etc. *διακρωμένους*,  $\Sigma$ ABC, etc.

23. οὐς δὲ ἐλείπε ἐν φόβῳ, A, etc., Vulg., Copt.,  $\mathcal{A}$ Ethioph., Arm., etc. |  $\Sigma$ B, οὐς δὲ ἐλείπε ἐν φ.

25.  $\Sigma$ ABC, etc., Versions,—*σοφῆ*.

$\Sigma$ ABCG, etc., Vulg., Syr. Ph., Copt.,  $\mathcal{A}$ Ethioph., Arm., etc. + *πρὸ παντὸς τοῦ αἰῶνος*.

## REVELATION.

CHAP. I. 2. **NABC**, etc., **Vulg.**, **Syr.**, **Copt.**, **Æthiop.**, etc.,—**τε**.

4. **NAC**, etc.,—**του** before **ὁ ὄν**.  
**BC**, etc.,—**ἔστιν** | **NA**, 47, **τῶν ἐν**.  
 5. **NABC**, etc., **Vulg.**, **Syr.**, **Copt.**, etc.,—**ἐκ**.  
**λοῦσαντι**, **B**, etc., **Vulg.**, **Copt.**, **Æthiop.**, etc. | **NAC**,  
 etc., **Syr.**, **Arm.**, etc., **λύσαντι**.

6. **βασιλείαν**, **NAC**, etc., **Syr.**, **Copt.**, **Æthiop.**, etc.  
 8. **ABC**, etc., **Syr.**, **Æthiop.**, **Arm.**, etc.,—**ἀρχὴ καὶ**  
**τέλος**.

9. **NABC**, etc., **Vulg.**, **Copt.**, etc.,—**ἐν τῇ** before  
**βασιλεία**.

**ἐν** Ἰησοῦ, **NC**, 38, **Copt.**, **Æthiop.**, etc. | **A**, 25, **ἐν**  
**Χριστῷ** | **B**, etc., **Syr.**, **Arm.**, etc., **ἐν Χριστῷ** Ἰησοῦ.

11. **NABC**, Versions,—**ἐγὼ . . . ἔσχατος** καὶ | **N**,—**ὁ**  
**βλέπει**.

**ἐπὶ ἕκ**, **NABC**, etc., the Versions.  
**NABC**, etc., **Syr.**, etc.,—**ταῖς ἐν Ἰσραὴλ**.

13. **AC**, etc., **Syr.**, **Copt.**, **Æthiop.**, **Arm.**, etc.,—  
**ἐπὶ**.

18. **NAC**, 36, 38, **Vulg.**, **Copt.**, **Æthiop.**, **Arm.**, etc.,—  
**ἀμύν**.

20. **NABC**, etc., Versions,—**ἀς εἶδες**.

CHAP. II. 3. **καὶ οὐκ ἐκοπίσας**, **NB**, etc. | **AC**, etc.,  
**καὶ οὐ κεκοπίσας**.

5. **NAC**, **Vulg.**, **Copt.**, etc.,—**ταχύ**.

9. **AC**, etc., **Vulg.**, **Copt.**, etc.,—**τὰ ἔργα καὶ**.

13. **NAC**, 38, **Vulg.**, **Copt.**, etc.,—**τὰ ἔργα σου καὶ**.

14. **τῷ βαλ**, **AC**, 11 | **NB**,—**τ. B**.

15. **ὁμοίως**, **NABC**, etc., **Vulg.**, **Syr.**, etc.

17. **ABC**, etc., **Vulg.**, **Copt.**, etc.,—**φαγεῖν ἀπὸ** |  
**N**, **ἐκ**.

19. **NABC**, etc., Versions,—**καὶ** before **τὰ ἔσχ**.

20. **ABC**, etc., Versions,—**ὀλίγα** | **N**, etc., **πολύ**.  
**τὴν γυναικα**, **N**, etc., Versions, etc. | **AB**, etc., **Syr.**,  
 etc., + **σου**.

**καὶ διδάσκει καὶ πλανᾷ**, **NABC**, etc., **Syr.**, **Copt.**,  
**Æthiop.**, etc.

21. **καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς**,  
**BC**, etc., Versions, etc. | **A**, **κ. οὐκ ἠθέλησεν μ. ἐκ τ. π.**  
**αὐ**. | **N**, **ἐκ τ. π. ταύτης**.

22. **ἐργ. αὐτῆς**, **NBC**, etc., **Syr.**, **Copt.**, etc. | **A**, etc.,  
**Arm.**, etc., **αὐτῶν**.

24. **τοῖς λοιποῖς**, **NABC**, etc., Versions, etc.

CHAP. III. 1. **NABC**, etc.,—**τὸ**.

3. **AC**, etc., **Copt.**, etc.,—**ἐπί σε**.

4. **NABC**, etc., **Vulg.**, **Syr.**, **Copt.**, etc.,—**καὶ** before  
**ἐν Σ**.

5. **οὕτως**, **NAC**, etc., **Vulg.**, **Syr.**, **Copt.**, **Arm.**, etc. |  
**B**, etc., **οὕτος**.

11. **NABC**, etc., **Syr.**, **Copt.**, etc.,—**ἰδοῦ**.

CHAP. IV. 11. **ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν**, **A**, etc.  
**ἦσαν**, **NA**, etc., **Vulg.**, **Syr.**, **Copt.**, etc.

CHAP. V. 4. **NB**, etc., Versions, etc.,—**καὶ ἀνα-**  
**γνώωναι**.

5. **ὁ ἀνοίγων**, **B**, etc. | **NA**, etc., **Vulg.**, **Copt.**, etc.,  
**ἀνοίξει**.

**AB**, etc., Versions, etc.,—**λύσαι**.

6. **NAB**, etc., Versions, etc.,—**καὶ ἰδοῦ**.  
**ἃ εἶ**, **B**, etc., **NA**, etc., **οἷ εἰ**.

**A**, 12, **Æthiop.**, etc.,—**ἐπὶ** after **τὰ**.

**ἀποστελλόμενα**, **B**, etc. | **ἀπεσταλμένα**, **N**, etc. | **ἀπε-**  
**σταλμένοι**, **A**.

7. **NAB**, etc., **Arm.**, **Æthiop.**, etc.,—**τὸ βιβλίον**.

9. **A**, 44, **Æthiop.**,—**ἡμᾶς**.

10. **αὐτοῦς**, **NAB**, etc., **Syr.**, **Copt.**, **Æthiop.**, etc.

**Λ**,—**τῷ Θεῷ ἡμῶν**.  
**βασιλείαν**, **NA**, **Vulg.**, **Copt.**, etc. | **B**, etc., **βασιλείς**.  
**βασιλείων**, **AB**, etc., **Syr.**, etc. | **N**, etc., **Copt.**, etc.,  
**βασιλοῦσιν**.

14. **NABC**, etc., Versions, etc.,—**ζῶντι . . . αἰῶνων**.

CHAP. VI. 1. **AC**, etc.,—**καὶ βλέπε** | **NB**, etc., Ver-  
 sions, etc., **ἔρχ. καὶ ἴδε**. Again, **ver. 3, 5, 7**.

11. **B**, etc.,—**μικρόν**.  
**πληρώσωσι**, **NAB**, etc. | **AC**, 29, **πληρωθῶσι**.

12. **NBC**, etc., Versions, etc.,—**ἰδοῦ**.  
**NABC**, etc., Versions, etc., + **δλη**.

15. **ἰσχυροὶ**, **NABC**, etc.  
**ABC**, etc., **Syr.**, **Vulg.**, etc.,—**πᾶς** before **ἐλεύθερος**.

CHAP. VII. 1. **ἐπὶ τι**, **BC**, etc., **Vulg.**, **Copt.**, etc. | **N**,  
 etc., **ἐπὶ πᾶν**.

14. **ἐκ τῆς θλίψεως τῆς**, **NB**, etc. | **A**, **ἀπὸ θλίψεως**.  
**B**, etc., **Æthiop.**, **Arm.**, etc.,—**στολὰς αὐτῶν** | **NA**, etc.,  
**Vulg.**, etc., **ἐλ. αὐτάς**.

17. **ζωῆς**, **NAB**, etc., **Vulg.**, **Æthiop.**, etc.

CHAP. VIII. 7. **NAB**, etc., **Syr.**, etc.,—**ἄγγελος**.  
**13. ἀετοῦ**, **NAB**, etc., **Vulg.**, **Syr.**, **Copt.**, etc.

CHAP. IX. 2. **NB**, etc., **Copt.**, etc.,—**καὶ ἦνοιξε τὸ**  
**φρέαρ τῆς ἀβύσσου**, a ready oversight.

4. **NAB**, etc., **Syr.**, **Copt.**, etc.,—**μόνος**.

5. **αὐτάς**, **B**, etc. | **NA**, 12, **αὐτοῖς**.

11. **ἔχουσαι**, **B**, etc. | **NA**, etc., **ἔχουσιν**.

13. **A**, 28, **Syr.**, **Copt.**, etc.,—**τεσσάρων**.

18. **ABC**, etc., Versions, etc., + **πληγῶν** | **N**, **ἀπὸ τῶν**  
**πλ. τούτων**.

19. **ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν**  
**ἐστὶ καὶ ἐν ταῖς οὐραῖς αὐτῶν**, **NABC**, etc., Versions, etc.

CHAP. X. 4. **ABC**, etc., Versions, etc.,—**τὰς φωνὰς**  
**ἐαυτῶν**.

5. **NBC**, etc., **Syr.**, **Copt.**, **Æthiop.**, **Arm.**, etc., + **τὴν**  
**δεξιάν**.

6. **NA**, etc., **Arm.**, etc.,—**κ. τ. θάλ. . . αὐτῇ**, a ready  
 oversight.

7. **ἐτελέσθη**, **NAC**, etc., **Copt.**, etc.

11. **λέγουσιν**, **NAB**, etc.

CHAP. XI. 4. **Kuriou**, **NABC**, etc., **Vulg.**, **Syr.**,  
**Copt.**, etc.

8. **αὐτῶν**, **ABC**, etc., Versions, etc. | **N**,—**αὐτῶν**.

12. **ἦκουσα**, **B**, etc., **Copt.**, **Arm.**, etc. | **NAC**, etc.,  
**Vulg.**, etc., **ἦκουσαν**.

17. **NABC**, etc., **Syr.**, etc.,—**καὶ ὁ ἐρχόμενος** | **NC**,  
**καὶ ὄτι**.

CHAP. XII. 7. **τοῦ πολεμήσαι**, **AC**, etc. | **NB**, etc.,  
**πολεμήσαι**.

12. **NAC**, etc.,—**τοῖς κατοικοῦσι** | **N**, **εἰς τ. γ**.

17. **ABC**, etc., Versions, etc.,—**τοῦ . . . Χριστοῦ** | **N**,  
**τοῦ θεοῦ**.

18. **ἔσθάρη**, **NAC**, 92, **Vulg.**, **Syr.**, **Æthiop.**, **Arm.**, etc.  
 | **B**, etc., **Copt.**, etc., **ἔσθάρη**.



CHAP. XIII. 6. *ἄσ*, etc.—*καὶ* before *τοῦς*.

7. *α*, 12, 14, 92,—*καὶ ἐδόθη . . . αὐτοῦς*, a ready oversight.

*ἄσ*, etc., *Vulg.*, *Syr.*, etc., + *καὶ λαόν*.

10. *εἰ τις τις αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει*, *Α*, etc. | *ἄσ*, 28, 38, *εἰ τις τις αἰχ. ὑπ.* | 33, 35, *Syr.*, etc., *εἰ τις αἰχ. ἀπάγει, εἰς αἰχ. ὑπ.*

15. *αὐτῷ*, *ἄσ*, etc. | *Α*, *αὐτῷ*.

16. *δῶσιν*, *ἄσ*, etc.

17. *ἄσ*, etc., *Syr.*, *Copt.*, etc.—*καὶ*.

18. *ἄσ*, etc.—*τὸν* before *σοῦν* | *ἄ*, ὅ *ἔχων οὖς*.

CHAP. XIV. 5. *ψεύδος*, *ἄσ*, etc., Versions, etc.

*α*, 12, etc.—*γαρ*.

*ἄσ*, etc., *Syr.*, *Copt.*, etc.—*ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ*.

6. *καθήμενός*, *ἄσ*, etc., *Vulg.*, etc. | *Α*, etc., *κατ-οικοῦντας*.

8. *δευτέρος ἀγγ.*, *ἄσ*, etc., *Syr.*, etc. | *σ*, etc., *Copt.*, *Arm.*, etc., *ἀγγ. δευτ.* | *ἄ*, ἄλλος *δευτέρος*.

*ἄσ*, etc., *Vulg.*, *Syr.*, *Copt.*, *Arm.*, etc.—*ἡ πόλις*.

10. *Α*, 26, *Copt.*, etc.—*ἀρίων* | *ἄσ*, 38, *Syr.*, etc., *ἀγγέλων ἀρίων*.

12. *ἄσ*, etc., *Vulg.*, *Syr.*, *Copt.*, etc.—*ᾧδε* before *οἱ τ.*

13. *δὲ*, *β*, etc. | *ἄσ*, etc., *Vulg.*, *Syr.*, etc., *γάρ*.

18. *Α*, etc.—*ἐξήλθεν*.

19. *τὸν μέγαν*, *ἄσ*, etc. | *ἄ*, etc., *τὴν μεγάλην*.

CHAP. XV. 2. *ἄσ*, etc., *Vulg.*, *Syr.*, *Copt.*, *Æthiop.*, etc.—*ἐκ τοῦ χαράματος αὐτοῦ*.

4. *ἄσ*, etc.—*σε* | *ἄ*, *τίς σε οὐ φοβ.*

5. *ἄσ*, etc., *Syr.*, *Æthiop.*, etc.—*ἰδοῦ*.

6. *β*, etc.—*ἐκ τοῦ ναοῦ*.

CHAP. XVI. 1. *β*, etc., *Syr.*, etc.—*ἐκ τοῦ ναοῦ*.

3. *α*, 18, etc.—*ἀγγέλος*. *Again*, *ev*. 4, 8, 10, 12, 17.

*ζωῆς*, *α*, *Syr.* | *ἄσ*, etc., *ζῶσα*.

5. *ἄσ*, etc.—*Κύριε*.

6. ὄσ., *ἄ*, etc.

6. *ἄσ*, etc.—*γάρ* | *ἄ*, *ὡπερ ἄξ. εἰς*.

7. *ἄ*, *ἄσ*, etc., *Syr.*, *Copt.*, etc.—*ἄλλου ἐκ* | *β*—*ἄλλου*.

13. *ὡς βάτραχοι*, *ἄσ*, etc.

14. *ἄ* ἐκπορεύεται, *Α*, etc. | *β*, etc., *ἄ* ἐκπορεύονται | *ἄ*, etc., *ἐκπορεύεται*.

*ἄσ*, etc., *Syr.*, etc.—*τῆς γῆς καὶ*.

17. *Α*, etc., *Vulg.*, *Syr.*, *Copt.*, etc.—*τοῦ οὐρανοῦ*.

CHAP. XVII. 1. *υἰάτων πολλῶν*, *ἄσ*, etc. | *β*, etc.—*τῶν υἰ. τῶν π.*

3. *γέμον τὰ ὀνόματα*, *ἄσ*, etc. | *β*, etc., *γ. ὄν*.

5. *τὰ ἀκάθαρτα*, *ἄσ*, etc.

*αὐτῆς*, *Α*, etc., *Vulg.*, etc. | *β*, etc., *Syr.*, *Copt.*, etc., *τῆς γῆς* | *ἄ*, *αὐτῆς καὶ τῆς γῆς*.

8. *τὸ θηρ.*, *ἄσ*, etc.

*ἰπάγει*, *Α*, 12, etc. | *ἄσ*, etc., *ἰπάγειν*.

*καὶ πάρεται*, *ἄσ*, etc. | *ἄ*, *καὶ πάλιν πάρεται*.

13. *διδάσιν*, *ἄσ*, etc., *Syr.*, *Arm.*, etc.

16. *καὶ τὸ θ.*, *ἄσ*, etc., *Syr.*, etc.

17. *Α*, *Vulg.*, etc.—*καὶ ποιῆσαι γρώμην μίαν. τελεσθήσονται οἱ λόγοι*, *ἄσ*, etc.

CHAP. XVIII. 2. *ἐν Ἰσχυρᾷ φωνῇ*, *Α*, etc., *Syr.*, *Copt.*, *Arm.*, etc. | *ἄσ*, etc., *ισχ. φ.* |

3. *α*, etc.—*τοῦ οἴνου*.

5. *ἐκόλληθησαν*, *ἄσ*, etc., *Syr.*, *Copt.*, *Æthiop.*, etc.

6. *ἄσ*, etc., *Syr.*, *Copt.*, *Æthiop.*, etc.—*ὑμῖν*.

*ἄσ*, etc., *Vulg.*, etc.—*αὐτῇ*.

9. *ἄσ*, etc., *Vulg.*, *Syr.*, *Copt.*, etc.—*αὐτῇν*.

14. *ἀπάλετο*, *ἄσ*, etc., *Vulg.*, *Syr.*, *Copt.*, *Æthiop.*, etc. | *ἄ*, etc., *ἀπάλοτο*.

17. *ὁ ἐπὶ τόπον πλέων*, *α*, etc., *Syr.*, *Arm.*, etc. | *ἄσ*, etc., *ὁ ἐπὶ τὸν τ. πλέων*.

20. *καὶ οἱ ἀπ.*, *ἄσ*, etc., *Syr.*, *Copt.*, etc. | *σ*, etc., *Vulg.*, etc.—*καὶ οἱ*.

CHAP. XIX. 1. *ὡς φ.*, *ἄσ*, etc., *Vulg.*, *Copt.*, etc. *ἄσ*, etc., *Vulg.*, *Syr.*, etc.—*καὶ ἡ τιμὴ* | *ἄ*—*καὶ ἡ δόξα*.

*τοῦ Θεοῦ*, *ἄσ*, etc., *Copt.*, etc.

12. *β*, etc., *Syr.*, etc., + *ὀνόματα γεγραμμένα καὶ*.

15. *ἄσ*, etc., *Vulg.*, *Copt.*, *Arm.*, *Æthiop.*, etc.—*καὶ* before *τῆς ὁ*.

16. *ἄσ*, etc.—*τὸ* before *ὄνομα*.

17. *τὸ μέγα τοῦ Θεοῦ*, *ἄσ*, etc., *Vulg.*, *Syr.*, *Copt.*, etc.

20. *μετ' αὐτοῦ ὁ ψ.*, *ἄ*, etc., *Vulg.*, etc. | *β*, etc., *Syr.*, etc., *ὁ μετ' αὐτοῦ ψ*.

CHAP. XX. 4. *χίλια*, *ἄσ*, etc. | *β*, etc., *τὰ χ*.

8. *τὸν πόλ.*, *ἄσ*, etc.

8. *Α*, 12, 18, etc.—*ἀπὸ τοῦ Θεοῦ*.

12. *θρόνον*, *ἄσ*, etc., *Vulg.*, *Syr.*, *Copt.*, etc.

14. *ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός*, *ἄσ*, etc., Versions | *ἄ*, ὁ *δ. ὁ ἐ. ἡ λ. τ. π.*

CHAP. XXI. 2. *ἄσ*, etc., *Syr.*, *Copt.*, *Æthiop.*, etc.—*ἐγὼ Ἰωάννης*.

3. *θρόνον*, *ἄσ*, 18, *Vulg.*, etc. | *β*, etc., *οὐρανοῦ*.

6. *γέγονα*, *α*, 38 | *ἄσ*, etc., *Syr.*, etc., *γέγονα ἐγὼ*.

7. *ταῦτα*, *ἄσ*, etc., Versions, etc.

*ἄσ*, etc.—*ὁ* before *νός*.

9. *ἄσ*, etc., *Vulg.*, *Syr.*, *Copt.*, etc.—*πρός με*.

10. *ἄσ*, etc., *Syr.*, *Copt.*, *Æthiop.*, etc.—*τὴν με-γάλην*.

12. *Α*, *Syr.*, etc.—*καὶ ἐπὶ τοῖς πυλώσιν ἀγγέλους δώδεκα*, a ready oversight.

15. *ἄσ*, etc., *Vulg.*, *Syr.*, *Æthiop.*, etc., + *μέτρον*.

16. *ἄσ*, etc., *Syr.*, etc.—*τοσοῦτόν ἐστιν*.

21. *διανήψ*, *ἄσ*, etc.

24. *περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς*, *ἄσ*, etc., *Vulg.*, *Copt.*, etc.

*ἄσ*, etc., *Copt.*, etc.—*καὶ τὴν τιμὴν*.

27. *κοινόν*, *ἄσ*, etc., *Vulg.*, etc.

CHAP. XXII. 1. *ἄσ*, etc., *Vulg.*, *Syr.*, *Copt.*, *Æthiop.*, etc.—*καθαρόν*.

2. *ἐκείθεν*, *ἄσ*, etc.

*ἄσ*, etc.—*ἐνα*.

5. *β*, etc.—*ἡλίον*.

6. *τῶν πνευμάτων τῶν πρ.*, *ἄσ*, etc., *Vulg.*, *Syr.*, *Copt.*, *Æthiop.*, etc.

9. *ἄσ*, etc., *Syr.*, *Copt.*, *Æthiop.*, etc.—*γάρ*.

10. *δικαιοσύνην ποιούσας*, *ἄσ*, etc., *Syr.*, *Copt.*, etc.

14. *πλύνοντες τὰς στολὰς αὐτῶν*, *ἄσ*, 7, 38, *Vulg.*, etc. | *β*, etc., *Syr.*, *Copt.*, etc., *ποιούντες τὰς ἐστολὰς αὐτοῦ*.

18. *μαρτυρῶ ἐγὼ*, *ἄσ*, etc.

19. *ἄσ*, etc., *Syr.*, *Copt.*, *Æthiop.*, *Arm.*, etc.—*καὶ* before *τῶν γε*.

## ADDITIONS.

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<p>Matt. xiii. 35. B, 1, 22, e k, N. Syriac — κόσμον.</p> <p>Luke xx. 30. BBDL, etc. — ἔλαβεν τὴν γυναῖκα καὶ οὗτος ἀπέθανεν ἄτεκνος.</p> <p>2 Thess. xi. 2. πέμπει, B A B D F G, 17, etc.</p>		<p>1 Tim. iii. 5. MSS., Versions — μὴ αἰσχροκερδῆ.</p> <p>1 Tim. v. 4. MSS., Versions — καλὸν καὶ.</p> <p>2 Tim. ii. 3. συγκακοπάθησον, B A C D E F G, etc., Coptic, Armenian, etc.</p> <p>ii. 7. δώσει, B A C D E F G, etc., Vulg., Copt., etc.</p>
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## CORRECTIONS.

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Luke ii. 32; vi. 1	For	g	read	q.
2 Cor. xi. 6	„	ἐκ	„	E K.
Col. 3. 6	„	ἐπὶ	„	— ἐπὶ.
1 Tim. i. 17	„	σόφῳ	„	σοφῷ.
1 John iv. 19	„	αὐτόν	„	— αὐτόν.
Rev. xvii. 1	„	— τῶν	„	τῶν.

## PART II.

### RULES OF CRITICISM, WITH ILLUSTRATIONS.

IN the endeavour to ascertain the true text of an ancient writer, the task of the critic, it might be said, is, in each several instance, to descry amidst the variety of shape under which a passage appears in existing copies, the germ, so to say; the original expression from which, in whatever way, that variety has issued.

But this could be said with entire truth only on the supposition that the original words were, in every case, still present to the eye amidst the variety of reading; the germ amidst its issue: a supposition far from being true with regard to the writings of profane authors, especially those of which the text has been more than usually liable to corruption, and of which the surviving copies are few. Such assumption, however, has been generally admitted, or, at least, acted on by those who have undertaken to settle the text of the New Testament: and though it would be too much to allege its absolute certainty with regard to those writings, yet, when their peculiar circumstances are fairly considered, it is most reasonable to allow that exceptions must at the most be few. Accordingly, though no small store of conjectures, more or less ingenious, has accumulated, it has been practically left in a sort of honourable repose.

In the confusion of reading which occurs at Rev. 2. 13, the conjecture, *ἐν ταῖς ἡμέραις Ἀντίπα ὁ μάρτυς μου ὁ πιστός*, is inevitable, and might be admitted into the text without any great venture.

Jas. 2. 19. Besides the rival readings *ὥστε* and *ἵστε*, *κ* furnishes *ἴστω*, which, though in itself unmeaning, may suggest as possibly original, *\*Ἔστω, ἀδελφοί μου ἀγαπητοί. \*Ἔστω δὲ πᾶς κ. τ. λ.*

Places may occur where the features of a group of readings would of themselves, when carefully viewed, point with readiness and certainty to the root and growth of the whole: but, in general, the view must be taken with a watchful regard to the several sources from which variation of reading may spring.

One such source is found in mere accident, accident which befalls the copyist in the shape of mistakes and wanderings of the eye, and slips of the pen. The ear may also have been at fault, if the case be supposed of writing from the mouth of a reader. As regards the eye, mischief would arise in the case of words differing but slightly in literal form.

Matt. 9. 36. *ἐκλελυμένοι*, is readily accountable by accident, but may still be a gloss on *ἐσκυλμένοι*.

Matt. 11. 23. The variation of shape, ἡ ὑψώθης, μὴ ὑψώθησθῃ, ἡ ὑψώθησει, ἡ ὑψωθείσα, may be traced to accidental change of the introductory particle in the first instance, followed by arbitrary alteration and confusion.

Mark 8. 1. *παμπόλλων* an accidental issue of *πάλιν πολλοῦ*.

Mark 15. 8. If *ἀναβοήσας* is not accidental, it is an arbitrary emendation on *ἀναβάς*.

John 12. 41. Though it might seem enough to leave slight differences of form at once to the account of accident, yet artificial agency must suggest itself, whenever the effect on the meaning is more or less material; as in the present instance of *ὅτι, ὅτε*.

Acts 13. 18. This last remark finds a good illustration in the forms *ἐτροφοφόρησεν, ἐτροποφόρησεν*. The decision between the two must rest on extraneous considerations.

Rom. 12. 11. Recourse must be had to accident in the instance of *Κυρίῳ, καιρῷ*, for neither can be well traced to gloss or emendation.

1 Cor. 13. 3. The decision on *καυθήσωμαι, καυχήσωμαι*, since accident is a sufficient cause, is free to rest on the respective force and fitness of the rival terms.

2 Cor. 1. 12. Accident alone can be traced in *ἀγνόητι, ἀπλόητι*, with their well-balanced authorities.

2 Cor. 3. 1. The less usual combination *ἡ μὴ* would pass by a ready slip into the common, but in this place less forcible expression, *εἰ μὴ*.

2 Cor. 12. 1. The perplexity that attends this passage may well have arisen, in the first instance, from confusion between *δέ, δὴ, δέ*.

2 Cor. 12. 19. It is enough to see accident in *πάλαι, πάλιν*.

Phil. 2. 30. The same in *παραβουλευσάμενος, παραβουλευσάμενος*.

1 Thess. 2. 7. Also in *νήπιοι, ἡπιοι*, especially when the last letter of the preceding word is taken into account.

2 Thess. 3. 16. Also in *τρόψω, τόπω*.

Tit. 2. 5. The slip would be easy from *οἰκουροῦς* to *οἰκουρῶς*, especially if the latter were the more familiar term.

1 Pet. 3. 20. The not very intelligible reading *ἅπαξ ἐξεδέχετο* may be referred to accident.

2 Pet. 1. 3. *ἰδίᾳ δόξῃ καὶ ἀρετῇ, διὰ δόξης καὶ ἀρετῆς*, may have had its first step in a slip from *ἰδίᾳ* to *διὰ*.

2 Pet. 2. 2. From *σειροῖς* or *σειροῖς* to *σειραῖς* the passage is to a far more familiar term, though producing a less clear expression.

2 Pet. 2. 13. The significant variation, *ἀγάπαις, ἀπάταις*, would seem to carry the mark of accident, but still *ἀπάταις* may be an instance of unneeded emendation.

But the mischief takes a more serious shape in the way of oversight caused by the recurrence, within a small compass, of the same word, or of the same group of letters, especially when forming the beginning or ending of words. Accordingly, the absence of a clause from documents must not be at once taken as a proof of spuriousness, where mechanical oversight was possible.

Places have already been remarked where this caution must be applied. Matt. 19. 9; Mark 3. 32; John 4. 14; 13. 32; Acts 4. 17; 1 Cor. 9. 20; Col. 1. 6, 20; Jas. 4. 11; Rev. 9. 3; 13. 7.

Of the effect of oversight there is no lack of illustration; but a single clearly marked instance may be enough. Thus, the reading of *κ* at Luke 17. 9, 10 is this: *ὅτι ἐποίησεν τὰ διαταχθέντα ὑμῖν λέγετε*.

The stichometrical arrangement of the text which was at one time in use, might also lead a transcriber into an occasional oversight of a clause.

To this cause may be referred the disappearance from documents, of such clauses as *καὶ ἤρχοντο πρὸς αὐτόν*, John 19. 3; *ἐν τῇ πόλει ταύτῃ*, Acts 4. 27; *εἰς σωτηρίαν*, 1 Pet. 2. 2; and *πρὸ πατρὸς τοῦ αἰῶνος*, Jude 25.

But far more than even manifold mishap has matter with which marginal and interlineary space was ever being charged, been the bane of a written text. In the first place, there was such as may for convenience sake be termed glossarial, consisting of glosses properly so called, of various sorts of scholia; and, in general, of terms intended to clear and point the meaning, or supplement the expression of the writer; though, notwithstanding such intention, they might sometimes darken and disguise it. The handling of untaught, unthinking copyists, and a blind leaning towards fulness of text would then furnish the channel through which such matter would flow into the text itself, to appear there in the guise either of simple intrusion or of usurpation.

It is here important to remark, that corruption of this particular kind, whatever the date of its earliest rise, must, in its full development, have been the work of time; because the growth of the matter itself would be gradual, and its passage into the text would be likewise gradual: the evil, too, unchecked in its earlier stages by due watchfulness or control, would go on spreading with the advance of time. From this it follows, that ancient documents will in general exhibit a greater approach to purity in this particular respect than those of later date.

Notice has already been taken of several marked instances of glossarial matter. Matt. 5. 46; 6. 1; 8. 31; 11. 19; 13. 36; 14. 24; 17. 20; Mark 3. 29; 4. 30; Acts 3. 11; 4. 25; 10. 10; 1 Cor. 10. 11; 2 Cor. 1. 20; Jas. 2. 20.

Luke 17. 33. *περιποιήσασθαι* is the source of *σῶσαι* and *ζωογονῆσαι*.

John 1. 18. The well-supported *θεός* appears as a scholium on *υἱός*, or, rather, on *μονογενής υἱός*, since the reverse process is hardly conceivable, or that *υἱός* should dislodge *θεός*.

Acts 3. 20. *προκεκρυμμένον* expresses a mistaken meaning of *προκεχειρισμένον*.

Acts 7. 17. *ὤμοσεν* and *ἐπηγγέλατο* indicate the meaning to be put on *ὠμολόγησεν*.

Acts 19. 39. The well-supported reading *περὶ ἑτέρον* is a mere interpretation of *περαιτέρω*.

1 Cor. 7. 3. *δφειλὴν* finds a scarcely needed explanation in *δφειλομένην εὔνοιαν*.

1 Cor. 8. 7. *συνηθεία* is a term to call forth without fail an explanatory gloss, such as *συνειδήσει*. Chrysostom's explanation, *μετὰ τῆς αὐτῆς διανοίας μετ' ἧς πρότερον*, belongs to *συνηθεία*.

2 Pet. 1. 12. *οὐκ ἀμελήσω* is a fair interpretation of *μελλήσω*.

2 John 9. *παραβαίων* is the work of a glossarist, seeking to explain *προάγων* as far as can be done by a single word.

Far wider is the corruption consisting in the intrusion of complementary or auxiliary terms, as they might be called. Their origin is betokened in the first instance by their absence from documents more or less important, when that absence cannot be referred to a mechanical cause. Instances of a significant cast have already received notice: some others may still be cited, by way of further illustration, out of the mass which presents itself.

A large portion of these accretions are simply harmless, the contrary of such, for instance, as have been noted at Matt. 5. 11, 22.

Matt. 24. 3. The effect of so slight a matter as the intrusion of the repeated Article before *συντελείας* is, that there are presented two distinct events instead of two circumstances combining to the description of a single event.

Matt. 25. 6. Loss of point and enfeeblement of language is a frequent effect of accretion : this is well seen in the intrusion of *ἐρχεται*.

Mark 1. 16. This is an instance of that evidence of spuriousness which is afforded by shifting of shape, as seen in the appendages *ἀμφίβληστρον*, *ἀμφίβληστρα*, *τὰ δίκτυα*.

Mark 3. 5. In this place, too, there are the several appendages, *εὐθέως*, *ὡς ἡ ἄλλη*, *ὕγιος ὡς ἡ ἄλλη*.

Mark 9. 23. The addition of the word *πιστεῦσαι* exhibits an entire misconception of the first clause of the answer, which really consists in a significant repetition of the phrase *εἴ τι δύνῃ*, such repetition being indicated by the prefixed Article.

Mark 9. 41. The slight addition of *μουν* disguises the meaning in which the word *ὀνόματι* is here used.

Luke 6. 1. In *δευτεροπρώτῳ* there seems to be a fusing of two separate marginal appendages, *δευτέρῳ* and *πρώτῳ*.

Luke 11. 48. The appendage *αὐτῶν τὰ μνημεῖα* removes abruptness, and thereby abates the point of the sentence.

Luke 17. 9. The addition of the clause *οὐ δοκῶ* is a good example of the officious activity of which the margin was the field.

Acts 18. 17. The supplement *οἱ Ἕλληνες* is altogether unhappy, for the circumstances agree with the natural construction of the uninterpolated text, which would make the Jews the agents.

1 Cor. 11. 29. The supplement *ἀναξίως* is due in the first instance to a failure to perceive the hypothetical force of the clause *μὴ διακρίνων τὸ σῶμα*.

Gal. 4. 14. The appendages *μουν* and *ὑμῶν* are severally expressions of the quarter in which the *πειρασμός* was supposed to lie, and are, in fact, rival interpretations.

Heb. 9. 1. The term *σκηνή* shows an entire disregard of the preceding context, which at once suggests *διαθήκη*.

Heb. 10. 34. The phrase *ἐν οὐρανοῖς* is an almost inevitable appendage, but not on that account a correct one.

Heb. 12. 18. The intrusive *ᾄρει* anticipates the language which follows, intruding an antithesis between Sinai and Sion.

The shifting of shape and confused appearance under which some passages present themselves, betray at once the accretion of spurious matter ; the only portion which can be relied on as genuine, being such as is enough to have been the basis of the whole. By way of illustration it is enough to refer to the following places. Mark 1. 40 ; 2. 22 ; 6. 33 ; 7. 8 ; 8. 25 ; 10. 46 ; 12. 29 ; John 7. 50 ; Acts 15. 18 ; Col. 2. 2 ; 1 Thess. 3. 2 ; Jas. 3. 12.

It may in this place be remarked, that the work of scholiasts and copyists would not take the shape of Hebraism, as being a thing foreign to their taste and usage : and, accordingly, readings of that particular shape carry, in the mere form, a mark of genuineness.

Luke 2. 14. Herein lies the strength of the reading *εὐδοκίας*, since its grammatical construction is of that cast, and it also restores the balance of the strain.

2 Pet. 3. 3. The same mark rests on the fuller reading *ἐν ἐμπαιγμονῇ ἐμπαίκεται*.

As regards appendages in the shape of entire sentences and clauses, as distinguished from matter merely glossarial, but gaining no less than glosses a lodgment in the text, from these the narrative books at least could not remain free : and it might have been further assumed that such process had its beginnings at an early date, even if there had been no indication of the fact.

If at any place the text of a writer left his hand in such a shape as to give room or invitation to a marginal supplement, and matter was, moreover, in

any quarter or in any way, at hand for the purpose, an appendage would be a thing of ready growth. Accordingly, the absence of a sentence from certain significant documents, while its appearance in the rest may be no more than an issue of such growth, points clearly to spuriousness. It is further to be remarked, that, in case the process had, in any particular instance, begun at an early period, narrow but distinct evidence of spuriousness is just what is to be looked for at the present day.

Matt. 25. 13; 28. 9; Mark 14. 70; 15. 28; Luke 1. 28; 4. 4, 18; 5. 38; 9. 54, 55; 11. 54; 20. 23; 20. 31, 64; 23. 17, 38; 24. 1, 12, 36, 40, 46, 51; John 5. 3, 4, 16; 6. 11, 22, 51; 7. 46; 8. 59; 10. 12, 26; 11. 41; 16. 16; Acts 2. 30; 8. 37; 10. 6, 21, 32; 15. 24, 34; 18. 21; 21. 25; 22. 9; 23. 9; 24. 6, 26; 26. 30; 28. 16, 29; Rom. 8. 1; 9. 28; 10. 17; 11. 6; 13. 9; 14. 6; 15. 24; 1 Cor. 6. 20; 10. 28; Gal. 3. 1; Eph. 5. 30; Phil. 3. 16; Col. 1. 2; 1 Thess. 1. 1; 1 Tim. 6. 5; Heb. 2. 7; 12. 20; 1 Pet. 4. 14; 1 John 5. 7, 13; Rev. 1. 8, 11; 14. 12; 17. 17.

That a present narrowness of documentary evidence adverse to the genuineness of a passage does not indicate a like condition in early times, is seen in the statements of Jerome and others respecting Mark 16. 9—20.

Profane authors furnish abundant means of learning the reality and extent of the entire process of corruption flowing from the margin, especially the text of Greek rhetorical and philosophical writings.

There is also another form of corruption to which the New Testament, the Gospels in particular, was from its peculiar character especially open, namely, the process by which passages originally possessing some resemblance in matter and language would be brought into still closer agreement, and which may properly be styled assimilation. By this term, however, it is not intended to imply of necessity a direct interference with the text itself, with the immediate purpose of producing a closer uniformity than originally existed. For in undoubted cases there are yet circumstances to be observed scarcely compatible with a deliberate operation of the kind; while, on the other hand, appearances in general may be accounted for on the supposition, that the matter which, when found in the text, has an assimilative effect, was, in the first instance, simply marginal or interlinear. Passing, however, from this question, there is to be noted the material fact, that the amount of verbal agreement in places where assimilation would readily come into play, is less as they stand exhibited by the ancient authorities.

The instances of assimilation which have been already remarked, almost complete the illustration of this point. Matt. 1. 25; 3. 10; 5. 44; 9. 13; 11. 2, 33; 15. 4, 26; 17. 4; 19. 16, 20; 22. 44; 24. 17; 27. 34; Mark 1. 2, 8, 10; 2. 17; 4. 4, 9, 11; 10. 13, 21; 13. 2, 7, 8; 15. 4, 23; Luke 6. 48; 9. 27; 12. 27.

Matt. 26. 28; Mark 14. 24. The epithet *καυῆς*, may be regarded as assimilative, or at least as suggested by Luke 22. 20; 1 Cor. 11. 25.

Mark 13. 14. The insertion of the clause *τὸ ῥηθὲν ἐπὶ Δαυὶλ τοῦ προφήτου*, assimilates the place to its parallel, Matt. 24. 15.

Luke 4. 5. The supplement *εἰς ὄρος ὑψηλὸν* is assimilative. On its removal the action appears simply as a conducting to some loftier position than that already occupied.

Luke 11. 2, 4. Assimilation is nowhere more strikingly exhibited than in the way in which the Lord's Prayer is here brought into correspondence with the fuller form, Matt. 6. 9—13.

1 Cor. 11. 24. The addition, *λάβετε, φάγετε*, assimilates the language to Matt. 26. 26; the latter term alone being needed for that purpose at Mark 14. 22.

It is not only unnecessary, but not even reasonable to assume, that the text has been subject to direct tamperings in the way of enlargement or wilful suppression, or of more than slight attempts at improvement. The latter would mainly consist of meddlings to render grammar more correct or expression smoother. Copyists too might make mischief by arbitrary and inconsiderate corrections of mistakes, or what they deemed to be such. As to mere improvements of language, there can in general be no great difficulty in distinguishing, among a group of rival readings, that which bears the stamp of such interference.

Luke 2. 33, 43. Amended phraseology, whether only marginal or not, is the purpose of the readings *Ἰωσήφ, Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ*.

John 7. 8. The reading *οὐπω* admits of being classed as a gloss: otherwise, it is a correction.

John 17. 11, 12. The material variation *οὗς* can hardly be traced to any other source than emendation.

Acts 13. 32. A supposed mistake in the expression *τοῖς τέκνοις ἡμῶν* would find a ready emendation in the slight change *τοῖς τέκνοις ἡμῶν αὐτῶν*.

If the text of the New Testament has been thus liable to corruption, the task of its restoration finds aid of a peculiar kind in the ancient versions. Each of these may be regarded as an utterance of a separate region of the early church as to the precise cast of text which had there become current. The testimony of versions must also be felt to be weighty, when two or more, between which direct connection is hardly conceivable, present a certain agreement in feature, as do the Old Latin and the Nitrian, or, as it might be styled, Old Syriac; or when any one, as the Vulgate, reflects the result of critical labour. Of course, the text of a version is exposed to like influences with that of the original, and has in some cases been subjected to revision. It is not, however, too much to allege that, had the Greek of the New Testament been preserved only in a few copies of late date, the versions would have supplied the means, if used with critical skill, of producing from them a text sound in the main.

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# PART III.

## EMENDATIONS.

A CAREFUL review has suggested several, though not very material, changes in the Greek text. These are here recorded; as also the corresponding alterations in the translation. In the latter, some further changes are set down, mainly intended to represent more closely both distinction and uniformity in the terms of the original. A few oversights, too, are here supplied.

### MATTHEW.

I. 1. A book of generation, *r.* Book of G. 18. *om.* γὰρ, for. 19. meant, *r.* was minded, privately, *r.* privily. *Also* ii. 7. 21, 23. bring forth, *r.* bear. *Also* Lu. i. 31; ii. 7; Heb. vi. 7; Jas. i. 15. 24. Διεγερθεῖς, waking up, *r.* Ἐγερθεῖς, rising. 25. brought forth, *r.* borne.

II. 6. sway, *r.* tend. 7, 16. ascertained exactly, *r.* learnt carefully. 8. exact, *r.* close. 11. entering, *r.* coming to. 12, 22. on receiving a heavenly bidding, *r.* being warned. 14. *r.* he rose and took the child and his mother by night. 21. into, *r.* to. 22. proceed, *r.* take his journey.

III. 7. *om.* αὐτοῦ. coming wrath, *r.* wrath to come. 14. *om.* Ἰωάννης. John, *r.* he. for; *r.* . art thou, *r.* thou art. 16. καὶ ἔρχ. *om.* καὶ, and. 17. from heaven, *r.* out of the heavens.

IV. 3. *r.* καὶ πρ. ὁ π. εἰ. αὐ. 3, 6. be God's son, *r.* art son of God. 7. proof, *r.* trial. 9. λέγει, says, *r.* εἶπεν, said. 13, 15, 18. lake, *r.* sea. *Also* viii. 24, 26, 27, 32; xiii. 1, 47; xiv. 24, 26; xv. 29; xvii. 27; xviii. 6. Mark i. 16; ii. 13; iii. 7; iv. 1; v. 1, 13, 21; vi. 47, 48, 49; vii. 31; ix. 42. John vi. 1, 16, 17, 18, 19, 22, 25; xxi. 1, 7. 20, 22. at once, *r.* forthwith. 23. ἔλην τὴν Γαλιλαίαν, *r.* ἐν τῇ Γαλιλαίᾳ, was making a round in Galilee. healing, *r.* curing. *Also* 24; viii. 7, 16; ix. 35; x.

1, 8; xii. 10, 22; xiii. 14; xv. 30; xviii. 16, 18; xix. 1; xxi. 14. sickness, *r.* ailment. *Also* ix. 35; x. 1. 24. various, *r.* sundry. sufferings, *r.* sore pains.

V. 21, 33. ancients, *r.* men of old. 25. thy opponent in a suit, *r.* one at suit with thee. opponent, *r.* suitor. vi. 1. προσέχετε, *r.* πρ. δε. Take, *r.* And take. 4. *om.* αὐτός. shall himself, *r.* will. 12. *r.* ἀφήκαμεν, forgave. 13. deliver, *r.* rescue. *Also* xxvii. 43; Rom. vii. 24; xi. 26; xv. 31; 2 Cor. i. 10. 21. your, *r.* thy. 33. *om.* τοῦ Θεοῦ, of God. shall be added for, *r.* will be further granted.

VII. 4, 5. remove, *r.* take out. 13. destruction, *r.* utter loss. *Also* Rom. ix. 22. 23. wickedness, *r.* lawlessness. 25. fell, *r.* beat.

VIII. 3. immediately, *r.* forthwith. 8, 13. cured, *r.* healed. *Also* Mark v. 29. 13. *om.* καὶ, and. *om.* αὐτοῦ. his, *r.* the. 25. *om.* οἱ μαθηταί. 32. τὴν ἀγέλην τῶν χοίρων, *r.* τοὺς χοίρους. 34. country, *r.* borders.

IX. 4. *om.* ὑμεῖς. 22. be healed, *r.* recover. 23. healed, *r.* recovered. *Also* xiv. 36; Mark v. 23, 28, 34; vi. 56; x. 52. 32. *om.* ἀνθρώπων.

X. 22. throughout, this one shall, *r.* to the last, the same will. *Also* xxiv. 13. Mark xiii. 13. 42. shall by no means, *r.* verily, I tell you, he shall not.

XI. 5. *om.* ones.

XII. 3. and those who were, *r.* when he was hungry, and those. 31. *om.* τοῖς ἀνθρώποις, to men. 46. *om.* δε.

XIII. *om.* δε. 14. is being fulfilled, *r.* comes to fulfilment. 35. *om.* κόσμου. the founding of the world, *r.* founding-time.

XIV. καὶ ἦλθε, and came, *r.* ἐλθεῖν, to come.

XV. *om.* ταύτην. this, *r.* the. 31. lame ones walking, *r.* lame walking, and blind seeing.

XVI. verses 2, 3, mark, as doubtful, with obeli †. 18. gates of hell, *r.* hell-gates. 23. *r.* σκάνδαλον εἰ ἐμοῦ. 28. kingdom, *r.* kingship. *Also* Luke xxiii. 42.

XVII. right, *r.* ripe. *Also* Mark ix. 12.

XVIII. *om.* ἐκείνω. that, *r.* the. 11. *om.* ἦλθε . . . ἀπολωλός, For . . . lost. 26. *om.* ἐκείνος. That, *r.* The. 29. *om.* εἰς τοὺς πόδας αὐτοῦ, at his feet.

XIX. 8. left you free, *r.* left it free to you.

XX. 15. *om.* \*Η. What, am, *r.* Am. εἰ, *r.* ἦ. is, *r.* or is. 16. πολλοὶ . . . ἐκλεκτοὶ inclose between †. 26. is it, *r.* shall it be. 26, 27. ἔσται, *r.* ἔστω. shall, *r.* let him. 28. for, *r.* in the stead of. 34. *om.* αὐτῶν οἱ ὀφθαλμοί. their eyes, *r.* they.

XXI. *om.* ὄλον, all. 11. Ἰησοῦς ὁ προφήτης, *r.* ὁ πρ. Ἰ., the prophet, Jesus. 12. *om.* τοῦ Θεοῦ, of God.

19, 20. shortly, *r.* at once. 25. reasoned, *r.* debated. 42. The, *r.* A. 44. Verse inclose between †.

XXII. 4. bulls, *r.* oxen. 7. *καὶ ἀκούσας ὁ βασιλεὺς ἐκάινος, r. Ὁ δὲ β.,* And the king was. 13. *om.* ἀρατε αὐτὸν καὶ, take and. 30. ἐγαμιζόνται, *r.* γαμιζόνται. *om.* τοῦ Θεοῦ, of God. 35. *om.* καὶ λέγων, saying.

XXIV. 1. *om.* to him. 3. privately, *r.* apart. 5. in, *r.* on. 6. *om.* πάντα, be that all. 20. may not be, *r.* happen not. 24. signs, *r.* great signs. 28. *om.* γὰρ, for. 32. its, *r.* the. Also, Mark xiii. 28. 36. *om.* μου, *r.* the. 48. ἔλθειν, to come.

XXV. 6. a cry, *r.* a cry made. 14. shall be, *r.* is. property, *r.* substance. 17. *om.* καὶ αὐτὸς, himself also. 20, 22. *om.* ἐπ' αὐτοῖς, them.

XXVI. 10. she has wrought a good work, *r.* a good deed has she done. 12. *om.* αὐτῷ, to him. 20. twelve, *r.* twelve disciples. 44. having left them he, *r.* he left them, and again. 59. *om.* καὶ οἱ πρεσβύτεροι, and the elders.

XXVII. 28, 31. robe, *r.* cloak. 35. divided, *r.* made shares of. *om.* on them. 55. looking on from a distance, *r.* viewing from afar. 60. his, *r.* his own.

XXVIII. 17. *om.* αὐτῷ, to him.

### MARK.

I. 1. A beginning, *r.* Beginning. 1, 2. *r.* Θεοῦ. Καθὼς, God. As. 3, 4. *r.* αὐτοῦ ἐγένετο, paths: there. 24. *om.* Ἐα, Ha. 31. *om.* εὐθέως, at once. 34. did not allow, *r.* forbade. 38. *om.* ἀλλαχού, elsewhere. 44. a testimony unto, *r.* witness to.

II. 3. *r.* ἐρχονται φέροντες πρὸς. 7. Who is this that speaks, *r.* Why does this man talk. 15. *om.* ἐν τῷ, while. many, *r.* and many. 15, 16. ἠκολούθησαν. . . Φαρισαῖοι, *r.* ἠκολουθοῦν αὐτῷ καὶ γραμματεῖς τῶν Φαρισαίων καὶ, followed him: scribes too of the Pharisees; and

16. said, *r.* they said. 27. not, *r.* and not.

III. 34. round in a circle, *r.* all round.

IV. 10. *om.* about. 18. besides these, *r.* others. 21. bed, and not, *r.* bed? Comes it not to. 24. addition, *r.* further bestowal. 28. *om.* α, an. 30. comparison, *r.* resemblance. 40. οὕτω; πῶς οὐκ, *r.* οὕτω, have you yet no faith?

V. 13. *om.* εὐθέως ὁ Ἰησοῦς, Jesus forthwith, *r.* he. 40. Ὁ, *r.* Αὐτὸς.

VI. 2. γίνονται, *r.* γινόμενα. *om.* are being. 11. a testimony, *r.* witness. 20. was regardful of him, *r.* kept him safe. 43. baskets, *r.* baskets, and from the fishes.

VII. 21. heart, *r.* heart of man.

VIII. 4. a lone place, *r.* a wild. 7. εἶπε καὶ ταῦτα παρατίθεσθαι, bade set these too, *r.* παρέθηκεν, set them.

21. Πῶς οὐ, How is it that you do not, *r.* Οὐπω, Do you not yet.

IX. 27. his, *r.* him by the. 42. πίστιν ἔχόντων, have faith, *r.* πιστευόντων, believe.

X. 4. left us free, *r.* gave free leave. 7. *om.* and attach himself to his wife. 47. *om.* προσαιτῶν, begging.

XI. 1. εἰς Βηθφαγή καὶ, at Bethphage and, *r.* καὶ εἰς, and to Bethany. 3. will forthwith send, *r.* forthwith sends. 28. καὶ τίς, and who, *r.* ἢ τίς, or who.

XII. 23. *om.* ὅταν ἀναστῶσι, when they shall have risen.

XIII. 8. ἀρχαί, *r.* ἀρχή, beginning of birth-throes are these.

XIV. 5. two, *r.* three. 19. *om.* καὶ ἄλλος, Μῆτι ἐγώ; and another, Is it I? 25. in a new guise, *r.* in new sort. 53. assemble, *r.* gather to him.

XV. 1. *om.* ἐπὶ τό. 12. *om.* ὃν λέγετε, him whom you call. 39. God's son, *r.* son of God.

XVI. 6. you are in search of Jesus, *r.* of Jesus you are in search, the Nazarene.

which thou wast a learner, *r.* touching matters in whose story thou hast been taught. 25. *om.* τὸ. 75. duteousness, *r.* holiness. 80. wild country, *r.* wilds. Also *v.* 16.

II. 4. Nazareth, *r.* Nazareth, into Judea. 14. graciousness, *r.* good pleasure. 46. him sitting, *r.* him in the temple, sitting.

V. 36. tears, *r.* cuts. VI. 6. δὲ καὶ, *om.* καὶ, also. 42. brother, *r.* brother, Brother.

VII. 10. *om.* ἀσθενούντα, sick. 28. *om.* προφήτης, no prophet, *r.* no one. 43. *om.* εἰπέ, tell me.

VIII. 20. *om.* λεγόντων, by some saying. 36. *om.* καὶ, too. 49. καὶ ἐγένετο ἐν τῷ πορεύεσθαι, *r.* ἐν δὲ τῷ ὑπάγειν. *om.* it came to pass that.

IX. 26. ἐμούς, *r.* ἐμοὺς λόγους. mine, *r.* my words.

X. 41. Jesus said, *r.* said the Lord.

XI. 45. to him, *r.* to him, Master. XII. 11. what you, *r.* how you

XIV. 10. ἐνώπιον, *r.* ἐνώπιον πάντων, before all. 18. they, *r.* all.

XIX. 11. unfold to, *r.* come into open.

XX. 11. another, *r.* another servant. 26. language, *r.* language before the people. 41. the scribes, *r.* they.

XXI. 8. in, *r.* on. 9. to pass, *r.* to pass first. 36. Be wakeful then, *r.* But be wakeful.

XXII. Inclose 43, 44, between †. 61. who, *r.* how he. 66. The scribes and Pharisees, *r.* chief priests and scribes. council, *r.* sanhedrin. Also, Acts iv. 19.

XXIII. 25. riot, *r.* riot and murder. αὶ καὶ, *om.* καὶ. 31. dry tree, *r.* sere. 34. Inclose ὁ δὲ . . . ποιοῦσι between †.

XXIV. 32. while, *r.* as. and, *r.* as he.

### JOHN.

I. 3. into being, *r.* to be. Also 10. is in being, *r.* has come to be.

### LUKE.

I. 4. with regard to accounts in

11. right, *r.* free right. 14. *om.* come. 50. *om.* αὐτῷ, him.

III. 30. grow greater, become less, *r.* wax, wane. 31, 32. ἐστὶ, καὶ ὁ, *r.* ἐστίν ὁ. all, and *r.* all.

V. 32. there is another who, *r.* it is another that.

VI. 58. your, *r.* the. 68. *r.* To whom, Lord. 70. Jesus, *r.* He.

VIII. 16, 17. Yes, and, *r.* and even. 20. Jesus, *r.* He. 28. *om.* αὐτοῖς, to them. 50. *r.* I however seek not my glory.

XI. 31. *r.* with her in the house.

XII. 38. *r.* fulfilled, which he spoke. 40. may not see, *r.* see not. 41. when, *r.* because.

XIII. 26. οὖν ὁ *I. om.* οὖν, then. 37. *r.* Lord, why.

XIV. 31. *r.* and that.

XVI. 10. *om.* μου. my, *r.* the. 12. carry them, *r.* be bearers. 27. παρὸς, *r.* Θεοῦ.

XIX. 4. *om.* οὖν.

XX. 6. lying, *r.* as they lay. 11. *om.* ἔξω, outside.

## ACTS.

II. 10. *r.* Pamphylia, Egypt. 27. duteous, *r.* holy. 33. *om.* καὶ, both. 38. *r.* sins, and you will receive the free gift of the Holy Spirit.

V. 30. ὁ, *r.* ὁ *r.*

VII. 14. *r.* summoned Jacob his father.

X. 30. *om.* νηστῆών, καὶ, I was ... praying; *r.* till this hour I was making the ninth-hour prayer. 33. At once, *r.* Anon. *Also,* xi. 11; xxi. 32; xxiii. 30; Phil. ii. 23.

XII. 11. God has, *r.* the Lord.

XIII. 20. *om.* them. 39. by, *r.* in. 40. *om.* you. 45. *om.* ἀντιλέγοντες καὶ, gainsaying and.

XV. 8. *om.* on them.

XVII. 5. *om.* οἱ ἀπειθοῦντες, disobeying. 17. *r.* market place daily.

XVIII. 2. *r.* Aquila, Pontic by birth, newly.

XIX. 13. *r.* exorcists too, that.

17. *r.* to all, both Jews and Greeks, that. 22. *r.* despatched to Macedonia. 39. in pursuit of, *r.* mooting.

XX. 8. they, *r.* we. 16. *r.* possible for him.

XXIII. 20. *r.* to-morrow to the sanhedrin.

## ROMANS.

I. 22. disguised, under, *r.* changed, for. 25. by their, *r.* for. 29. bloodshed, *r.* bloodthirst.

II. 1, 2. *r.* κρίνων οὐδαμεν, judgest; and we. 27. *r.* that, letter and circumcision withal, art a. 29. *r.* is a Jew—and a circumcision of heart in spirit, not in letter—whose praise.

III. 9. Surely not, *r.* Not at all.

VII. 1. *r.* know you not, brethren.

VIII. 2. *r.* life in Christ Jesus. 9. if only, *r.* since. 17. *r.* since indeed we share in suffering, that we may also share. 25. *om.* καὶ. IX. 4. *r.* covenants, and the lawgiving, and. 22. destruction, *r.* utter loss. 28. *om.* it. 31. *om.* δικαιοσύνης, of righteousness.

X. 4. *r.* For an end of law is Christ unto righteousness. 5. αὐτοῖς, them, *r.* αὐτῷ, it.

XI. 22. *om.* μήπως. *r.* neither will he spare thee.

XII. 1, 2. *r.* your reason's worship service: and fashion not.

XIV. 3. *r.* him that eats, for God received him.

XV. 6. *r.* glorify the God and Father. 16. *r.* performing to the nations the holy.

XVI. 6. *r.* welcome her in the Lord in a manner. 9, 10. the Lord, *r.* Christ.

## 1 CORINTHIANS.

II. 1. *om.* And. 10. *om.* αὐτοῦ. his, *r.* the.

III. 12. *om.* τοῦτον. this, *r.* the. 13. *r.* it is revealed in fire.

IV. 6. Nothing, *r.* Not. 8. *r.* without us you were in kingly

sort. And would that in kingly sort you were. 19. shortly, *r.* speedily.

V. 2. removed, *r.* rid. *Also,* 13. 3. absent, *r.* away. present, *r.* on the spot. *Also,* 2 Cor. x. 11; xiii. 2. 12. *om.* καὶ, too.

VI. 2. by you, *r.* at your bar.

VII. 15. ὑμᾶς, *r.* ἡμᾶς. 20. *r.* Each one in the call in which he was called, in this let him abide. 26. present stress, *r.* stress that is hard at hand. 28. *om.* in so doing.

VIII. 2. οὐδέπω οὐδὲν ἔγνωκε, *r.* οὐπω ἔγνω, as yet not come to know as.

IX. 19. while free, *r.* free as I am. 27. prove, *r.* come to be.

XI. 17. *r.* This charge, however, I give without bestowing praise. 21. *r.* one hungers and another carouses.

XIV. 1. your, *r.* a. 34. *om.* ὑμῶν, your, *r.* the.

XV. 14. *om.* δὲ, and. 49. φορέσομεν, *r.* φορέσωμεν. we shall, *r.* let us.

XVI. 12. *r.* but it was not at all his will. fair opportunity, *r.* fitting time.

## 2 CORINTHIANS.

I. 3. *r.* Blessed the God and Father. *Also* Eph. i. 3. 6. *om.* καὶ σωτηρίας. 22. sealed, *r.* set seal on.

II. 4. full, *r.* overflowing.

III. 18. *r.* We all, however, with unveiled face shewing mirror-like the glory of the Lord, borrow the same change of likeness from glory, into a glory, as from the Lord, of spirit.

V. 12. *om.* γὰρ. For we, *r.* We. 15. *om.* εἰ, if. 16. *om.* δὲ, and. 17. *om.* τὰ πάντα. *r.* lo, new things have come to be.

VI. 9. put, *r.* done. 17. *r.* yourselves, says the Lord, and.

VII. 4. *om.* coming in.

IX. 13. avouchment for, *r.* avowed engagement to.

X. 14. God, *r.* Christ.

XI. 31. God the Father, *r.* The God and Father.

XII. 1. *συμφέροι μοι, r. συμφέρον μὲν. om.* to me.

XIII. 3. *φείσομαι, ἐπεὶ, r. φείσομαι. Ἐπεὶ.*

#### GALATIANS.

I. 4. God our Father, *r.* our God and Father. *Also* Phil. iv. 20; 1 Thess. iii. 11. 18. Peter, *r.* Cephas.

III. 4. without reason, *r.* for naught. 23. faith, *r.* the faith. against, *r.* unto.

IV. 6. your, *r.* our. 25. *om.* Ἄγαρ. *r.* for Mount Sina is in Arabia.

V. 14. the words, *r.* one saying.

#### EPHESIANS.

I. 6. wherein, *r.* wherewith. 10. *r.* those in the heavens and those on earth.

III. 3. revealed, *r.* made known.

IV. 10. *r.* that he might bring all things into full frame. 22. beguilement, *r.* deceit.

V. 28. husbands, *r.* husbands too.

VI. 12. your, *r.* our. 24. unimpairedly, *r.* in undecay.

#### PHILIPPIANS.

I. 28. *ὑμῖν, r. ὑμῶν.*

II. 7. *r.* shape. When born in likeness of men, and in fashion found as man, he abased. 13. furtherance, *r.* pursuance.

III. 14. *r.* I am in pursuit for the prize.

IV. 10. *r.* but missed the means.

#### COLOSSIANS.

I. 6., *καὶ ἔσται, r. ἐστὶ. r.* in all the world it is bearing.

II. 7. *om.* in it. 18. *om. μὴ. r.* treading the ground of things which he has seen.

III. 13. *Χριστός, Christ, r. Κύριος, the Lord.*

#### 1 THESSALONIANS.

II. 10. duteously, *r.* holily. 18. wished, *r.* were minded.

III. 12. *r.* and you may the Lord enhance and make plenteous.

V. 15. *om. καὶ, both.*

#### 2 THESSALONIANS.

I. 7. Jesus Christ, *r.* The Lord Jesus.

II. 1. *r.* Christ, and our gathering to him.

#### 1 TIMOTHY.

II. 3. *om. γὰρ, for.*

IV. 3. *r.* partaken of with thanksgiving by those that are believers and acquainted with the truth. 13. *om. καὶ, both.*

#### 2 TIMOTHY.

I. 9. *Χριστοῦ, r. Χριστῷ. r.* on us in Christ Jesus.

II. 18. *τὴν ἀνάστυ. om. τὴν, the.*

IV. 6. *om. close.*

#### HEBREWS.

II. 12. *r.* praise: and again, I will be reliant on him: and.

VI. 9. brethren, *r.* beloved.

VII. 3. pedigree, *r.* lineage.

VIII. 12. *om.* and lawlessnesses.

X. 30. *om.* says the Lord.

XI. 4. *r.* Cain to God. 8. *om. τὸν. 16. r.* ashamed of them to surname himself God of them, for he had. 20. *om. καὶ, even.*

XII. 23. *r.* to a judge, God of all.

XIII. 21. *r.* in his sight through Jesus Christ: to whom the glory.

#### JAMES.

II. 8. the royal, *r.* a royal.

IV. 1. *r.* in your members. 13. *r. Σὴ. ἢ αὐ.* 14. *om. γὰρ, for.*

V. 16. *om. οὖν, then.*

#### 1 PETER.

II. 2. *r.* the reason's guileless milk. *r.* growth to salvation. 4. *r.* chosen, precious.

#### 2 PETER.

I. 5. *r.* and even for. 12. *r. I* shall be sure ever to remind you.

II. 1. brethren, *r.* beloved. *Also, 17.*

#### 1 JOHN.

I. 7. *r.* Jesus his son.

II. 27. *μεῖντε, r. μένετε.*

V. 16. *r.* Should one see his brother sinning.

#### 2 JOHN.

3, 4. peace, *r.* truth. 12. pen, *r.* paper.

#### 3 JOHN.

3. *r.* walkest in truth. 11. *om. but.*

#### REVELATION.

I. 4. *r.* to the seven.

II. 5. οὓτος, the same, *r. οὗτος, will be thus clad.*

V. 5. Jesse, *r.* David. 10. *om.* for our God. *om. will.*

VII. 2. *r.* the sea, saying.

X. 7. *r.* gave good tidings.

XIV. 3. *om.* as it were. 14. *om. r. vidē.*

XVII. 15. woman, *r.* harlot.

XXI. 8. *r.* murderers and whoremongers and.







